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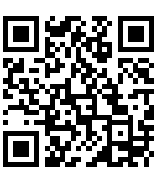

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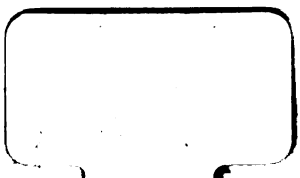

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THE RAINBOW:

A Magazine of Christian Literature,

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

VOLUME XX.

BEING VOLUME X. OF THE NEW SERIES.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JANUARY, 1883.

"UNTIL THE DAY DAWN."

AGES have sunk in the eternal past,
For ever dead with all their joys and woes,
Their glory, and their madness, and their shame,
Since PETER—he of fear and fearlessness,
A moment weak, a lifetime firm as rock—
Traced on the parchment these sustaining words.

They speak of night; and long that night has been;
With storm and tempest of destructive force
Threatening the Church with ruin; as that time,
In the grand story, when the hurricane
Boomed its wild thunders, and produced alarm
In hearts unused to fear, until the cry
"MASTER, we perish!" reached the sleeping Christ,
And brought salvation and a joyful calm.

The Christ asleep; by toil for men fatigued,
He sought brief rest in no luxurious home,
But in an open boat upon the lake.
Hard resting place! Unsheltered, and exposed
To rain and cold, and storm—should storm arise.
Calmly He rests, at peace with God and men!
A foe malignant in the darkness sees,
And hates his destined Victor, now asleep.
And the dark mover in all deeds of guilt—
The chief of the demon powers of the air—
Lets loose his dread artillery of storm,
To drown the holy sleeper and His friends
In the dark waters of that frenzied sea!

Like PAUL'S companions, long by tempest tossed,
The ocean raging, darkness all around,
And hope's faint whispers almost hushed in death,

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What numbers of the race have "wished for day!"
Until the dawn! Until the morning star!
And age to age that long-drawn-out "until,"
Like a faint vision, hardly visible,
Beckons the pilgrim church, with weary foot,
And eye half blind with looking to the East,
For the first gleam of soul-reviving light,
Not to despair, for "day will surely dawn!"

Patience, O Church, O man, O friend of Christ!
God's timepiece errs not. When the hour arrives
That He has fixed for the sublime event,
The Morning Star, the harbinger of day,
Is sure to rise. The glorious Sun Himself
Will flood the world with light, and joy and song,
And prove how wise it was to trust and wait.

EDITOR.

THE NEXT AGE, THE WORLD'S NEW YEAR.

IF we were to reduce to a single sentence the cause of the prevalent misapprehension regarding the future of the Church and the world, that sentence would be—the belief that this is the last dispensation. In the majority of instances it is assumed, quietly taken for granted as something beyond dispute, that with the close of the present economy the earthly history of man will be absolutely closed for ever. This is the foundation thought in countless numbers of sermons; and it has been formally argued by theologians as a fact defying intelligent contradiction, and demanding universal credence. In condensed form, the argument takes some such shape as this: God gave His Word to Israel of old; it was predicted that the Messiah would come to them; in the fulness of time accordingly He came, in exact fulfilment of the prophecies that went before; but His claims were rejected by the rulers of Judea. He was cast out, and "by wicked hands crucified and slain." God, however, in infinite mercy to the world, and in accordance with the counsels of eternity, raised Him from the dead. Again the Gospel was offered to the Jew, but contemptuously rejected. Henceforth, therefore, it was to be preached "to all nations," without respect to country or race. All believing it are saved; all refusing to believe it shall be condemned. The distinction between Jew and Gentile has ceased; and at the end of the world, when the Church shall have accomplished her purpose, and realised her sublime mission, in bringing all tribes and races into the Redeemer's fold, He will come to judgment, raise the dead of all ages, place them before His great white throne, pronounce the

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irrevocable sentence, take the righteous to heaven, cast the wicked into hell, and wrap the world in that tremendous conflagration of the last day, which shall blot out the scene of man's guilt and probation from the fair universe of God!

That is the scheme, and we believe those who hold it will admit that we have fairly and honestly represented it, as far, at least, as that could be done in so few words. To misrepresent is not in our line of things. Where even ordinary truth—truth, that is to say, about minor matters as between man and man—is concerned, misrepresentation would be immoral; but where the revealed purposes of God, not to say the interests of millions of human beings are involved, it would be sin of most flagrant type. Besides, to put the matter on the low ground of polemical policy, temporary triumph in an argument would be poor consolation for the dishonour which speedily follows detected misrepresentation. We have no possible advantage to gain by calling in question the stereotyped scheme of theologians; the facts of the case are all the other way; but if we can show that God's revealed purpose is broader, grander, and in every sense more worthy of His glorious character than that scheme, we shall, at least, have the satisfaction of knowing that our service was willingly rendered.

There is some truth, as well as much error, in the cluster of doctrines intended to prove that this is the final dispensation; but this cluster entirely fails in its purpose, for the reason that it omits many doctrines which occupy a prominent place in revelation, and which prove, at least if they are to be understood as meaning what they say, that this is *not* the final dispensation.

"The times of the Gentiles" is a phrase found in Scripture. When the period so designated began, and when it will terminate, is a matter of no consequence here. With the words themselves, and not with the wonderful things they embrace, have we to do at present. They clearly suggest a certain determined period *which had a beginning and will have an end.* Limitation is the idea suggested by the words, and, of course, limitation *in time;* that is to say, the period so defined begins *somewhere* in the world's history, and ends *somewhere* before the history of the world comes to a close. It is an era marked off by certain special peculiarities. It is in some way, no matter in what way, unlike the times that went before it, and unlike the times that are to follow it. All this being granted, just because it is impossible to dispute a thing so perfectly certain, the next step is to ascertain, if possible, when the times of the Gentiles come to an end. And about this there is no difficulty. The period so determined closes the present dispensation; therefore, the present dispensation is not the final one. God has work to do in our world, great, wonderful, terrible, and glorious, when this dispensation shall have passed away for ever. The fact is revealed and should be believed.

"Jerusalem," said our Lord, "shall be trodden down of the

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Gentiles, until the times of the Gentiles be fulfilled." The preposition "until" marks the limit of the period spoken of, and the teaching of the text is, that when this limit is reached, the humiliation of Jerusalem shall come to an end.

"The world to come" is a phrase found in Scripture. This expression makes it certain that the present is not the final dispensation. There could be no world to come if the end of this economy were the end of man upon earth. "Unto the angels hath He not put in subjection the world to come, whereof we speak" (Heb. ii. 5). This is no intangible thing, or purely spiritual state; for the original strictly means the *habitable world to come;* the great population of the world under certain conditions of government different from those that now exist. Take in connection with this vi. 5, where the phrase, "The world to come," means the age or dispensation to come. Thus we have both sides of the idea, a new "*age*," or dispensation, about "to come" to the "*inhabitants*" of the world; a new order of things for men in the flesh. It is certain, therefore, that the present dispensation does not close the earthly history of man.

"Thy kingdom come" is a phrase found in Scripture. Now, unless it can be shown that the Church is meant by these words, the kingdom for which the disciples are to pray is yet future; and, if future, the dispensation under which we live is not the last intended for the human race. There are many things said about the era of the kingdom which are totally inapplicable to the present age of grace and Divine long-suffering. When the kingdom comes, God's "will" will be done on earth, as it is in heaven. It is painfully true that such is not the case now, notwithstanding the fact that there has been a Church in the world for many centuries. If anything can be learnt from silence, here is a remarkable instance of it; for it is a suggestive fact that our Lord does not describe the kingdom in the prayer which He taught His disciples, further than by intimating two results of it, namely, the hallowing of the Father's name, and the doing of His will. But why does He not tell His disciples what He meant? It was by no means necessary.* They were Jews, and knew from the writings of their prophets much about the kingdom which was to be established when the long-looked-for King, the Anointed of Jehovah, should ascend His throne. The visions of the seers of Judah respecting that kingdom were fondly treasured in their memories. They needed no information about the golden splendours of the Messianic reign. The coming of the predicted age was the grand object of their desire. The restoration of the kingdom to Israel, and, by consequence, the extension of the blessings of Messiah's government to all the nations, was the theme of their thoughts. So fully occupied were they with this, that the baptism of unparalleled sorrow that lay

* See "The Misunderstood Prayer," in last number of the RAINBOW.

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between their Lord and His promised throne of glory, was quite unnoticed. The beautiful haven was in sight, and on it their eye rested with such loving desire, that they overlooked the stormy sea over which He and they must pass before it could be reached. The gilded mountain-top was there in all its dazzling splendour, and it so gladdened their hearts that they had no dark forebodings of the valley of the shadow of death, through which the King must travel, on His way to universal dominion. They looked upon the sunny pinnacles of the city of the Great King, beautiful for situation, the joy of the whole earth, and the flashing light suggested that the time of Israel's trouble was near its end, and that their ears would soon be charmed with the hosannas of the coronation.

Of the death of their Lord they would not hear; it was to them an unbearable, intolerable, impossible thought; and when Jesus foretold His resurrection, "they kept that saying within themselves, questioning one with another what the rising from the dead should mean," "for as yet they knew not the Scripture that He must rise from the dead." They *should* have known, for their prophets had told them so; and had they reflected on the fact that His reign was to be everlasting, the necessity of resurrection life would have become obvious, for of no mortal could such duration of authority be predicated. Afterwards they saw this fully, and spoke of it with irresistible force as *the* grand evidence of the Messiahship of Jesus (Acts ii., iii.). But when the day comes for the Raised One, who dieth no more, to return to judge the world in righteousness (Acts xvii. 31), or, in other words, when He returns to reign, it is unquestionable that the present dispensation will be superseded, and a new "age" for humanity will begin. To identify the reign of Jesus, predicted by the seers of both Testaments, with His blessed headship over the Church, is to darken counsel. The two things are both essentially and circumstantially different. Of the Church, the disciples knew nothing until the Holy Spirit revealed "the mystery," and therefore when they speak of "the Kingdom," to understand them as speaking of the Church, is to *mis*-understand them. Besides—and this is most important, on many accounts—the Church herself will be in resurrection-life with her Head when He returns to crush His blaspheming foe, and to wield His sceptre over the "habitable world" (1 Thess. iv. 16). The Church, so far from being the Kingdom, is, in the mystery of redemption, "the body of Christ." There is a mysterious glory about all this, upon which we are unable to look fully in our present mortal state; but we are able to distinguish between words which have a radical difference of meaning, and between bodies intended to occupy different, although harmonious, spheres in the age to come. *This* the "last dispensation!" No! that cannot be. God's New Year for man comes apace!

"He that scattered Israel will gather him," is a phrase found in Scripture. Surely this points to a new dispensation, and proves

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that the scheme of doctrine which ignores, or denies, the national restoration of the seed of Abraham, is erroneous. To tell us that the Lord hath "dealt with the Jew," and that there is now no difference, nationally considered, between Jew and Gentile, is to tell us something that a world-wide fact contradicts every day in the year and every hour in the day. The difference between Jew and Gentile is marked, visible, notorious in every nation under heaven. There is no difference between them in their moral condition and consequent necessities, none in the perfect efficiency of the Saviour's work to meet those necessities, and none in the blessed truth of unity in Christ. In Him—and we adore Him for it—there is neither Jew nor Gentile, but a new creation. Subjects of this new creation pass into a higher state than any that can be represented by earthly or national relationships; but this is *not* the point under notice, and should not be confounded with it. "The Church, which is His body," is neither Jewish nor Gentile, but a Divine creation, a partaker of the Divine nature, and its "life is hid with Christ in God." The point now before us is the national restoration of the scattered tribes of Israel, a thing which the God of Israel has promised in many a soul-stirring passage, and the fact that this event necessitates a new dispensation.

Our difficulty here is, not to find clear prophetic evidence of the return and final settlement of the tribes in the land, but to make a selection consistent with our limited space. Let us read the paragraph from which we have quoted: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he: therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, saith the Lord" (Jer. xxxi. 10-14).

After the gathering here promised, "they shall not sorrow any more at all"—*this* is decisive; for whilst it does not determine whether their return to Palestine will be temporary or otherwise, it does determine *a* final return, to be followed by permanent settlement, peace, and prosperity.

Take further that wonderful chapter, the sixtieth of Isaiah, which our translators have absurdly headed, "The glory of the Church in the abundant access of the Gentiles, and the great blessings after a short affliction." It is a congratulatory address to Zion in consequence of the coming of the Lord. The prophet had just

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said, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob;" and now his eye is filled and his heart is thrilled with the consequent grace and glory; and, by the teaching of the Holy Spirit, he pours out his heart in the following strain of Divine sublimity:—

"Arise, shine!
For thy light is come;
And the glory of the Lord is risen upon thee.
For, behold, the darkness shall cover the earth,
And gross darkness the people:
But the Lord shall arise upon thee,
And His glory shall be seen upon thee.
And the Gentiles shall come to thy light,
And kings to the brightness of thy rising.
Lift up thine eyes round about and see,
All they gather themselves together;
They come to thee;
Thy sons shall come from far,
And thy daughters shall be nursed at thy side.
Then thou shalt see, and flow together,
And thine heart shall fear, and be enlarged;
Because the abundance of the sea shall be converted unto thee,
The forces of the Gentiles shall come unto thee;
The multitude of camels shall cover thee;
The dromedaries of Midian and Ephah,
All they from Sheba shall come;
They shall bring gold and incense;
And they shall show forth the praises of the Lord.
All the flocks of Kedar shall be gathered together unto thee;
The rams of Nebaioth shall minister unto thee;
They shall come up with acceptance on Mine altar;
And I will glorify the house of My glory.
Who are these that fly as a cloud,
And as the doves to their windows?
Surely the isles shall wait for me,
And the ships of Tarshish first,
To bring thy sons from far—
Their silver and their gold with them—
Unto the name of the Lord thy God,
And to the Holy One of Israel,
Because He hath glorified thee.
And the sons of strangers shall build up thy walls,
And their kings shall minister unto thee:
For in My wrath I smote thee,
But in My favour have I had mercy on thee.
Therefore thy gates shall be open continually,
They shall not be shut day nor night;
That men may bring unto thee the forces of the Gentiles,
And that their kings may be brought.
For the nation and kingdom that will not serve thee shall perish;
Yea, those nations shall be utterly wasted.
The glory of Lebanon shall come unto thee—
The fir tree, the pine tree, and the box together,
To beautify the place of My sanctuary;
And I will make the place of My feet glorious.
The sons also of them that afflicted thee shall come bending unto thee;

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made perfect," and the Bride, being always with the Lord, is in no need of any blessing, but ever rejoices more and more in His presence. The mass of the world, the *nations*, as opposed to the saints, obviously need light and guidance, and therefore are not yet free from all taint of sin.

If one may be allowed to form an opinion on such a subject, my own would be that even this state of things will ultimately be superseded by something higher. I form this opinion from St. Paul's words, that even the kingdom of Christ is not to be for ever —that a time will come when He shall deliver up the kingdom to God even the Father, that God may be all in all. I cannot but think that the nature of all created beings, if we may at all reason from analogy, is that of perpetual *advance*—ever reaching out to greater and greater heights, but never being without a still higher and higher standard to reach forward to. Growth, progress, and advance seem almost necessary to us.

Whether this be so or not, however, and whether the view I have taken of moral evil being still partly operative in *some*, at least, of the "nations," be correct or not, one thing is clear, that now the curse is removed from creation—creation itself, and of course that includes all human beings, is now delivered from the bondage of corruption. For this great event all creation, as St. Paul tells us, is waiting, as it were, with outstretched neck (ἀποκαραδοκία), because it knows that when once the sons of God are manifested it will be delivered from its bondage to corruption and blessed with liberty, "a liberty" (for such is the correct rendering of the passage, *vide* Conybeare and Howson), "that belongs to the glorification of the sons of God." We infer, therefore, that the terrible words, "Cursed is the ground for thy sake," are now withdrawn, and the earth is now restored to more than its original blessedness.

The few indications that we have on the subject lead us to infer that life on the new earth will not, so far as regards the masses of mankind, be so very dissimilar to our life here, as some seem to suppose. At all events we have nations existing therein, distinct from one another and from the Holy City; we have kings coming from afar to the New Jerusalem, and all being in process of *healing* by the leaves of the Tree of Life; of the *fruit* of which tree the elect, and they only, are permitted to eat; and *they*, therefore, "eat and live for ever;" but this is not the case with the nations.

Perhaps the nearest possible approach to what the condition of the New Earth will be, is exhibited for our guidance by the account given of the early days of the reign of Solomon. I have a strong conviction that, though none of the promises of God are or can be fulfilled in this world, yet that there are times and seasons when *glimpses* of a better world are afforded us; true it is that these are only glimpses, and soon disappear, yet they are "unconscious prophecies" of that which will one day exist. Almost all the

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prophecies of the Old Testament were only so far fulfilled as to give a foretaste and earnest of what was to be, but still there was always given that foretaste; and so I think is the case in regard to everything. We all feel that though "we never are, but always to be, blest;" yet that God gives us, as it were, just sufficient glimpses of the distant heavenly hills to assure us that they really are *there*, and do not exist merely in our imagination. Thus our Lord was at least on one occasion transfigured even while on earth, and a glimpse of His future majesty and glory vouchsafed to the chosen apostles. So also with regard to the New Earth; for a short, alas!—how short!—a time, during the early part of the reign of Solomon, the land of Judea must have exhibited a faint likeness of the beauties of Jerusalem the Golden. During that happy period it might almost have been supposed that the kingdom of God was being manifested among men, and that "the days of heaven" upon earth were commencing. It is, therefore, I think of the greatest importance to us to note what the Scriptures tell us of those happy days, and the more so as we find the images of the glories of the New Jerusalem are described in the Revelation in words obviously taken from the accounts in the books of Kings and Chronicles.

There can be no doubt that Solomon was a type of Christ in his reign of righteousness and glory. In the first place, his very name (which signifies *peace*) suggests an idea of rest and peace, which can only be fully realised when the Lord reigns. Then also we find that Solomon was the builder of that marvellous structure, the first Temple—on the dedication of which the glory of God was manifested visibly to all—and in many other points we find our Lord the antitype to Solomon.

Referring, therefore, to the accounts in the historical books relative to Solomon's reign, we find (1 Kings iv. 20), "Judah and Israel were many as the sands by the sea in multitude, eating and drinking and making merry;" and again (ver. 25), "Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon." In the same chapter we are told (after mention has been made of the immense quantities of stores and food required for Solomon's use) that God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. We are told also that "his fame was in all nations round about, that he spake three thousand proverbs, and his songs were a thousand and five, and he spake of trees from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall, he spake also of beasts, and of fowl, and of creeping things, and of fishes." Thus the occupation of the highest wisdom was to search out and investigate all the marvellous works of the creation of God, and to impart that knowledge to others.

As one reads these glorious descriptions of what once was the

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heritage of Judah and Israel even on this earth, one longs indeed for such days to come again. Even if only for a short time the delight with which such a time would fill the heart would impart a stock of happiness which would carry us through many weary years of toil and sorrow. It is refreshing and inspiriting even to *read* of such things as having existed on this sin-laden, suffering world, and as we read we almost say to ourselves, Why should it not be so again? If it once existed, why may it not exist again? It may certainly be said that there is no reason why men should not live at peace with one another, no reason why men should not love God with all their hearts, and their neighbours as themselves; in which case a reign like that of Solomon would surely follow. There is, indeed, no reason but one, and that, alas, a terrible one, viz., that men will not come to Christ to have life, that they prefer the pleasures of sin for a season, and that they are, in a word, *selfish*.

I before remarked that God's promises are partially and faintly fulfilled in this earth, and here we have an instance of it. The promise of God to Abraham had been fulfilled. His seed had possession of the land of Canaan, all the kings of the earth were coming to Solomon to hear his wisdom, and he was becoming the spiritual ruler of the world; but alas, the fair bright vision, like all things earthly, was soon to become dimmed. Solomon, as we all know, became false to his trust, and, as is truly remarked, no one becomes bad all at once, so it was with him. He began by marrying the daughter of the king of Egypt, a thing, it is true, the sin of which he seems very early to have become conscious of, for he did not suffer her to enter into Jerusalem; he then began, no doubt, to assume a state too great for a man, he multiplied horses to himself, which he was expressly forbidden by the law to do, for we are told that he had several thousand stalls for horses. He might have been right in lavishing a certain amount of expense on his ivory throne, as it appeared perhaps to be desirable to impress his subjects and strangers; but he seems to have expended far too much labour on his house of the forest of Lebanon, and also to have behaved meanly, if not unfairly to Hiram King of Tyre, in giving him a paltry recompense for his work as regards the Temple. Again, we find, from the Book of Ecclesiastes, he made him houses and vineyards, &c., all which involved heavy expense and burden on the people. Then, as we know too well, he rapidly declined and fell away.

All this seems intended to teach us that it is in vain *here* to expect anything like settled peace. It is reserved for fulfilment in this new earth of which we are now writing. The very longing and "earnest expectation" of that blessed and holy period, are, no doubt, God-given. Surely "He that hath wrought us for this self-same thing is God." Constant and repeated disappointments of happiness in this world, seem but to make us long the more for the glorious future. If we were, and remained, satisfied with what the

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earth can give, we should be quite unfitted for better things; but, finding, as we all do, how empty and unsatisfying are all earthly things, we are, by that very discovery, prepared for *hope*, that our unsatisfied desires yet remain to be fulfilled hereafter: thereby loosening our hold on this world, and causing us to set our affections on things above. Let us, then, for a short period, by the eye of faith, project our vision onward, to the time when "that great city, the holy Jerusalem, shall descend out of heaven from God." We learn from the words of the angel, that the saints have been, one by one, gathered out and carried up to this holy city; and now they are to descend to earth. This proves, I think, that they have never ceased to take a true and living interest in this earth, and that the happiness of their fellow-creatures is as dear to them as ever. They delight to be co-workers with God, and to be "repairers of the breach." Their hearts are filled with love to God and to Christ, and therefore, they long to bring all men to love God also. We do not lose our natural affections by becoming servants of God; these affections are simply swallowed up in higher and more exalted ones.

"The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." To this agree St. Paul's words, "Ye are built on the foundations of the apostles and prophets;" and they indicate how great hereafter will be the dignity of those who followed their Lord on earth; they indicate also, that it was not on the foundation of one apostle alone, but that all were sharers in this great work—that of building up and edifying the body of Christ.

"He that talked with me had a golden reed to measure the city and the gates thereof." We are here introduced again to the measuring angel, who apparently had once been a man: for so I consider the meaning to be. At all events, it is curious that now, and for the first time, the actual dimensions of the city are given. Before this, both in Zechariah's vision and in the vision of the two witnesses, though the measuring angel is present in all these cases, yet it is only now that any actual dimensions are given. From this measurement, though we cannot ascertain the exact numbers of those forming the bride of Christ, we do ascertain that their number is fixed, definite and complete. The description of the jewels and the gold that follow, though we may not now be able to tell their real significance, yet give us an assurance of the exceeding majesty and beauty of this city and of its inhabitants. All the most precious and valued treasures of earth are brought forward, as it were, to help the imagination to realise in some faint degree "this glory that excelleth." Above all—and it is this which gives the city its *real* glory—is, that the dwellers therein now see the face of their Father, and are permitted to draw very near to Him. *This*, and nothing less than this, is their privilege; a privilege so great, that nothing else can for a moment be compared to it. To

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see the face of our Heavenly Father, to feel and know that we are His children, is it possible that for us, sinful and weak as we are, that we shall be enabled to do this? Surely this, of itself, is absolute happiness; and we may well say, "Beneath its contemplation sink heart and voice oppressed."

The city seen in Ezekiel's vision seems identical with the city here described. In both cities the distinctive character of them is, "The Lord is there." In both, references are made to the tree of life, of which the leaves are for medicine, and the fruit for food (to the elect). Both are set upon a very high mountain, obviously that they may give light to the nations; and in both the river of life is seen. Again, in neither city can "anything enter that worketh abomination;" for we read in Ezek. xliii. 12, "This is the law of the house: upon the top of the mountain the whole limit thereof round about shall be most holy." This corresponds with the view I have taken, that in the new earth there is every possible variety of condition, from that of "the spirits of just men made perfect" to that of the ordinary "hewer of wood and drawer of water;" for we subsequently read of the Levites who went astray after their idols, who were not to be permitted to "come near to do the office of a priest." Only the sons of Zadok, the types of the elect, stand before God "to come near to His table and to minister to Him." It perhaps would be more accurate to say that the *temple* in Ezekiel's vision corresponds with the *city* in John's vision; the latter amplifying and filling up the description of the happy and glorious state of the kings and priests who offer up spiritual sacrifices to God. In Ezekiel's vision there are numerous references to sin-offerings and peace-offerings; all which seem scarcely compatible with the idea, that even the new earth was *entirely* perfect in all its parts. No doubt the process of healing will be constantly going on, for the tree of life is constantly putting forth fresh leaves; and the waters that "issue out of the sanctuary," bring life with them whithersoever they come. The end and object of all these marvellous works of God, is, therefore, to bring every living thing into happy obedience to God; so that again, as at the first creation, all things may be pronounced very good. Then shall the Redeemer "see of the travail of His soul and be satisfied;" and then shall God be all in all.

One last and most needful warning to the Churches, is given by the angel who showed John the New Jerusalem, which angel was one of those by whom the last plagues were poured out upon the earth; and that warning was indeed necessary, and alas! how little it was attended to. As to "adding to God's words," this seems to have been the constant practice of all the Churches from the end of the first century down to our own times, and the process seems still to be going on. The Apostle Paul had laid down the conditions of Salvation in a very simple and expressive form—a form which really involved nothing more than a belief in the Lord's resurrection—and

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indeed if a man does not believe in this, he of course can scarcely be called a Christian, at least, not by us; but if he does, no one has a right to add to Paul's words and say that he ought to believe in such and such doctrines. It is evident from the epistles, and from ecclesiastical history, that the early Christians had all sorts and kinds of belief, so to speak, on every subject; their *only* bond of union was love to Christ, and trust in Him. Until we, as Christians, revert to this simple belief, and require from one another nothing but love to Christ, so long must we be visited by the plagues threatened to all those who add to God's words.

"Even so, come Lord Jesus." This is and must be the cry, the almost agonising cry of all who value the Gospel. This is the true test of a Christian—if he long for the appearing and coming of the Lord Jesus he must be, and ought to be, looked upon as a brother by every Christian, in spite of any so-called heresy or variety of belief that he may hold. So long as we require assent to human deductions from revealed facts, however necessarily true they may *appear* to us to be, so long is it impossible for us to walk together in unity. No two people ever yet entirely agreed on every subject, and as to what are termed *vital* doctrines is any doctrine vital but one—"The Lord is risen."

On a review, therefore, of the whole evidence before us, I think we may gather the consolatory facts that those who in this world have not been haters of goodness, who have merely, in our Lord's words, stumbled against the stumbling-stone, and have therefore been more or less broken or injured, but have not been "ground to powder," that these are permitted to be dwellers on the new earth, but are only admitted to the Holy City as a rare privilege. Yet, just as the priests of the literal Israel of old, after offering their sacrifices, did at other times associate and have intercourse with the mass of the people, so also we may hope and believe that the saints will also in the new earth instruct, direct, and comfort the citizens of the various cities of the new earth.

It is extremely probable that there also man will have abundance of useful and profitable occupation. Even in Paradise, Adam and Eve before their fall were placed in a garden "to dress it and keep it," and no doubt there will be abundance of employment in developing the marvellous resources of the earth from which the curse has been removed.

We are expressly told that God made not the earth in vain. He formed it to be inhabited; and this design, though more or less delayed by the operation of sin, will assuredly one day be carried out. The human race will then take the position which was intended for it, and who shall say what fruits of blessed labour may not then be brought to perfection? We all of us feel that we have capacities, at all events, for infinitely greater works than we can ever carry out—latent, and so to speak, undeveloped powers, which are an earnest to us that the present is not our real life at all.

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But in the new earth, wherein dwelleth righteousness, all the unsatisfied longings of our nature will be realised. We shall then find "a place fitted to our distinct character, a separate work fitted to develop that character into perfection, and in the doing of which we shall have the continual delight of feeling that we are growing.

Feelings for which we found here little exercise, shall then be satisfied with work and exercised by action into exquisite perfection. Faint possibilities of our nature which came and went before us here like swallows on the wing, shall then be grasped and made realities, and, binding all together, the Omnipresent Spirit of love, goodness, and truth, whom we call God, and whom we know in Jesus Christ, shall abide in us and we in Him. For He is not a God of the dead, but of the living, for all live unto Him."* There and there only will the marvellously beautiful words of the sixty-second Psalm be realised, "God be merciful to us, and bless us, and show the light of His countenance upon us, and be merciful unto us, that Thy way may be known upon earth, Thy saving health unto all nations. Then shall the earth bring forth her increase, and God, even our own God, shall give us His blessing."

In bringing this series of papers on the Revelation to a close, I have merely to repeat what I said at the commencement, viz., that I do not presume in any degree to dogmatise on the subject. I have merely stated what is my own view of the marvellous visions of this Book. If I have been permitted to be the means of throwing one or two rays of light on any part of the Book, my reward will be great. T. W.

APOCALYPTIC INTERPRETATION.†

CHAPTER IV.

THE SUBJECT OF THE APOCALYPSE INDICATED BY ITS TITLE.

I NOW enter upon an examination of the actual contents of the Apocalypse; and I humbly pray for myself and readers that we may have our minds disengaged from the influence of all *á priori* considerations as to its import. Let this portion of the Word speak for itself. It may, or may not, find its place at once, in our system composed from other Scriptures. It may fit in easily to a vacant niche; or it may oblige us by a dislocation of our system to make room for it. And this reflection ought to suggest to us, as long as any part of the Sacred Word is obscure to us, to beware of compacting any system too closely. But, still it is well to

* Sermons by the Rev. Stopford A. Brooke.
† By Rev. James Kelly, M.A.

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be furnished with Scriptural knowledge from other parts of God's Word; and it is in this light, not simply as rebutting Mr. Elliott's gratuitous presumptions, I attach importance to the topics already discussed in these pages.

Let me briefly recall the attention of the reader to them.

1. I submitted the chief use of prophecy was intended for the Church of God, to warn and encourage them concerning the future. When fulfilled, it indeed forces on the attention of unbelievers, the fact of the Being and Government of God. But to the child of God, as he occupies not the form of the Deist, his proper advantage from prophecy accrues prior to its fulfilment; and it is one of the offices of the Holy Ghost to show him "*things to come*," not merely *that have already come*. Hence, the interpretation which makes the Apocalypse to have been useless to the Church except as fulfilled in the way of history, cannot be satisfactory.

2. *Old Testament* prophecy embraces the affairs of Gentile nations only in connection with the process of the Divine dealings with the Jewish nation—a proportion always obtaining between the two; and this applies to the past, present, and future. The Jews have been, and will be again, the acknowledged people of God, influencing the movements of the nations; and so they constitute the *hinge*, so to speak, on which Scripture history and prophecy turns; at least as regards earthly things. Now, however, they are "Lo Ammi, not God's people," and the consequence is, that Gentile affairs, with all their pretensions to importance, are passed by in the Sacred Record.

3. In accordance with the foregoing fact, even the calling of the Church of this dispensation, because it constitutes only a parenthesis in the Divine dealings with the Jews, is being carried on *secretly*; i.e., without any current fulfilment of prophecy to startle the world.

4. The posture enjoined on every generation of the Church, namely, waiting simply for the coming of the Lord, whilst quite in harmony with the disclaimed necessity (touching the Church's own hope) of knowledge of "the times and seasons," would be obviously interfered with by all such chronological information, if interpreted to belong to the Church and not to Israel. And therefore we ought not to be surprised, but prepared for it, if examination disclose that most of the events which the Revelation unfolds, relate not to the Lord's coming *for* His saints, but to His coming *with* them, to terminate Gentile domination, and consummate Jewish prospects.

These, I conceive, are capital points of information, on which the student of "the Revelation" should not be ignorant; and, doubtless, we shall find their use as we now proceed.

1. First, then, let us observe the *title* prefixed to the Book by God Himself, "THE REVELATION OF JESUS CHRIST," not "*the*

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And all they that despised thee shall bow themselves down at the
soles of thy feet;
And they shall call thee:
'The city of the Lord
The Zion of the Holy One of Israel.'
Whereas thou hast been forsaken and hated,
So that no man went through thee,
I will make thee an eternal excellency,
A joy of many generations.
Thou shalt also suck the milk of the Gentiles;
And shalt suck the breast of kings;
And thou shalt know that I the Lord am thy Saviour,
And thy Redeemer,
The Mighty One of Jacob.
For brass I will bring gold,
And for iron I will bring silver,
And for wood brass,
And for stones iron.
I will also make thy officers peace,
And thine exactors righteousness.
Violence shall no more be heard in thy land,
Wasting nor destruction within thy borders;
But thou shalt call thy walls 'Salvation,'
And thy gates 'Praise.'
The sun shall be no more thy light by day;
Neither for brightness shall the moon give light unto thee;
But the Lord shall be unto thee an everlasting light,
And thy God thy glory.
Thy sun shall no more go down;
Neither shall thy moon withdraw itself;
For the Lord shall be thine everlasting light;
And the days of thy mourning shall be ended.
Thy people also shall be all righteous;
They shall inherit the land for ever—
The branch of My planting,
The work of My hands—
That I may be glorified.
A little one shall become a thousand,
And a small one a strong nation;
I the Lord will hasten it in his time."

We enrich our pages with this magnificent prophecy. Another word is not needed. He who sees not here the restoration of Israel to the land of promise, amidst circumstances of surpassing prosperity, and in connection with the presence of Israel's glorious King, would not be convinced by any number of proof texts. Isaiah's sixtieth chapter demands a new age. Soon may it come, for the weary world needs it! EDITOR.

PROGRESS OF THE TRUTH IN INDIA.

TRAVANCORE, where I live, is a province governed by a native sovereign and one of the protected States of India. More than 600,000 rs. are annually spent by this heathen government

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for the support of the numerous idol temples and for feeding the lazy Brahmins who devour the fat of the country. There are about 460,000 Christians, who belong to the Syrian, the Roman Catholic, and the Protestant denominations. Many of these are mere nominal professors of Christianity. Mylandy, my native place, where my ancestors first embraced the Protestant faith and formed the first church of that denomination in Travancore, lies seven miles close to Cape Comorin. It was about eighty years ago, when Travancore was not subdued by the British, and when an opening for missionary labour seemed impossible, my grandfather was converted and became a Christian by hearing the preaching of a Protestant missionary at Tanjore, where he was on his return from his heathen pilgrimage to the celebrated idol temple of Chidambrum, a Hindu sacred place about 400 miles from here. On his arrival at Mylandy he openly declared the religion he had newly embraced, and formed the first Protestant Native church in Travancore with forty of his relatives, who having listened to his instructions, renounced their idol worship and joined him in his faith. For more than seven years previous to the conquest of Travancore by the British, he thus taught them, independently of any missionary or his agent. The Christian faith of this little infant flock was bitterly tried at the time by severe persecutions from this pure Hindu Government. At the arrival of the first missionary in Travancore my relatives had the privilege of being employed as the pioneering Evangelists, by whose labours were gathered some of the long existing large congregations.

When I was twelve years old, I entered the London Mission Seminary at Nagercoil, then under the superintendence of the Rev. J. O. Whitehouse, and received my English and Tamil education there. An accident which confined me to a painful sick bed for three months, from which I providentially escaped from the mouth of death, was the first divine means of grace to produce in me religious convictions. Since this time I resolved to reform myself by adopting early piety and to devote my life for the service of God. Four years after this ever memorable event I received the ordinance of baptism, and joined the church at Nagercoil. In January, 1852, I left the seminary, and was employed in a newly formed small congregation as a catechist and as a preacher among the heathen. Although I was more than two years a member of a Christian church, and a preacher to others, I did not then possess any true knowledge of Christ. All my religion and piety, up to the end of 1852, was to fear God, to observe His ten commandments, and to try to conform my conduct to the principles of morality. At this time a small book named "Christ all in all," fell into my hands, which I read over and over. The perusal of this remarkable book first brought me to the conviction of the salvation only by faith in our Lord Jesus Christ. Again, by listening to a native Plymouth Brother, who came here from North

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Tinivelley, I was strongly moved in the Spirit to search the Scriptures, and thereby to enable myself to teach the truth to others. My subsequent correspondence with this independent brother led me to adopt the millenial view of the personal second advent of our Lord, the literal first resurrection of the saints, and the reign of Christ in His literal kingdom on the earth. Some of the missionaries who were not believers in these truths endeavoured to turn me from this faith by their philosophical arguments. In 1855, having read the life and sermons of that extraordinary popular preacher, the Rev. George Whitefield, I was strengthened in my faith in Christ, and moved to become an itinerating preacher among the heathen. More than eight years I have laboured in this capacity, and God has blessed it for the salvation of a few poor people who have renounced the idol-gods of their forefathers and become Christians. Since some of them were baptized, after giving evidence of their conversion to the Lord. These people, who were formerly most ignorant and degraded heathen slaves, are now the leading members of the Dennispuram Pastorate (Church), for the formation of which the Lord has employed me as a principal instrument. In 1866 I was ordained as the first pastor of this church. Besides my pastoral labours in the church, I preach the Gospel of Salvation to all classes of heathen in the neighbourhood. As an author I have written some treatises in Tamil, prose and poetry, for the spiritual benefit of both heathens and Christians. When my book on the Innovations and Errors of the Roman Catholic Church was published, the Papists have heaped upon me such abuses as "the little Calvin," "the child of Luther," "the new heretic," &c. As a Secretary of the South Travancore Temperance Society for more than fifteen years, I published some metrical and prose tracts on that subject. Moreover I have received prizes from the Madras Tract and Book Society and South Travancore Tract Society for writing some prize handbills.

But all this time I was quite ignorant of the most precious Scriptural truth of life and immortality only in and through Christ. When the time of revealing to me this long hidden truth arrived, my Heavenly Father most graciously sent to my hands some copies of that most valuable magazine of Christian literature, the RAINBOW, about the year 1875. The doctrines taught and discussed in this magazine, at my first perusal, seemed false and heretical, but as I continued to read them again and again with patience and pleasure, the gloomy cloud of ignorance and prejudice which had so long shadowed my mind being dispersed at last, I was enlightened by the Holy Spirit to find out this most glorious truth of the Gospel. From this time I have been strengthened to give up entirely the popular notions of heaven and hell as false, the natural immortality of man as a satanical invention, the souls of men entering at death in an intermediate state of bliss or misery as unscriptural, and the fearful doctrine of endless torments in hell

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as the Romish innovation. My only hope is now in the first resurrection of the Saints, which will happen at the glorious second advent of our Lord, who is our light and life, when we shall be clothed with immortality and glory. With this living hope in my mind I am always aware to escape from the utter destruction which will be the final destiny of the wicked. As soon as I adopted this truth, most graciously revealed, I have commenced to proclaim it openly among all classes of men. Some who listened to me with attention have, after long consideration, acknowledged their faith on these most important doctrines of the Scripture. Some, Nicodemus-like men, although well convinced of the excellence of this truth, are behind to acknowledge through fear of men. But the zealous advocates of the old popular theory, being much disturbed in their minds, have, without any examination, raised a furious indignation against me. While this truth was thus spreading gradually I have made translation of some most interesting articles of the RAINBOW, such as Mr. H. Constable's "Hades," "The Everlasting Life," "The Kingdom," "Hope of the Church," &c., which I intended to publish for the eternal benefit of the vast Tamil-speaking population of South India. But through want of funds I have not till now published any of them in a separate book. In the meantime I have at the close of the last year published in a local Tamil Newspaper an article on the "True Nature of Man," which I have got translated from Mr. H. Constable's "Hades." This produced a sudden movement among the native Christians of South Travancore. Some of the advocates of the traditional theology wrote against me, and my friend, who has been converted to this truth by listening to me often. Again we were met with much opposition from every side. Some native ministers and others preached against us, admonishing their people to beware of the false doctrines (as they say) which we teach. Moreover they reproach me with such epithets as "the new heretic," . . . . . &c., &c. Some of the influential Christians in the Church have at last persuaded the editor not to publish my papers on the subject. When I saw my object of promulgating this most precious truth, through the medium of this paper, was frustrated, and opposition increased, I determined to go to some large towns in the north, in order to find some European gentleman or lady who hold this truth of life and immortality only in Christ, and from whom to obtain more light on the subject, and some pecuniary aid to publish my translations. I thought at the time that I was the only believer of this faith in South India. After a continued prayer to God for some days, in order that He might open the way and afford me with means to travel in a distant foreign land where I had never been before, I set out on my tour in April last. All along my way I preached the word of life to numerous people both in towns and villages. When I was in Sheveroy Hills I became acquainted with that excellent and pious missionary lady, Mrs. Lechler, who sent

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to the gentleman those copies of the RAINBOW, which were afterwards handed over to me. She told me that when she was at Nagercoil she heard about my openly preaching the doctrine of life only in Christ. She spoke to me about the friends of the "Conditional Immortality Association" in England, and I was much interested and edified by her Christian example and conversation. She, besides supplying me with some of your publications, has given me some money, which has helped me to pay a visit to Madras, the centre of the South Indian Missions and the seat of the Madras Government. And again, her letter has introduced me to several gentlemen who are believers in the same advent and life truths, and whom I had never before heard of.

When I was in Madras I was particularly very happy to gain the friendship of that most excellent and devoted servant of God, Mr. James Spence, by whose brotherly exhortations and truly affectionate Christian example I was greatly strengthened in my faith and love in Christ. Moreover, he also supplied me with a few copies of the RAINBOW and some tracts and books which were published by the "Conditional Immortality Association." They are a very great help to me, both towards my own advancement in the true Biblical Interpretation and towards translating some of them, which I find most useful for the eternal benefit of my Tamil-speaking countrymen, who number more than sixteen millions in South India. To print and publish the manuscripts thus prepared, I mostly depend on the promise and efforts of Mr. J. Spence, who takes a great interest in promulgating the glorious truths relating to the kingdom of his Heavenly Master.

You will be surprised to hear that never a tract or a pamphlet has been published, hitherto, on this most important subject in Tamil. We have already printed and circulated the first number of the "Bible Banner," which we call in Tamil "Satthiavathakkodi." We have resolved to publish this tract every month; and if we obtain competent means, to print separate tracts and books on several subjects. May the Lord Jesus Christ bless this first pamphlet to be the beginning of numerous publications in Tamil on this most important subject. "For who hath despised the day of small things?" "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Since I have published my first tract I am regarded and spoken of as an infidel teacher by the generality of the Christians who hold the platonic doctrine of the immortality of the human soul. A well-educated teacher among them, once observing me to read Pettingell's Terminology, advised me, saying, "Do not trouble yourself with these nonsenses." Again, I am glad to state that there are some others who, with a desire to find out the truth, more earnestly search the Scriptures; and a few men have made their confession to the truth after a close study of the Bible, and such help me in circulating these tracts.

By these few subjoined remarks made by the Christians who

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hold the popular theory, you shall know how I am treated by them and my teaching received.

"This is a Satanical doctrine; for Satan, the father of lies, is able to quote the Scriptures."—A Pastor.

"The doctrine you teach that the hell torment will not be eternal, makes people bold to commit sins."—A Deacon.

"Your doctrine will do more mischief than good to the hearers."—A Preacher.

"Do not disturb my mind with these pernicious doctrines."—A Deacon. . . . .

In conclusion, and with heartfelt thanks, earnestly begging all Christian friends to remember me and my poor countrymen in their prayers,

I remain, yours most faithfully,

C. MASSILLAMANI, Pastor.

Dennispuram, Nagercoil, S. India.

NOTES ON THE REVELATION OF JESUS CHRIST.

No. IX.

THE NEW EARTH.

A NEW and infinitely more glorious scene is presented to us after the general judgment—nothing less, in fact, than "a new heaven and a new earth;" the characteristic of which is, to use the words of St. Peter, that in it *righteousness* dwells. Thus, then, the marvellous workings of God's providence have all been leading up to this new, better, and brighter state of things. I do not, however, gather from the description subsequently given that evil is altogether banished from the *whole* of this new earth. But it is perfectly evident that *one* portion of this new earth is now perfect, and that into *it* nothing unclean, unholy, or wrong, can possibly enter, for the joyful announcement is made that henceforth "the Tabernacle of God is with men." Only those, however, who form the Bride of Christ, appear to have the glorious privilege of seeing His face—the rest of mankind, the saved nations, are clearly in a greatly subordinate position. Even the kings of the new earth, though permitted to bring their glory and honour into the New Jerusalem, only do so as suppliants and worshippers—the elect, and they only, "go no more out."

All the works of God are deliberate, slow, and solemn, and it does not by any means appear probable that the mere fact of death and resurrection will of itself make perfect those who have here fallen short of the kingdom. There are distinct allusions to the leaves of the tree of life being required for "the healing of the nations." Leaves of healing cannot be requisite for the "spirits of just men

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made perfect," and the Bride, being always with the Lord, is in no need of any blessing, but ever rejoices more and more in His presence. The mass of the world, the *nations*, as opposed to the saints, obviously need light and guidance, and therefore are not yet free from all taint of sin.

If one may be allowed to form an opinion on such a subject, my own would be that even this state of things will ultimately be superseded by something higher. I form this opinion from St. Paul's words, that even the kingdom of Christ is not to be for ever —that a time will come when He shall deliver up the kingdom to God even the Father, that God may be all in all. I cannot but think that the nature of all created beings, if we may at all reason from analogy, is that of perpetual *advance*—ever reaching out to greater and greater heights, but never being without a still higher and higher standard to reach forward to. Growth, progress, and advance seem almost necessary to us.

Whether this be so or not, however, and whether the view I have taken of moral evil being still partly operative in *some*, at least, of the "nations," be correct or not, one thing is clear, that now the curse is removed from creation—creation itself, and of course that includes all human beings, is now delivered from the bondage of corruption. For this great event all creation, as St. Paul tells us, is waiting, as it were, with outstretched neck (ἀποκαραδοκία), because it knows that when once the sons of God are manifested it will be delivered from its bondage to corruption and blessed with liberty, "a liberty" (for such is the correct rendering of the passage, *vide* Conybeare and Howson), "that belongs to the glorification of the sons of God." We infer, therefore, that the terrible words, "Cursed is the ground for thy sake," are now withdrawn, and the earth is now restored to more than its original blessedness.

The few indications that we have on the subject lead us to infer that life on the new earth will not, so far as regards the masses of mankind, be so very dissimilar to our life here, as some seem to suppose. At all events we have nations existing therein, distinct from one another and from the Holy City; we have kings coming from afar to the New Jerusalem, and all being in process of *healing* by the leaves of the Tree of Life; of the *fruit* of which tree the elect, and they only, are permitted to eat; and *they*, therefore, "eat and live for ever;" but this is not the case with the nations.

Perhaps the nearest possible approach to what the condition of the New Earth will be, is exhibited for our guidance by the account given of the early days of the reign of Solomon. I have a strong conviction that, though none of the promises of God are or can be fulfilled in this world, yet that there are times and seasons when *glimpses* of a better world are afforded us; true it is that these are only glimpses, and soon disappear, yet they are "unconscious prophecies" of that which will one day exist. Almost all the

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prophecies of the Old Testament were only so far fulfilled as to give a foretaste and earnest of what was to be, but still there was always given that foretaste; and so I think is the case in regard to everything. We all feel that though "we never are, but always to be, blest;" yet that God gives us, as it were, just sufficient glimpses of the distant heavenly hills to assure us that they really are *there*, and do not exist merely in our imagination. Thus our Lord was at least on one occasion transfigured even while on earth, and a glimpse of His future majesty and glory vouchsafed to the chosen apostles. So also with regard to the New Earth; for a short, alas!—how short!—a time, during the early part of the reign of Solomon, the land of Judea must have exhibited a faint likeness of the beauties of Jerusalem the Golden. During that happy period it might almost have been supposed that the kingdom of God was being manifested among men, and that "the days of heaven" upon earth were commencing. It is, therefore, I think of the greatest importance to us to note what the Scriptures tell us of those happy days, and the more so as we find the images of the glories of the New Jerusalem are described in the Revelation in words obviously taken from the accounts in the books of Kings and Chronicles.

There can be no doubt that Solomon was a type of Christ in his reign of righteousness and glory. In the first place, his very name (which signifies *peace*) suggests an idea of rest and peace, which can only be fully realised when the Lord reigns. Then also we find that Solomon was the builder of that marvellous structure, the first Temple—on the dedication of which the glory of God was manifested visibly to all—and in many other points we find our Lord the antitype to Solomon.

Referring, therefore, to the accounts in the historical books relative to Solomon's reign, we find (1 Kings iv. 20), "Judah and Israel were many as the sands by the sea in multitude, eating and drinking and making merry;" and again (ver. 25), "Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon." In the same chapter we are told (after mention has been made of the immense quantities of stores and food required for Solomon's use) that God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. We are told also that "his fame was in all nations round about, that he spake three thousand proverbs, and his songs were a thousand and five, and he spake of trees from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall, he spake also of beasts, and of fowl, and of creeping things, and of fishes." Thus the occupation of the highest wisdom was to search out and investigate all the marvellous works of the creation of God, and to impart that knowledge to others.

As one reads these glorious descriptions of what once was the

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heritage of Judah and Israel even on this earth, one longs indeed for such days to come again. Even if only for a short time the delight with which such a time would fill the heart would impart a stock of happiness which would carry us through many weary years of toil and sorrow. It is refreshing and inspiriting even to *read* of such things as having existed on this sin-laden, suffering world, and as we read we almost say to ourselves, Why should it not be so again? If it once existed, why may it not exist again? It may certainly be said that there is no reason why men should not live at peace with one another, no reason why men should not love God with all their hearts, and their neighbours as themselves; in which case a reign like that of Solomon would surely follow. There is, indeed, no reason but one, and that, alas, a terrible one, viz., that men will not come to Christ to have life, that they prefer the pleasures of sin for a season, and that they are, in a word, *selfish*.

I before remarked that God's promises are partially and faintly fulfilled in this earth, and here we have an instance of it. The promise of God to Abraham had been fulfilled. His seed had possession of the land of Canaan, all the kings of the earth were coming to Solomon to hear his wisdom, and he was becoming the spiritual ruler of the world; but alas, the fair bright vision, like all things earthly, was soon to become dimmed. Solomon, as we all know, became false to his trust, and, as is truly remarked, no one becomes bad all at once, so it was with him. He began by marrying the daughter of the king of Egypt, a thing, it is true, the sin of which he seems very early to have become conscious of, for he did not suffer her to enter into Jerusalem; he then began, no doubt, to assume a state too great for a man, he multiplied horses to himself, which he was expressly forbidden by the law to do, for we are told that he had several thousand stalls for horses. He might have been right in lavishing a certain amount of expense on his ivory throne, as it appeared perhaps to be desirable to impress his subjects and strangers; but he seems to have expended far too much labour on his house of the forest of Lebanon, and also to have behaved meanly, if not unfairly to Hiram King of Tyre, in giving him a paltry recompense for his work as regards the Temple. Again, we find, from the Book of Ecclesiastes, he made him houses and vineyards, &c., all which involved heavy expense and burden on the people. Then, as we know too well, he rapidly declined and fell away.

All this seems intended to teach us that it is in vain *here* to expect anything like settled peace. It is reserved for fulfilment in this new earth of which we are now writing. The very longing and "earnest expectation" of that blessed and holy period, are, no doubt, God-given. Surely "He that hath wrought us for this self-same thing is God." Constant and repeated disappointments of happiness in this world, seem but to make us long the more for the glorious future. If we were, and remained, satisfied with what the

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earth can give, we should be quite unfitted for better things; but, finding, as we all do, how empty and unsatisfying are all earthly things, we are, by that very discovery, prepared for *hope*, that our unsatisfied desires yet remain to be fulfilled hereafter: thereby loosening our hold on this world, and causing us to set our affections on things above. Let us, then, for a short period, by the eye of faith, project our vision onward, to the time when "that great city, the holy Jerusalem, shall descend out of heaven from God." We learn from the words of the angel, that the saints have been, one by one, gathered out and carried up to this holy city; and now they are to descend to earth. This proves, I think, that they have never ceased to take a true and living interest in this earth, and that the happiness of their fellow-creatures is as dear to them as ever. They delight to be co-workers with God, and to be "repairers of the breach." Their hearts are filled with love to God and to Christ, and therefore, they long to bring all men to love God also. We do not lose our natural affections by becoming servants of God; these affections are simply swallowed up in higher and more exalted ones.

"The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." To this agree St. Paul's words, "Ye are built on the foundations of the apostles and prophets;" and they indicate how great hereafter will be the dignity of those who followed their Lord on earth; they indicate also, that it was not on the foundation of one apostle alone, but that all were sharers in this great work—that of building up and edifying the body of Christ.

"He that talked with me had a golden reed to measure the city and the gates thereof." We are here introduced again to the measuring angel, who apparently had once been a man: for so I consider the meaning to be. At all events, it is curious that now, and for the first time, the actual dimensions of the city are given. Before this, both in Zechariah's vision and in the vision of the two witnesses, though the measuring angel is present in all these cases, yet it is only now that any actual dimensions are given. From this measurement, though we cannot ascertain the exact numbers of those forming the bride of Christ, we do ascertain that their number is fixed, definite and complete. The description of the jewels and the gold that follow, though we may not now be able to tell their real significance, yet give us an assurance of the exceeding majesty and beauty of this city and of its inhabitants. All the most precious and valued treasures of earth are brought forward, as it were, to help the imagination to realise in some faint degree "this glory that excelleth." Above all—and it is this which gives the city its *real* glory—is, that the dwellers therein now see the face of their Father, and are permitted to draw very near to Him. *This*, and nothing less than this, is their privilege; a privilege so great, that nothing else can for a moment be compared to it. To

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see the face of our Heavenly Father, to feel and know that we are His children, is it possible that for us, sinful and weak as we are, that we shall be enabled to do this? Surely this, of itself, is absolute happiness; and we may well say, "Beneath its contemplation sink heart and voice oppressed."

The city seen in Ezekiel's vision seems identical with the city here described. In both cities the distinctive character of them is, "The Lord is there." In both, references are made to the tree of life, of which the leaves are for medicine, and the fruit for food (to the elect). Both are set upon a very high mountain, obviously that they may give light to the nations; and in both the river of life is seen. Again, in neither city can "anything enter that worketh abomination;" for we read in Ezek. xliii. 12, "This is the law of the house: upon the top of the mountain the whole limit thereof round about shall be most holy." This corresponds with the view I have taken, that in the new earth there is every possible variety of condition, from that of "the spirits of just men made perfect" to that of the ordinary "hewer of wood and drawer of water;" for we subsequently read of the Levites who went astray after their idols, who were not to be permitted to "come near to do the office of a priest." Only the sons of Zadok, the types of the elect, stand before God "to come near to His table and to minister to Him." It perhaps would be more accurate to say that the *temple* in Ezekiel's vision corresponds with the *city* in John's vision; the latter amplifying and filling up the description of the happy and glorious state of the kings and priests who offer up spiritual sacrifices to God. In Ezekiel's vision there are numerous references to sin-offerings and peace-offerings; all which seem scarcely compatible with the idea, that even the new earth was *entirely* perfect in all its parts. No doubt the process of healing will be constantly going on, for the tree of life is constantly putting forth fresh leaves; and the waters that "issue out of the sanctuary," bring life with them whithersoever they come. The end and object of all these marvellous works of God, is, therefore, to bring every living thing into happy obedience to God; so that again, as at the first creation, all things may be pronounced very good. Then shall the Redeemer "see of the travail of His soul and be satisfied;" and then shall God be all in all.

One last and most needful warning to the Churches, is given by the angel who showed John the New Jerusalem, which angel was one of those by whom the last plagues were poured out upon the earth; and that warning was indeed necessary, and alas! how little it was attended to. As to "adding to God's words," this seems to have been the constant practice of all the Churches from the end of the first century down to our own times, and the process seems still to be going on. The Apostle Paul had laid down the conditions of Salvation in a very simple and expressive form—a form which really involved nothing more than a belief in the Lord's resurrection—and

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indeed if a man does not believe in this, he of course can scarcely be called a Christian, at least, not by us; but if he does, no one has a right to add to Paul's words and say that he ought to believe in such and such doctrines. It is evident from the epistles, and from ecclesiastical history, that the early Christians had all sorts and kinds of belief, so to speak, on every subject; their *only* bond of union was love to Christ, and trust in Him. Until we, as Christians, revert to this simple belief, and require from one another nothing but love to Christ, so long must we be visited by the plagues threatened to all those who add to God's words.

"Even so, come Lord Jesus." This is and must be the cry, the almost agonising cry of all who value the Gospel. This is the true test of a Christian—if he long for the appearing and coming of the Lord Jesus he must be, and ought to be, looked upon as a brother by every Christian, in spite of any so-called heresy or variety of belief that he may hold. So long as we require assent to human deductions from revealed facts, however necessarily true they may *appear* to us to be, so long is it impossible for us to walk together in unity. No two people ever yet entirely agreed on every subject, and as to what are termed *vital* doctrines is any doctrine vital but one—"The Lord is risen."

On a review, therefore, of the whole evidence before us, I think we may gather the consolatory facts that those who in this world have not been haters of goodness, who have merely, in our Lord's words, stumbled against the stumbling-stone, and have therefore been more or less broken or injured, but have not been "ground to powder," that these are permitted to be dwellers on the new earth, but are only admitted to the Holy City as a rare privilege. Yet, just as the priests of the literal Israel of old, after offering their sacrifices, did at other times associate and have intercourse with the mass of the people, so also we may hope and believe that the saints will also in the new earth instruct, direct, and comfort the citizens of the various cities of the new earth.

It is extremely probable that there also man will have abundance of useful and profitable occupation. Even in Paradise, Adam and Eve before their fall were placed in a garden "to dress it and keep it," and no doubt there will be abundance of employment in developing the marvellous resources of the earth from which the curse has been removed.

We are expressly told that God made not the earth in vain. He formed it to be inhabited; and this design, though more or less delayed by the operation of sin, will assuredly one day be carried out. The human race will then take the position which was intended for it, and who shall say what fruits of blessed labour may not then be brought to perfection? We all of us feel that we have capacities, at all events, for infinitely greater works than we can ever carry out—latent, and so to speak, undeveloped powers, which are an earnest to us that the present is not our real life at all.

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But in the new earth, wherein dwelleth righteousness, all the unsatisfied longings of our nature will be realised. We shall then find "a place fitted to our distinct character, a separate work fitted to develop that character into perfection, and in the doing of which we shall have the continual delight of feeling that we are growing.

Feelings for which we found here little exercise, shall then be satisfied with work and exercised by action into exquisite perfection. Faint possibilities of our nature which came and went before us here like swallows on the wing, shall then be grasped and made realities, and, binding all together, the Omnipresent Spirit of love, goodness, and truth, whom we call God, and whom we know in Jesus Christ, shall abide in us and we in Him. For He is not a God of the dead, but of the living, for all live unto Him."* There and there only will the marvellously beautiful words of the sixty-second Psalm be realised, "God be merciful to us, and bless us, and show the light of His countenance upon us, and be merciful unto us, that Thy way may be known upon earth, Thy saving health unto all nations. Then shall the earth bring forth her increase, and God, even our own God, shall give us His blessing."

In bringing this series of papers on the Revelation to a close, I have merely to repeat what I said at the commencement, viz., that I do not presume in any degree to dogmatise on the subject. I have merely stated what is my own view of the marvellous visions of this Book. If I have been permitted to be the means of throwing one or two rays of light on any part of the Book, my reward will be great. T. W.

APOCALYPTIC INTERPRETATION.†

Chapter IV.

THE SUBJECT OF THE APOCALYPSE INDICATED BY ITS TITLE.

I NOW enter upon an examination of the actual contents of the Apocalypse; and I humbly pray for myself and readers that we may have our minds disengaged from the influence of all *á priori* considerations as to its import. Let this portion of the Word speak for itself. It may, or may not, find its place at once, in our system composed from other Scriptures. It may fit in easily to a vacant niche; or it may oblige us by a dislocation of our system to make room for it. And this reflection ought to suggest to us, as long as any part of the Sacred Word is obscure to us, to beware of compacting any system too closely. But, still it is well to

* Sermons by the Rev. Stopford A. Brooke.
† By Rev. James Kelly, M.A.

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be furnished with Scriptural knowledge from other parts of God's Word; and it is in this light, not simply as rebutting Mr. Elliott's gratuitous presumptions, I attach importance to the topics already discussed in these pages.

Let me briefly recall the attention of the reader to them.

1. I submitted the chief use of prophecy was intended for the Church of God, to warn and encourage them concerning the future. When fulfilled, it indeed forces on the attention of unbelievers, the fact of the Being and Government of God. But to the child of God, as he occupies not the form of the Deist, his proper advantage from prophecy accrues prior to its fulfilment; and it is one of the offices of the Holy Ghost to show him "*things to come*," not merely *that have already come*. Hence, the interpretation which makes the Apocalypse to have been useless to the Church except as fulfilled in the way of history, cannot be satisfactory.

2. *Old Testament* prophecy embraces the affairs of Gentile nations only in connection with the process of the Divine dealings with the Jewish nation—a proportion always obtaining between the two; and this applies to the past, present, and future. The Jews have been, and will be again, the acknowledged people of God, influencing the movements of the nations; and so they constitute the *hinge*, so to speak, on which Scripture history and prophecy turns; at least as regards earthly things. Now, however, they are "Lo Ammi, not God's people," and the consequence is, that Gentile affairs, with all their pretensions to importance, are passed by in the Sacred Record.

3. In accordance with the foregoing fact, even the calling of the Church of this dispensation, because it constitutes only a parenthesis in the Divine dealings with the Jews, is being carried on *secretly*; i.e., without any current fulfilment of prophecy to startle the world.

4. The posture enjoined on every generation of the Church, namely, waiting simply for the coming of the Lord, whilst quite in harmony with the disclaimed necessity (touching the Church's own hope) of knowledge of "the times and seasons," would be obviously interfered with by all such chronological information, if interpreted to belong to the Church and not to Israel. And therefore we ought not to be surprised, but prepared for it, if examination disclose that most of the events which the Revelation unfolds, relate not to the Lord's coming *for* His saints, but to His coming *with* them, to terminate Gentile domination, and consummate Jewish prospects.

These, I conceive, are capital points of information, on which the student of "the Revelation" should not be ignorant; and, doubtless, we shall find their use as we now proceed.

1. First, then, let us observe the *title* prefixed to the Book by God Himself, "THE REVELATION OF JESUS CHRIST," not "*the*

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Revelation of St. John the Divine," which is but the title given to it by our translators. Nor is the difference between the two disposed of by the admission, that of course the inspiration of the book is of God, John being only the communicator of it. The mischief still lies in the implication, that "*Revelation*" here means simply *recital*; whereas the word is never employed in connection with any *person*, except to denote the actual unveiling or appearance of such person. And it is especially predicated thus of our blessed Lord. For example, in 1 Pet. i. 7, we read, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory *at the appearing of Jesus Christ.*" Again, verse 13, "Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you, *at the revelation of Jesus Christ.*" Again, 2 Thess. i. 7, "And to you who are troubled rest with us, *when the Lord Jesus shall be revealed* from heaven with His mighty angels." Once more, 1 Cor. i. 7, "So that ye come behind in no gift; waiting for *the coming of our Lord Jesus Christ.*" In all these places it is the same word that occurs, though differently translated (ἀποκάλυψις). And in reference to the resurrection glory of the saints to break forth at the same time, we meet with it in Rom. viii. 19, "*the manifestation* of the sons of God."

Thus what the very title of the book suggests, is that its subject matter relates to the personal appearing of Christ at His second advent. He is now as the High Priest gone within the veil. The Heavens have received Him until the times of restitution of all things, and He is hidden from our view. But here we have His UNVEILING, with its attendant circumstances—*not* a mere prophetic narrative of events, long since come to pass in the history of the Church.

But as this point is of so much importance, it may be well to anticipate any objections that can be made to it.

It will perhaps be said, that the phrase, "the Revelation of Christ," *is* used in the sense of truth communicated from Him; and Eph. iii. 3, may be quoted in proof; "how that by *revelation* He made known unto me the mystery." Here, it may be alleged, is an instance to the contrary of what I have laid down. But is it so indeed? Let us turn to Gal. i. 11, and see what is the "*revelation*" to which the Apostle refers? He there says, "I certify you, brethren, that the gospel which was preached of me is not after man, nor was I taught it but *by the Revelation of Jesus Christ.*" Now, whatever the word "*Revelation*" means here, is evidently identical with its meaning in Eph. iii. 3. Can we, then, determine as to the former? Most satisfactorily. For, immediately after the Apostle's summary account of *how* he received the Gospel which he preached, even by "*the Revelation of Jesus Christ,*" he proceeds to explain the expression by relating what

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occurred—both at his conversion, when the Lord Jesus personally appeared to him, and after his conversion, when he went up—not to Jerusalem, to them which were Apostles before him—but "into Arabia."

The emphasis of this explanation, however, as the reader will see by looking carefully at the context, rests upon the latter fact; the statement, divested of what is parenthetical, running thus, "I was taught it BY THE REVELATION OF JESUS CHRIST, *for I went into Arabia*."

I submit, accordingly, that this journey into Arabia, of which no notice is taken in *the Acts*, where the Apostle's preaching expeditions are enumerated, was for the purpose of his receiving a "REVELATION OF CHRIST," in the strict uniform sense of the term.

And this elucidates the meaning of the beloved disciple in this very book, when he says, "I was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ"—(Chap. i. 9). *Paul* went into Arabia to enjoy *his* "REVELATION" of Christ, wherein he was taught the mystery of the Church's calling under this dispensation. And *John* was in Patmos, in order to the similar purpose of receiving *this* "REVELATION," which he has given to us. The view that so commonly obtains, and which Mr. Elliott has adopted, that John was penally banished to Patmos by the Emperor Domitian, rests, I believe, only on uncertain tradition. At all events, even if true, the Holy Ghost has not deemed it worthy of notice; but assigns as the cause of this isolated position of His servant, *His own* end, that he might receive and record the visions, &c., there presented to him, of which Jesus, in His personal glory, was the centre.

Dr. Tilloch, it seems, contends against the notion of John's banishment altogether, and maintains that he went to Patmos in the course of his apostolic labours to preach the Gospel. This opinion Mr. Elliott derides as unworthy of attention, being incongruous with the uninhabited character of the island. And I am disposed to agree with him so far. But Mr. Elliott's own argument to prove that John was banished, is equally incongruous; for he takes the language in ver. 9, which I have just quoted, "*for the word of God, and the testimony of Jesus Christ*," as equivalent to —"for bearing witness to Jesus as the Christ and Saviour of the world;" as though John alluded to his *past* faithfulness in his Divine Master's service. Whereas, in ver. 2, we have the very same language, "*the word of God, and the testimony of Jesus Christ*," and it is put in apposition with "*all things which he saw*." Now it is absurd to say that John was banished to Patmos on account of the things which he saw *in* Patmos! And yet into this mistake, by not comparing together verses 2 and 9, Mr. Elliott has fallen. It is just a specimen of his rushing to a preconceived conclusion, without weighing the text.

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Having thus seen, *by the way*, that the expression, "the testimony of Jesus Chist," denotes this very book of "THE REVELATION," it may be interesting to turn to chap. xii. 17, where, after the casting down of Satan out of heaven (when the Church, I submit, has been caught up), a Jewish remnant is described as "keeping the commandments of God, and having *the testimony of Jesus Christ*." Does not this intimate, that by Jews, as such, in the latter day, will be possessed, as a precious treasure, this Book of "*the Revelation*," exposing to them the diabolical plots with which they will have to contend?

II. But not to digress. The next thing that meets us, is the *origin* of this "REVELATION." The verse before us says—"*which God gave unto* HIM," i.e., Jesus. This shows that there was in our Lord a capability of accessive knowledge, even after His ascension. And perhaps it was now, he received as "THE CHRIST," that precise information which He disclaims the possession of in Mark xiii. 32; and which the disciples were not ripe for, until after His ascension (See Acts i. 6, 7). Beyond this, I do not see anything to remark on in the clause in question. Certainly, there is nothing in it which requires us to modify the proved import of the title, "THE REVELATION OF JESUS CHRIST," as though *it*—in the sense of His personal appearing, could not be "*given*" to him. For, the scene of the *transfiguration*, which our Lord called His "coming in His kingdom," we may truly say was *given to Him*—given by the Father for His comfort, before His approaching sufferings; and He showed the same to His chosen disciples on Mount Tabor; and what is there inconsistent in the same idea being applied to this more prolonged vision displayed to John in Patmos?

As to the contents of this book being characterised, "things which must *shortly* come to pass," the inference that, therefore, they must have long since begun to be accomplished, and which has been drawn by Mr. Elliott to justify His searching for fulfilments in Gibbon's history, is most gratuitous. For, the whole interval between the advents of our blessed Lord, although already protracted to upwards of eighteen hundred years, is yet called "*a little while*" (John xvi. 16; Heb. x. 37). And the very word, "*shortly*," was employed by the Spirit in the days of Paul, to denote the still future period of Satan's bruising under the feet of the saints (Rom. xvi. 20).

In fact, in all the Scriptures, the great event of the Lord's coming is kept suspended before every generation of the Church; and in like manner, its concomitant circumstances unfolded in "THE REVELATION." And it is idle to argue from the use of terms merely significant of this, to their absolute import. As well might it be concluded that, because our Lord says in Rev. xxii. 7, "Behold, I come *quickly*," therefore, he must have come long since!

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HYMN.

HEEDLESSLY through life we wander,
Filled with petty joys and cares,
How the golden hours we squander,
Lost in earthly vain affairs;
Till at last a voice of thunder
Rends the tie to earth asunder.

Or we scarcely hear it sounding
In our hearts, so still and low,
Then those hearts, with rapture bounding,
Catch the accents as they flow:
And we feel that God has spoken,
And we tremble at the token.

Whether loudly, like the thunder,
Comes that warning, wak'ning call,
Or we hear with awe and wonder
Those low tones so still and small:
Let us rise and answer giving,
Quit the dead and join the living!

Ah, the folly! Ah, the danger
Of the man who slumbers on,
Still to Him who calls a stranger,
Scorning right and choosing wrong.
May we rise and all surrender
To our Maker, King, Defender!

A. DUNCAN GOODY.

"THEY ARE NOT ALL ISRAEL WHO ARE OF ISRAEL."*

THESE words are often used in proof of the assertion that Christians, though Gentiles, are true Israelites. As if the statement, that not all who are Israelites by natural descent, are true Israelites, involved the idea that *Gentiles*, who believe in Jesus, are true Israelites. That because the true Jew is a Jew, whose faith and character is according to the will of God, *therefore*, a Gentile, likeminded, is a true Jew. But the term "Israelite," or "Jew," is nowhere in Scripture applied to any who are not of the House of Jacob. For, though all who are Christ's, whether they be Jews or Gentiles, are "the seed of Abraham," yet Gentiles, even so constituted, are not in Scripture termed "the seed of Jacob," or "children of Israel."

When we say of a certain action, "that is un-English," we are not understood to mean that the person so acting is a foreigner; but simply

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* Rom ix. 6.

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that the conduct in question is not in accordance with the recognised national characteristics of Englishmen. In the same way we use the terms, "A true Scot," "A true Briton." Even so should we understand the apostle when he says, "He is a Jew who is one inwardly." It is only by quoting the words, "All are not Israel who are of Israel," without attending to the context in which they stand, that they can be made to serve the purpose referred to. Certainly there is no evidence in the context that the apostle used the language in question to express the idea that believing Gentiles are Israelites. Another thought than that was before his mind.

The careful reader will easily perceive that the subject immediately before the apostle's mind, is the perishing condition of his "brethren"—his "kinsmen according to the flesh" (ver. 3). And his object is to demonstrate that, notwithstanding their high privileges as the lineal descendants of Jacob, they were indeed standing on the brink of fearful and irretrievable ruin. Their position and privileges he enumerates in verses 4 and 5, and then proceeds to say, "But it is not as though the Word of God had come to nought," referring to those declarations of the Word of God which he had quoted and applied, in the early part of his letter, regarding the sinful and unsafe condition of Jews, as well as Gentiles.

This position the apostle proceeds to maintain thus: "For they are not all Israel which are of Israel." More correctly, "For not all out of Israel are Israel." Equal to this in our phraseology, "For not all those who are the descendants of the patriarch Israel are true Israelites." Only those Israelites whose faith make them worthy of the name, can inherit the promises made to their illustrious ancestor. Therefore, no privileges which they inherit by birth can save unbelieving Israelites from the just judgment of God.

The apostle proceeds to confirm and illustrate his argument thus: "Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed. For this is the word of promise: At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of Him that calleth), it was said unto her, The elder shall serve the younger" (verses 7-12).

The apostle uses the terms, "children of God," in two senses in this chapter. The higher sense is that of being children of God by faith, and joint-heirs with Christ. The lower sense is that which belonged to Israel as the chosen nation (See verses 4 and 5). The apostle's unbelieving kinsmen thought, because they were the descendants of Abraham, they were, therefore, heirs of eternal salvation. The apostle's object is to convince them that their confidence was ill-founded. To this end he reminds them further, that mere lineal descent from Abraham did not secure the privilege belonging to the Israelitish nation. "Neither because they are the seed of Abraham are they all children." In confirmation of this, he quotes the words of the original

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promise to Abraham, concerning his seed: "In Isaac shall thy seed be called;" terms which the apostle thus explains; that is, "They who are children of the flesh are not the children of God; but the children of the promise are counted for the seed." The allusion is evidently to the descendants of Ishmael and Isaac. God promised to Abraham that his posterity would be as innumerable as the stars. Abraham's firstborn was Ishmael; but the numerous posterity was not to be *in*, or *through*, Ishmael, but *in*, or *through, Isaac.* The descendants of Abraham, through Ishmael, are called "children of the flesh," because Isaac was born in a manner contrary to all expectation and experience, and solely in consequence of the promise of God. "For this is the word of promise: At this time will I come, and Sarah shall have a son" (ver. 9).

Since, then, mere lineal descent from Abraham did not secure for Ishmaelites the honour and privileges belonging to Israelites, how, then, can it confer the higher privilege of being heirs of eternal life? Not only were the descendants of Abraham, through Ishmael, denied participation in the favours belonging to the children of the promise, but also it was made known to Rebecca that God had ordained that one of her twin sons would be servant to the other. The emphasis here lies on the *parentage* of Jacob and Esau. Rebecca was no bondwoman, concubine, or even second wife; Rebecca, the mother of Israel! The father of both of the sons was Isaac; that Isaac through whom Abraham was to have his promised seed.

The selection of Jacob to be the superior, was not in consequence of any moral excellence in him, or because of evil deeds on the part of Esau. The unborn children were exactly on a par, as regards parentage and personal merit, when God made known to their mother His selection of the one to be the superior of the other. "It was said unto her, The elder shall serve the younger" (ver. 12). More correctly, "The greater shall serve the lesser." The word translated "elder," occurs forty-five times in the New Testament. In one instance it is rendered *more:* in all the other cases, except the one before us, it has the sense of *greater*, or *greatest*, assigned to it. That this is the proper sense of the terms here, will appear manifest by referring to the context whence they are quoted: "And the Lord said unto her: Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people" (Gen. xxv. 23). Surely it is more congruous to speak of the greater and lesser people than of the older and younger people, seeing that their progenitors were twins; more especially when we are told that the one people shall be *stronger* than the other. Moreover, this rendering of the words makes the conduct of Isaac and Rebecca towards Jacob and Esau more easily understood. Had *younger* and *elder* been the senses in which the terms were used, Rebecca must have known from the time of the children's birth which of them it was whom God had selected to be the father of the stronger and superior people; and Isaac must have known too; for we cannot suppose that Rebecca concealed from her husband the revelation of the Divine purpose concerning their children; yet Isaac was anxious that Esau should be the superior, and Rebecca was so solicitous to gain that superiority for her favourite son Jacob, that she resorted to fraud to obtain it. Can we imagine that

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Isaac wished to frustrate the purpose of God, or supposed he possibly could do so; or that Rebecca thought to assist the Almighty, by means of fraud, to carry out His designs? From the terms, *greater* and *lesser*, neither the parents nor the children could know, for a considerable time, which of the twin-brothers was the subject of Jehovah's choice.

It is a matter of history that the Edomites were at one time greater and stronger than the Israelites; see Numbers xx. 14-21, which describes how Edom came out against Israel "with much people, and with a strong hand;" and "refused to give Israel a passage through his border, wherefore Israel turned away from him." It is also recorded in 2 Samuel viii. 14, that the Edomites became the servants of David, King of Israel. Thus has the prediction already been fulfilled.

From all these circumstances, it is clear that the selection by God regarding Jacob and Esau, was not a selection of the one to the exclusion of the other, to personal, eternal salvation; but to be the progenitor of a superior people. It is also clear that the terms, *greater* and *lesser*, refer not to the *men*, Jacob and Esau, but to the respective nations of which they were the fathers and representatives.

The principle on which God elects men to salvation is conditional. "He that believeth on the Son hath eternal life; he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36). Lineal descent from no patriarch can give the life everlasting. This it was the apostle's object to demonstrate. Lineal descent from Abraham, even through Isaac, did not, of itself, secure the honours and privileges inherited by the House of Jacob. How vain, then, to expect that it could secure the higher privileges of personal and eternal salvation.

W. LAING.

WHERE WAS PARADISE?

IN the *Nineteenth Century*, under the title of "The Site of Paradise: an Ancient Problem solved by Modern Scholarship," attention is called to a remarkable book recently published in Germany by Professor Friedrich Delitzsch, of Leipzig (son of the famous Hebrew scholar and commentator, Professor Franz Delitzsch), in which he claims to have identified the geographical position of the Garden of Eden, partly by the aid of recent explorations among the inscriptions of Assyria and Babylonia.

"The precise district in which Professor Delitzsch considers the Garden of Eden to have lain was that portion of BABYLONIA which lies immediately north of the city of Babylon, between the Tigris and the Euphrates, which formed respectively its eastern and western boundaries. Its limits on the north may be indicated by a line drawn from Bagdad on the Tigris across to Akkad on the Euphrates, while a similar line, parallel to the former, stretching from Babylon on the Euphrates to the Tigris, would designate with sufficient accuracy its southern boundary.

"This district of Babylon was anciently termed Kar-duniâsh, *the*

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park or garden of the god Duniâsh. Kar-du-ni-shi is once, as Professor F. Delitzsch points out, written in an inscription of Assurbanipal, *Gin-dun-i-sha*, where the non-Shemitic word *Kar*, is changed into the Shemitic *ginu, garden.* He observes that Sir Henry Rawlinson was the first to suggest that the biblical Gan-Eden (*Garden of Eden*) was probably a transformation of this very word *Gin-dunish.* . . . The compound *Kar-duniâsh* signifies 'the garden of the Lord of the lands.'"

Professor Delitzsch does not build upon this name as distinctly proving anything to his purpose, nor upon the equally suggestive name which Babylon itself seems to have occasionally borne, viz.: "Tintira, which signifies *grove of life*, or *fountain of life*, or possibly *tree of life.*" But if his geographical researches into the matter are at all to be trusted, these singular appellations may be taken as corroborations of his theory. The district referred to seems also to have been formerly famous for garden-like beauty and fertility, traces of which are still to be seen, amid present desolation, in clustering palm groves and other relics of past luxuriance.

The identification of the lands and rivers mentioned in Genesis ii. 10-14 has long baffled the curiosity of scholars. Nor has the intelligent understanding of the matter by ordinary readers been helped by the unfortunate rendering of the land of *Koosh* or *Cush* in verse 13 as the land of *Ethiopia!* The land of Havilah has been supposed by some to be Hindostan, and thus minds have been puzzled over the locality of a garden watered by a river which afterwards separated itself into the streams of the Ganges, the Tigris, the Euphrates, and the Nile! Although this might not stumble the mind of Josephus, or cause trouble to mediæval allegorists, it is little wonder if modern readers should give the whole thing up as a hopeless enigma, if not an unreliable fable.

It is now claimed that by Professor Delitzsch's theory "the geographical correctness of the writer of Genesis has been clearly demonstrated."

About the identity of the Hiddekel with the Tigris there has never been much doubt, but it is now established beyond a question. "In the cuneiform inscriptions the name of the river is Idiklat or Diklat," while "the old Persian form, found in the Behistun inscription, is Tigrâ." Professor Delitzsch claims to have found the Pishon and Gihon also; the former in the once "celebrated *navigable canal* Pallakopas," which branched off from the Euphrates near Babylon, and "discharged its waters at last by a channel of its own into the Persian Gulf;" and the latter in the Shatt-en-Nil, "another arm of the Euphrates which led from Babylon itself, and after passing by the ancient city of Erech" (one of the cities of the original land of Cush—see Gen. x. 10), "ultimately discharged its waters again into the main stream of the Euphrates." The name Gihon he claims to have recovered in the Nâr (*river*) *Gughân-de*, by which name this great canal or branch river is mentioned, *along with the Tigris and the Euphrates*, in a clay tablet recently discovered.

"The book of Genesis represents the Garden of Eden as having been watered *by a single river.* The statement correctly describes a remarkable feature of this district of Babylonia. While other parts of that country to the south are, to a certain extent, watered by the Tigris as

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well as the Euphrates, the district specially referred to is exclusively irrigated by the Euphrates. Large water-courses, afterwards transformed into canals, but which seem originally to have been natural arms of the Euphrates, conducted a considerable portion of its water from the higher level of that river into the bed of the Tigris. From these, as chief arteries of irrigation, smaller water-courses, such as those alluded to by Herodotus, spread the water all over the country. It appears, too, that the classical historians long ago called attention to this interesting hydrographic peculiarity of the country. Arrian says that of the streams which enclose the district of Mesopotamia, the Tigris is of less importance than the Euphrates, because the arms or canals of the Euphrates in great numbers convey their water to the Tigris. The fact that the Euphrates, at its entrance into the Babylonian plain, flows from a higher level than the Tigris, and that it contributes much water to the Tigris, has also been noticed by modern geographers. . . . Hence it was geographically correct to describe the Garden of Eden as watered by a single stream, if that Garden of Eden is to be identified with the district of Kar-duniash, near Babylon. And if the writer of the book of Genesis had that special locality in view, he was fully justified in regarding the Tigris as it flowed forth from the plain of Babylon as itself an important branch of the Euphrates.

The land of Havilah, according to Professor Delitzsch, was that "portion of the so-called Syrian desert bordering on the Euphrates, and extending from the Persian Gulf on the south, northwards almost as far as the city of Babylon." This territory was bounded along its whole eastern side ("compassed") by the stream Pallakopas, which he identifies with the Pishon, and he adduces evidence from ancient historians and from recently found Assyrian clay tablets, to show that "the three products for which the Havilah of Genesis was remarkable were in ancient days to be found in this country."

Further researches may modify or disprove Professor Delitzsch's theories; yet, again, they may tend to confirm them. There is satisfaction, however, even in the possibility that he may be right. The fact that such an ancient geographical description of the Garden of Eden can be made, even at this late date, to tally with the peculiarities of one of the most fertile and well-watered districts of the acknowledged "cradle of the human race," goes far to show that there is nothing mythical or innately improbable in that description. The identification of any particular site for the Garden of Eden is, after that, perhaps, of very secondary importance. M. W. STRANG.

BARBICAN MISSION TO THE JEWS, E.C.

THE conversion of Rachel N—— from Rabbinical Judaism to Christianity is fraught with interest, and for two reasons. First, because conversion from among Jewish women is more rare than from among men. The reason is obvious. Jewish women, even of the better educated, scarcely ever think for themselves about matters that partake of a religious character. Secondly, because the British Jews generally

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boast of their strict adherence to the Synagogue rites; though such an assertion is very much to be questioned. One does not seldom hear the vaunting words: "You will not succeed in converting us, English Jews, though you may succeed in converting your own countrymen;" as if *we could* convert any man, or even undertake to do it in our own strength or wisdom! That there are fewer conversions from among the ranks of English-born Jews than from among our foreign brethren, is perfectly true. But the reason I assign is—and they cannot gainsay the truth of the statement—that, while all foreign Jews are more or less acquainted with the prophecies (which, however, they read through Rabbinical spectacles), but very few English Jews, and yet fewer Jewesses, know anything at all of the contents of the Bible! And hence the greater difficulty, as they phrase it, "to convert them."

Well, Rachel was of the last-named class. Though, as she informed us herself, she had for the last few years before her conversion not been "a strict Jewess." She could not, and would not read, and consequently not accept the teaching of the New Testament. She had even lived in a Christian family before coming to us, where, as I understood, the people often "talked to her about Christianity." But Rachel's creed was, as that of all other Jewesses, "My parents lived and died as Jews, and I mean to live and die in the same religion."

Our sister, however, brought with her a very good character when she came to live with us. She was with us for several months, and regularly heard the Gospel plan of salvation. And, though she joined our family worship, she would never kneel down with us at prayer. My wife, who studied Rachel's tastes and habits, perceived, after our sister had been with us a short time, that she was more fit for the needle and fancy work than for domestic duties. And hearing of a Christian family at Brighton who were in the mantle and dressmaking line, we communicated with the Principal of the business. Rachel was soon after transferred to Brighton. And delighted she was with her new sphere. We had informed that Christian lady that Rachel needed further instruction in the way of truth. And we were highly gratified shortly after to hear from our Jewish sister herself that her mistress took her to a Christian place of worship regularly; adding, "and I enjoy the preaching of the minister very much indeed."

I took the opportunity of writing to the minister, requesting him kindly to pay close attention to the daughter of Abraham who attended his church, with much spiritual benefit. We made it a matter of prayer all the time, that the Spirit of God would graciously enlighten the mind of our sister, and bless the preaching to her soul. And to His praise be it said, our humble prayer has been answered in a marvellous manner. For, after the lapse of a few weeks from her first letter to us, she gave us a most cheering account of her very happy change, making full confession of faith in her "long rejected but now found Saviour," finishing up by saying, "I am very happy to find that what Mr. Warschawski used to say about the Lord Jesus Christ is not the invention of man, but is the truth which is taught in the Old Testament as well as in the New though I would not see it before!" Rachel was soon after baptized in the Name of the Triune Jehovah by the same evangelical minister at Brighton who so faithfully imparted instruction to her while there.

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And on our hearing the full account of it, need I say that our joy was full!

I well remember the objections and arguments raised by our sister in her former state against the truth,—objections such as are commonly broached by our dear (but, alas! benighted) nation. But now Rachel is indeed a changed being, a new creature in Christ Jesus. We ask our Jewish brethren, who has caused this visible and unmistakable change in her—the missionary, the minister, or the Spirit of God? The missionary, the minister, and no doubt the Christian family with whom our sister lived before coming to us, have indeed been used of God. But, by the power of the Holy Ghost who blessed our poor and feeble efforts, our sister who was formerly blind, spiritually blind, can now see —was formerly lost, is now found. This is certainly nothing short of a miracle.

When, last August, we laboured at Brighton (in connection with our Branch Station there), we had the privilege of worshipping in the same church where our sister was initiated as a member of the visible body of Christian believers. And great was our delight to hear her who formerly blasphemed, adoring and praising the Saviour's grace!

While at Brighton, I was so struck with the boldness of our converted sister in her readiness to give away tracts, as also of testifying for Christ, that it occurred to us all she would be useful in the Lord's vineyard as a Bible-woman among Jewesses in this great Metropolis, in connection with our growing work. I only hinted it to her in order to hear her own mind concerning it: consulting in the meantime with the Christian lady who then employed her. And, to my greatest satisfaction, both Rachel and her mistress readily fell in with my views on the matter. And that just happened about the time when a lady who gave us her voluntary help in visiting Jewesses, was on the point of leaving London. We could at once see "the finger of God" in this event.

At the close of our six weeks' operations at Brighton, Rachel accompanied us home, and my wife is now training her for service in the Mission, and our sister is already showing aptness for mission work. She began among her relations and friends, where, happily, she is admitted. Her friends tell her that she might talk to them about her "new religion" as much as she liked. "It will," they good-naturedly add, "do us no harm, and it makes you happy! Only, we cannot conceive," they often tell her, "where your sense is, to believe in a Messiah who was put to death many hundred years ago."

Rachel is endeavouring to induce her friends to come to our Hall; but, as yet, without success. Our prayer, however, is that He who taught Rachel to accept Jesus as the Christ of God, may use her for His own glory, and to the salvation of many among her and our Jewish sisters who know more what Rabbi So-and-So says, that what Moses and the prophets teach.

As our responsibilities are from time to time increasing, in proportion to the growth of the work, the Committee urge that Christian Friends will not suffer that our efforts should be crippled for lack of funds; but that they will encourage us in our arduous though blessed task, to His glory, whose are the gold and the silver, and to the eternal happiness of many souls from among His ancient people.

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Contributions will be thankfully received and acknowledged either by the Treasurer, Edward Jarvis, Esq., The Priory, Kingsland Green, N., or by myself, as below, when a printed receipt with an Annual Report of the work will be forwarded.

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THE RESURRECTION OF THE UNSAVED.

II.

The Doctrine of the New Testament.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—JOHN iii. 36.

IN a previous paper on this obscure, but in its doctrinal implications most important subject, I endeavoured to prove the two following very simple propositions: (1.) That the Scriptures of the Old Testament do not contain a single passage *affirming* the bodily resurrection of the unsaved; and (2.) That they do contain more than a few passages which clearly and distinctly teach that for the unsaved *there is no such resurrection*. Assuming, then, that it is admitted that the truth of these two propositions has been established, it will of course follow that should we, in the course of our subsequent investigations as to the teaching of the New Testament, discover that the Christian Scriptures distinctly reveal the doctrine of the bodily resurrection of the lost, it will be obvious that their testimony thus contradicts the testimony of the earlier Jewish Scriptures; or, at all events, that an antinomy is established between the teaching of the two Testaments, which, failing reconciliation, must leave the whole question in a state of insoluble doubt: that is to say, if the ruling of the Church of England is accepted, that "the Old Testament is not contrary to the New" (Art. VII.); a position which has been accepted hitherto by all orthodox Churches. What then, *is* the teaching of the New Testament on this subject?

PROP. III.—*The Scriptures of the New Testament contain only three passages which appear directly to teach the bodily resurrection of the unsaved.* Here I would, in the first place, remark that the very partial as well as the extremely limited character of what is by most believers in Conditional Immortality held to be the teaching of the New Testament on this subject, is, to say the least, remarkable. In none of the Synoptical Gospels, nor in any of Paul's Epistles, nor in those of James, Peter and John, is a single proof-text to be found; only in the fourth Gospel, the Acts of the Apostles, and the Book of Revelation do such texts occur, and in them but a single text in each case. There are, then, in the whole Bible at the utmost just *three texts* which seem to affirm the bodily resurrection of the unsaved, and when we have carefully considered these, it remains for us, individually, to decide whether they

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constitute a sufficiently solid basis for so important a doctrine, and one which is encompassed with such formidable difficulties.

I. The first, and much the most important, of the three texts to which I have referred is, of course, John v. 26-29; which in the Revised Version reads thus: "For as the Father hath life in Himself, even so gave He to the Son also, to have life in Himself: and He gave Him authority to execute judgment, because He is the Son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment." Now, in reference to this passage, I have *four* remarks to make which, though they do not altogether remove its difficulty, serve, at least to my mind, very considerably to lessen it.

1. I observe, then, in the first place, that this passage is found in the Fourth Gospel; and while I have no intention of calling in question the inspiration of this Gospel—the internal evidence being, as I judge, overwhelming—yet I must candidly confess that any utterance attributed to our Lord in this Gospel alone comes to me with far less assurance of its being accurately reported than if it occurred in one of the Synoptical Gospels, and especially if it occurred in all three. For example, I feel more thoroughly persuaded that Our Lord spake the words, "Our Father which art in heaven, hallowed be Thy name" (Matt. vi. 9; Luke xi. 2); than I do that He spake the words, "All that are in the tomb shall hear His voice and shall come forth," &c.; and I think as much would be said by any one possessing critical lucidity. Is it asked "Why?" Because "in the mouth of two or three witnesses" even Gospel words are established; and also because the more literary and artistic character and style of the fourth Gospel makes it difficult, if not impossible, to resist the conclusion that in many instances the substance rather than the *ipsissima verba* of Christ's speech, has been therein recorded. Consider, then, how great a difference would be made in the passage under consideration by the alteration of a single word. Suppose instead of "*all* that are in the tombs," Our Lord really said, "*many* that are in the tombs"—thus bringing His words into close agreement with those of Dan. xii. 2—how different would the apparent teaching become! I do not presume to say that this was the case, but I do say that the possibility that Christ's words are not exactly reported, in some measure lessens the decisiveness of this passage, standing alone, as it does, in the whole of the four Gospels.

2. I remark, in the second place, that the words in question were spoken by *a Jew* ("as concerning the flesh," Rom. ix. 5) *to Jews*, and *may*, therefore, not have been intended to have more than a Jewish horizon. Among the Jews of our Lord's time, it was usual to restrict the resurrection of the dead to Israelites, and some specially virtuous persons from among the Gentiles. At first they seemed to have deemed a bodily resurrection the privilege of the righteous alone, but the later Jews extended it to all Israel, the godly Jews being raised at the beginning of the Messianic reign, the ungodly at the end of it; together with certain of the Gentiles. Thus in Abkath Rochel the benefit of the resurrection is denied to the impious, and the same opinion is expressed

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in Taanith, while Saadias distinctly denies the resurrection of the Gentiles.*

Now remembering, I repeat, that Our Lord was addressing Jewish hearers, and perhaps pointed to some tombs then within sight, when He uttered the words, "all that are in the tombs" (i.e., those tombs which you see yonder) "shall hear the voice of the Son of man, and shall come forth," does it not admit of some doubt whether those words were intended to have an absolutely universal application? When Paul says, Rom. v. 18, "As through one trespass the judgment came unto *all* men to condemnation; even so through one act of righteousness, the free gift came unto *all* men to justification of life," is he usually understood to teach universal salvation? If he does, there is no need to discuss the question of the resurrection of the unsaved.

3. I observe, thirdly, that it is obviously quite impossible to interpret this passage with rigid literality; because, if we do so, we shall be compelled to admit that it does not teach the universal resurrection of the dead. "All that are *in the tombs*," cannot mean all the dead without exception, for the very sufficient reason that no small proportion of the dead have never been consigned to a tomb. Cremation was, we know, the method of disposing of the dead among the Greeks and Romans, and even in modern times have not the martyrs of Jesus oftentimes been burnt alive and their ashes scattered to the winds? "All that are in the tombs," may, therefore, mean either all the dead of a certain class or nation—for a Jew not to be buried in the sepulchre of his fathers was, we know, regarded as a Divine judgment—or it may mean, by synecdoche, the dead in general, but in neither case can the words be held to amount to the assertion of the bodily resurrection of all the dead without exception.

4. Lastly, I would draw attention specially to the significant difference in the wording of the two clauses, "They that have done good unto the resurrection *of life*," and, "They that have done ill unto the resurrection *of judgment*." If all the dead, unrighteous as well as righteous, unsaved as well as saved, are to have a bodily resurrection, then the real distinction is not between life and no life, but only between the character of the life to be received; but mark, the distinction drawn in the passage is not one between "*eternal* life" and "*temporal* life," but between "life" and "judgment." Now what is the true significance of the expression "the resurrection *of life?*" It is, I apprehend, *bodily* resurrection, as opposed to *psychical* resurrection;† it is the "quickening of the mortal body" (Rom. viii. 11); it is the being *made alive* as regards the body (1 Cor. xv. 35-38); its result is that the dead "*live*" again, an earthly life (Rev. xx. 4). But on this point I am happily able to quote the opinion of one whose testimony will by many be held to have far greater weight than mine. The Rev. Henry Constable, in his *Duration and Nature of Future Punishment*, writes thus:—"The resur-

* I am indebted for these references to Dr. Samuel Davidson, *Doctrine of the Last Things*, p. 54.

† By psychical resurrection I mean the rising of the soul out of Hades, or the under-world; its emergence from the state and place into which it enters at death. Of this the rising of Samuel was an instance (1 Sam. xxviii.).

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rection procured by Christ is *to life*, and not to death. Resurrection, as a fruit of redemption, is one with, identical with, inseparable from, *life*. Christ does not connect Himself as Redeemer with any resurrection except a resurrection of life, and that *an eternal one*. In fact, if we connect the resurrection of the wicked with redemption as its source, we will find it extremely difficult, if not absolutely impossible, to deny Origen's theory of universal restoration. But the Saviour who has connected the resurrection of life with Himself as His work of redemption, has elsewhere expressly guarded us against such an idea, by telling us that it is only *some*, and not all, who shall partake of the "resurrection of life" (John v. 29). . . .

We are taught the same truth elsewhere. "The *quickening of the mortal body*," spoken of by Paul to the Romans (Rom. viii. 11), was the resurrection procured by Christ's work of redemption. According to all our opponents, whether of the Augustinian or the Universalist school, *every mortal body*, whether it be the body of a good man or a wicked man, *will be quickened* by God. But it is a remarkable fact that, throughout the New Testament, the word "quicken" (ζωοποιέω) is never applied to the wicked in any way: it is exclusively confined to the just. And in the passage immediately before us, Paul expressly thus confines it to them. He says, "*If* the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead *shall also quicken your mortal bodies by His Spirit that dwelleth in you*." Here we see that the quickening of the mortal body, which is the fruit of redemption, *is not bestowed upon all*: it is only bestowed upon those who are "renewed in the spirit of their minds." *

II. The second of the three New Testament passages commonly understood as teaching the bodily resurrection of the unsaved is Acts xxiv. 15, which, in the Revised Version, reads thus:—"Having hope towards God, which these also themselves look for, that there shall be a resurrection both of the just and unjust." Or, as it may be more closely translated, "A hope having in God, which also these (Jews) themselves receive, (that) a resurrection is about to be, both of just ones and of unjust." Now it will at once be obvious that the language of this passage is both more brief and more general than that of the passage we have just considered. It does not even in words—as I have indicated in the above literal rendering—predicate a resurrection of "all" the individuals composing the two great classes named; it in no way, as by the mention of "the tombs," even seems to define the nature—whether bodily or otherwise—of the resurrection in either case; there is no mention of "the dead," for the words "of the dead" are not found in any of the most ancient MSS., and are omitted, it will be

* That Mr. Constable, while giving this explicit testimony, should still maintain that "the resurrection (I presume he means the *bodily* resurrection) of the wicked is taught as plainly as that of the just, and that if we give up the one, we may just as well give up the other," is a curious inconsistency which I am not called upon to explain: to me, at least, it is sufficiently clear that if the unsaved dead are not to live—if their resurrection does not involve the quickening (*i.e.*, the making alive) of their mortal bodies—it cannot be a bodily resurrection. The edition of Mr. Constable's book which I quote is the *fourth*, pp. 120-122.

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observed, in the Revised Version. Moreover the exclusively Jewish scope of the passage is hardly to be mistaken here, whatever doubt may be entertained regarding my suggestion of the possibility of this in reference to the first passage. The resurrection in which the Apostle Paul here expresses his "hope," is one which the Jews themselves also "looked for." But the Jews, as I have already observed, did not, and do not even now, look for the resurrection of *all* the dead. The resurrection of the dead was "the hope of Israel;" and therefore if Paul here taught the resurrection of all the dead, he taught a doctrine which his Jewish adversaries *did not receive*, as well as one which finds no place in his own writings.

A very interesting question here suggests itself, into which, however, I cannot now enter; *viz.*, whether there is any or sufficient Scripture ground for the opinion distinctly and repeatedly maintained in the Talmud, and which some Christian writers on prophecy have been led, on Scriptural evidence to entertain, that whatever may be the case with men of other nations, all Israelites, as such, will finally become the subjects of salvation.* If we may suppose that Paul accepted this conclusion, and it is in his Epistle to the Romans that we find what is perhaps the strongest passage in its favour (chap. xi. *passim*); then of course it will be most natural to understand him as speaking here *with reference only to men of his own nation;* and so, moreover, we shall be able to comprehend—what otherwise is somewhat mysterious—how, either to himself or to the Pharisees, the resurrection spoken of, so far as it pertained to the unrighteous, could be an object of "*hope.*"

III. The last of the three passages referred to as proof-texts for the doctrine of the bodily resurrection of the unsaved, is Rev. xx. 4-6. On this I have spoken in my letter in the October number; and need not, therefore, here much enlarge. On the assumption that the first clause of the fifth verse, "The rest of the dead lived not (again) until the thousand years were ended," forms a genuine part of the Sacred Text, it is open to question whether the idiomatic expression, "*until* the thousand years were ended," necessarily implies that they *did* "live" when that period had expired. Captain Ballantine, in his reply to my letter, is disposed to make light of this argument, as illustrated by Matt. i. 25; and so far as that text is concerned, I quite agree with him; for I certainly believe that the "brethren" and "sisters" of Christ were really such, and not His "cousins." But it must be remembered that I referred to another text as a "stronger" one, *viz.*, Matt. v. 18; and if that is not enough, I will now supply a few other examples of the usage in question: only premising that the Hebrew usage is that which New Testament Greek follows.

Gen. xxviii. 15.—God said to Jacob: "I will not leave thee, *until* I have done that which I have spoken to thee of." It surely is not implied here that He *would* leave him then.

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* According to the Book *Zoar*, as God made two Paradises, one on earth for Adam, and one above for the righteous who are to be clothed with light; so also has He made two Gehennas; one under the earth, and one above it. The one below (which is eternal) is for those who do not believe in God, and have not entered into covenant with Him. But the Gehenna above (which is temporal) is for all Israelites who have broken the commandments and have not repented. This is very like the Romish Purgatory.

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1 Sam. xv. 35.—"Samuel came no more to see Saul *until* the day of his death." Of course this means that he *never* came again.

2 Sam. vi. 23.—"Therefore Michal the daughter of Saul had no child *unto* the day of her death." She certainly had none afterwards.

Isa. xlii. 4.—"He shall not fail nor be discouraged, *till* He have set judgment in the earth." Shall Messiah fail and be discouraged then?

Matt. xxviii. 20.—"Lo, I am with you alway, even *unto* the end of the world." Will He cease to be with His disciples then? Nay, rather will He not then only be personally and literally present with them?

Rom. v. 13.—"*Until* the law, sin was in the world." But surely sin did not leave the world when the law was given.

In reference to the passage under consideration, it may be assumed that the seer's eye travelled along the bright vista of the Millennial ages, but to the very close "the rest of the dead lived not;" that is to say, did not attain any bodily resurrection. Whether they subsequently did so or not, he neither affirms nor denies. For information on that point, however, we may go to the following vision of the "Great White Throne;" and what that teaches us we shall see immediately.

I am rather disposed to conclude, however, as I intimated in my letter, that the words, "The rest of the dead lived not again until the thousand years were ended," are an interpolation, and form no part of the authentic text. And I reach this conclusion, not only on the ground—though this is certainly entitled to have some weight—that in the oldest manuscript which we possess, which contains the Apocalypse, the *Codex Sinaiticus*, written, as Tischendorf judges, about the middle of the 4th century,—the words are not to be found; nor yet on the fact that the internal evidence, in my opinion, goes far to invalidate the genuineness of the clause, inasmuch as its introduction manifestly breaks the connection, and confuses the sense of the whole passage; but also because the admission, that "the rest of the dead" are raised to life at the expiration of the thousand years, is irreconcilable with what is said in the subsequent part of the same chapter. What I mean is this:—It has frequently been laid down by writers in the RAINBOW, as a proposition of almost axiomatic force, that a man cannot be alive and dead at the same time. Now, clearly, if the dead—excepting only those who are raised to life at the commencement of the Millennium—are to be raised to life, in like manner, at the close of that blessed period, then they are, and must be *alive*, not *dead*, when they appear before the "Great White Throne." But when we refer to the inspired Record, what do we find? That *no less than four times in a couple of verses they are declared to be* DEAD! "And I saw the *dead*, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the *dead* were judged out of the things which were written in the books, according to their works. And the sea gave up the *dead* which were in it; and death and hades gave up the *dead* which were in them; and they were judged every man according to their works. And death and hades were cast into the lake of fire" (Rev. xx. 12, 13). Mark! When the first resurrection is spoken of in the fourth verse of this chapter, it is said: "I saw the souls of them that were beheaded for the witness of Jesus, &c., ... and *they lived*;" that is, these holy souls were reunited to material

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bodies, and as entire, even in the integrity of their glorified humanity, "they lived and reigned with Christ a thousand years." But not so those here spoken of. It is as *the dead* they stand before the Great White Throne; it is as *the dead* they are judged; it is as *the dead* they are cast into the lake of fire. A human soul invested with its material body is a living man; and, therefore, as those who stand before the throne stand there as still "the dead," it follows that they must be disembodied souls. Of course those who deny the possible existence of the human soul apart from the body, must find another explanation of the language used; what that explanation may be, I have yet to learn.

This, then, is the entire amount of direct evidence which the Scriptures afford in favour of the doctrine of the future bodily resurrection of the unsaved. *Three texts and no more in the whole Bible.* That the amount is strangely small, must needs be admitted; and that even these three texts admit of another interpretation, I have endeavoured to show. But even supposing the reader should find himself unable to accept my view of these passages, but still bound to accept them all three in their literal *prima facie* sense; even then, in view of the counter testimony of the Old Testament, and the general tenor of New Testament teaching, which certainly connects bodily resurrection with the redemptive work of Christ, with the inheritance of the new earth, and the irreversible operation of the eternal law, "the wages of sin is *death*, but the gift of God is eternal *life* in Jesus Christ our Lord,"—in view of these considerations, I say, will not the reader be warranted in setting aside these three sporadic texts as difficulties which, however insoluble, must not be allowed to invalidate great general principles of Divine revelation. Much more might be said on this subject, and other lines of argument might have been taken up; but I have preferred to confine the inquiry to this one point; which, after all has been said, must finally decide the question—What saith the Scripture?

Liscard, Birkenhead. W. MAUDE.

REPLY TO ADA E.'S QUESTION.

THE question may be found at p. 561 of December's issue. The "help" to answer it may be found in Rom. v. 12-14; and viii. 3, taken together. In the first passage, the decisive fact of universal mortality is cited in proof of the universal prevalence of sin. "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." This includes infants and idiots, who continually die, though irresponsible, and incapable of transgression, or the breaking of a law, time and opportunity being wanting for the development of an alien will or sin in the flesh, though inherent.

But "*sinful flesh*" has been of God condemned on the Cross in the Person of his Son (Rom. viii. 3). Sin in the flesh or human nature, therefore, *is silenced in judicial death.* Infants and idiots consequently are free from sin, and saved.

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In regard to the ultimate destiny of "those who, though never having heard of a Saviour, live up to the light they have;" Abraham, in Rom. iv. 3, and all the saints of Hebrews xi. are cases in point. None of these ever heard of a Saviour, i.e., the Son of God in death and resurrection, yet they were accounted righteous, because they "believed *in God*," according to the manner of His manifestation of Himself; and this was in view of their ultimate salvation (of which the imputation of righteousness is the earnest) when they "shall look on Him who was pierced."

Consciousness of salvation—i.e., of reconciliation with God, through a Divinely perfected atonement—they could not have had, for "the law made nothing perfect," and in the sacrifices under the law there was an annual remembrance of sins; their consciences were not purged, for "the blood of bulls and goats could not take away sins" (Heb. x. 1-4). Hence the necessity of personal knowledge of, and union with the Son of God, which is salvation.

Even the lowest type of heathen may come under this principle; for, as Paul says in Rom. i. 19, 20, God may be known to them by His visible works of creation, and there is no excuse for not so knowing Him. Faith in Him, therefore, *to the extent of light thus vouchsafed*, must secure the imputation of righteousness as a Divine pledge of a resurrection body, of which righteousness is the characteristic.

Reading. H. GOODWYN.

THE SCRIPTURE DOCTRINE CONCERNING THE SON OF GOD.

No. II.

HIS PRE-EXISTENCE.

THE title, "the Son of God," applies to no other being but the Lord Jesus, the Christ. It is one of transcendent honour and glory. This was intimated in the announcement on the Mount of Transfiguration, and greatly impressed the Apostle Peter, as it would the other eye-witnesses. "For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased" (2 Pet. i. 17). The Son of God enjoys intimate communion with the Father—knowledge of the Father's mind and counsel. "He is in the bosom of the Father." "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matt. xi. 27). "In all things He has the pre-eminence." He is the highest in rank, and first in time and creation. "The Son of the living God;" "the firstborn of every creature;" He is before material things, before angels, before men. "He is before all things, and by Him all things consist" (Col. i. 17).

I. He is before all things. Before, antecedently to, earlier than all things. He is before all material things, for He is Creator. The period when all things were created is termed "the beginning;" and at this period, He, the Son of God, was. "In the beginning was the Word,

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and the Word was with God, and the Word was God" (John i. 1). In the Epistle to the Hebrews (i. 10), a passage from the 102nd Psalm is quoted, and applied to the Lord, the Christ. It relates to His creative work and unchanging character. The period of laying the foundation of the earth is spoken of as "*the beginning;*" in the Psalm the same period is spoken of as "*of old.*" "Of old hast Thou laid the foundation of the earth, and the heavens are the work of Thine hands. They shall be changed; but Thou art the same." It is the period mentioned in Micah v. 2: "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel, whose goings forth have been *from of old*, from everlasting." "Whose goings forth are from former times, from the days of old" (Samuel Sharpe's translation). The Son of God existed "in the beginning," and also, "from the beginning;" that is, down, during the ages since the beginning. The phrase of Micah, "*from of old,*" corresponds with the phrase of John, "*from the beginning.*" "That which was from the beginning" (1 John i. 1). "I write unto you, fathers, because ye have known Him that is from the beginning" (1 John ii. 13, 14).

II. The Son of God is before the angels.

"That Eternal life which was with the Father," and without whom was not anything made that was made, must have been before the angels. He is the Son of the living God. His worship by angels, as well as by men, may be demanded, because He is the Creator of both. He has the pre-eminence in all things (Col. i. 15-18). He is the image of the invisible God, the firstborn, or Lord, of every creature, upholder of all things, Head of the Church, and firstborn from the dead. The designation, "the Ancient of days," proves Him to have been before the angels. This designation is in Dan. vii. 9. That it is meant for the Lord Jesus is clear from Rev. i. 14, where the desciption given of "One like unto the Son of Man," corresponds with that given here of "the Ancient of days." "His head and his hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace."

The Lord Jesus, spoken of as "the Son of Man," is said to be in the midst of the seven candlesticks, and having in His right hand seven stars (Rev. i. 13, 16). The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches. The Lord, the righteous Judge, is in their midst; knows them that bear His name, knows their works, points out what is excellent or defective in their character: admonishes them. In case of wrong-doing, He tells them He will remove their candlestick, unless they repent. To the suffering one He says, "Be thou faithful unto death, and I will give thee a crown of life." The Son of Man says to the faithful one, "I will give thee a crown of life." The Lord—the Christ—will give this crown. "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only, but to all them also that love His appearing." The Lord, the righteous Judge, is the same as "the Ancient of days," who gives to the one body of the saints dominion and glory and a kingdom. We cannot suppose that the description given in Daniel of the "Ancient of days" is

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intended for the Lord God Almighty; because "No man hath seen God at any time;" and also because, where the Lord God Almighty is expressly mentioned, as in Rev. iv. 3, there is no description of Him so as to point out any similitude or shape. There it is said, "He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." The vision of the Apostle John is the sequel to that of Daniel. In that of Daniel, the thrones were being arranged. In our version, we read, "the thrones were cast down." Dr. Keil says, "Seats or chairs were placed; they were placed in order quickly, or with a noise. A number of seats for the assembly sitting in judgment with God." Speaking of "the Ancient of days," he says, "The Hebrew means one advanced in days, very old, in whose majestic form God makes Himself visible." Dr. Adam Clarke says, "The thrones were cast down. The Hebrew word might be translated, erected or placed. The original word can be used in no other sense than that of throwing, or casting down. There is reference here to preparations for a general assize, or to the convocation of the Sanhedrim, where the father of the consistory sat with his assessors on each side, in the form of a semi-circle, and the people stood before them." Dr. A. Clarke thinks that "the Ancient of days" is God Almighty.

Daniel did not see the saints seated on the thrones (John did). But however, Daniel saw what we might call their coronation. "One like the Son of Man came with the clouds of heaven and came to the Ancient of days." Came with the clouds of heaven, not to the earth; but to "the Ancient of days." The watchful saints will be caught up to meet the Lord in the air. "And there was given Him dominion, and glory, and a kingdom." The saints are meant, for in verse 18 there is an explanation. "The saints of the Most High shall take the kingdom and possess the kingdom for ever." Daniel saw the saints in a body—they would present to him one general appearance and likeness. The expression too probably answers to the Apostle Paul's conception of the "perfect man." "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13). This is the object and aim of the Lord's gracious admonitions to the seven churches, to bring them up to His own likeness and character. In the 15th verse, we are exhorted to "grow up into Him in all things, which is the Head, even Christ."

It is almost certain that the four-and-twenty elders seated on thrones with crowns on their heads (Rev. iv.) are the same company of Saints as that united body, "the one like unto the Son of Man" mentioned by Daniel. Our conclusion is that "the Ancient of days" is the Lord Jesus, who is before angels.

III. The Son of God is before men.

If the preceding statements be correct that He is before all material things—that He is before angels, then it follows that He is before men. There are passages which positively affirm this. He was before the men of that generation.

John the Baptist said, "He was before me." The Lord Himself said, "Before Abraham was, I am." His birth in Bethlehem was not

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the beginning of His existence; that simply marked a change in the mode of it. "The Word was made flesh." *Egeneto* implies a change of state; it denotes that before the Logos was flesh, He was something else.

The New Testament associates the Lord Christ in a personal manner (rather than in an impersonal way) with certain historical events mentioned in the Old Testament, and so affords proof of His existence prior to His birth in Bethlehem.

This is done in 1 Cor. x. 4: "They drank of that spiritual Rock that went with them, and that Rock was the Christ." We think this is the correct rendering—"went with them," because it agrees with the context. And we are informed that it occurs in the Peshito (no mean authority). "That Spiritual Rock," represents a person; it represents that Divine, powerful Being, the Son of God, who supplied the Israelites with meat and drink. The allusion is an historical one: "They drank of that Spiritual Rock that went with them," and that Rock is affirmed to be the Christ. Dr. Clarke's comment is to the purpose and so is useful. He says, "The Apostle speaks of Him whom the rock represents, namely Christ. This was the rock that accompanied them, and ministered to them, and this view of the subject is rendered more probable by what is said in verse 9, that they tempted Christ and were destroyed by serpents. The Spiritual Rock that followed them, ministered to them. The idea of service should be associated with the word "followed." This idea of service—of ministering, implies personality. Such person the Apostle identifies with the Christ. For the same purpose of identification, see the term in Heb. xi. 26. "Esteeming the reproach of Christ greater riches than the treasures in Egypt." The reproach, suffering, upbraiding that Moses incurred on becoming obedient to that Holy Being that appeared to him, is said to be the "reproach of Christ." Then that Being was the Christ, the Son of God. The fact of the pre-existence is referred to in numerous passages, and cannot be disregarded as a matter of little or no importance. It has a doctrinal importance. The designation, "the Son of God," being employed retrospectively, involves the pre-existence of the Being so designated. "These things are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life in His name."

JOHN S. LAWSON.

THE CASE OF PASTOR BYSE.

THE Protestant Church of the Rue Belliard, in the city of Brussels, is a church included in the Presbyterian system, and consequently under the control of the Synod of the Belgian Home Missionary Society, otherwise called the Evangelical Society. To the pastoral charge of this church, Monsieur Charles Byse was elected a few years back, and soon after became famous throughout Protestant France as the translator into their language of Edward White's treatise on *Life in Christ*. The conference of pastors of the province of Liege at once took alarm, and warned Monsieur Byse of what he had to expect when the Grand Synod should next meet in conclave. The hostility of the

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synod was not long in pronouncing itself, and may probably be fairly represented by the language of Pastor Durand, one of their prominent members, when he said, "The entire Whitish doctrine is founded on materialism. It modifies, or rather overthrows, the dogma of the Fall, and hence the whole doctrine of the redemption." . . . . "The system of conditional immortality is a menace and a danger, not only for evangelical Christianity, but also for all natural and revealed religion."

Eventually, to make a long story short, the Synod decreed Pastor Byse's dismissal from the number of their ministers; but he and his Church anticipated the blow by excommunicating themselves; and although by this act of severance from Presbyterian protection they probably lose their chapel, they at least enjoy "the glorious privilege of being independent."

Various letters, as is well known, have recently appeared in the *Christian World*, reflecting on M. Byse's good faith in the matter—urging, for instance, that he ought first, before preaching, to have submitted his views to the criticism of his brethren in the Synod. M. Byse says in reply that he had put himself under no engagement when accepting the pastorate, and that "his reservations in respect of everlasting torment, which were most explicit, had been accepted as quite satisfactory." No one who knows anything about M. Byse will accept a charge of this nature against him. His probity is as securely established as his scholarship. This, therefore, is not the point at issue; though it is very possible, nay, nothing is more likely, than that the Synod little expected at first whereunto all this would grow, and that it was only by very slow degrees that they at last opened their eyes to the temper of M. Byse's weapon, and its capacity for undermining spiritual despotism. As the ugly fact expanded into more ominous dimensions, they raised the old war-cry for union. No advance against the powers of Rome without uniformity of belief, without synodical action, without periodical inspection of our "stand of arms."

No. The prominent fact which flashes out of this most auspicious and happy event, for such I regard it, is the fatality which has ever attended religious synods and councils, from the time of the great apostasy down to our own era. All ecclesiastical historians bear witness to the fact, yet ecclesiastics in every age, with a few exceptions, exhibit a constitutional tendency to try the experiment over again. There is a strong leaning in this direction even among the Baptist ministers of our own country, for Presbyterianism has a strange fascination for leaders. The pamphlet entitled *Independency weighed in the Balances and found wanting* is but the thin edge of the wedge, which, when driven home, will be found to be metamorphosed into a screw. Economy of power is the object put forward. Monopoly of power is the end really sought. Doctrinal councils and cabals (not to be confounded with combinations for philanthropic objects) have always fought against liberty of thought, against the emancipation of the popular mind, against the true and honest interpretation of Scripture. In vain do they essay to fight against Rome with Rome's own darling weapons; and so long as they persist in adopting her tactics, just so long will she have the mastery over them. In fact there is nothing which fills Romish

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churchmen with more glee than to hear of Protestant synods, for well they know that personal faith is most effectually shattered and quenched by synods. "Preach your convictions, not your doubts," says Thomas Carlyle; which is but the carrying out of the Apostolic maxim, "Let every man be fully persuaded in his own mind." But who ever heard of a man being "fully persuaded" about anything by asking counsel of a synod, except just this, that it was the easiest method for saving his ease and his pocket?

Now let the readers of the RAINBOW take warning by this event, and let them take consolation also. An open-hearted study of their principles cannot fail to convince them that Rome and Rome's imitators have no such deadly enemy as is to be found here. We call them "principles," which is only another form of speech for the privilege of once more reading and accepting the Bible in its original language. Anyhow, the expositors of those principles among us, so far as I know, are all of them men totally untrammelled by synodical fetters, and long may they continue so. At the same time, the like independence is the birthright of all.

The latest information touching M. Byse is furnished by Mr. Frederick Freer, of Bristol, who has recently come from Brussels, and who testifies "that M. Byse is supported by a large proportion of the members of his church, many of whom have come out of the Romish Communion; and several of them spoke to me, after the service, in the most affectionate terms of their pastor." J. WAYLEN.

CORRESPONDENCE.

THE ATONEMENT.

DEAR SIR,—Would you kindly allow me to reply very briefly to Mr. Kirkman's letter? Though not agreeing with him, the Scripture student may see the points of difference between us. I believe, first, that the obvious sense of Scripture on important matters is generally so plain, that it is not difficult to understand God's thoughts; and hence great names and learned authorities do not deter me from exercising an independent judgment. I still maintain that the fundamental bases of the atonement consist in the necessity of satisfying the claims of Divine justice. Neither is this a "*human* theory:" nothing can be plainer than the inspired words of the Apostle Paul in Romans iii. 25, 26. If these words do not teach this doctrine, then language has been invented in vain. Also chap. v. 12-21, exhibits the federal or representative character of the atonement; and thus these two portions of Scripture together represent a clear and a complete view of the whole matter, devoid of all mystery. Human theories are indeed perplexing, but God's exposition is simple and satisfactory. Again, Mr. Kirkman says, "What more can justice require, since all men die?" Does he not overlook the fact, that the Gospel scheme proposes to *deliver man from the grave*, and thus *reverse* the sentence of death executed upon him? This reversal, without some means of vindicating the authority of the law, would be fatal to all good

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government. To restore a *sinner* to life, much more to confer favour and honour upon him, viewed by itself, would be a stultification of law; and without some provision to maintain the law's integrity would reduce the law to a nullity, and betray weakness and want of wisdom in the Divine government.

The sentence, or penalty, was not simply that man should die—but that he should return to the dust, and in that state for ever remain. Mr. Kirkman's comments upon Hebrews ix. 26, show how entirely he misapprehends the nature of Christ's work; "that Christ and sin were identical," that Christ "sacrificed sin when He sacrificed Himself." These expressions are very objectionable and very erroneous. Sin is defined by John to be the "transgression of the law," not an abstraction. It is a moral offence against God, and death is the penalty which God has attached to the commission of this offence; there is therefore only two senses which can be given to the expression, "*put away sin*," by the sacrifice of Himself. The *penalty can be removed*, or, which is the same thing, can be *reversed*; and the moral offence can be taken away by faith in the blood of Christ, and by the sanctifying operations of the Holy Spirit; it will be seen, therefore, that the atonement is pre-eminently a legal or judicial arrangement; what else can the terms mean, "the *justifier* of the *ungodly?*" its object is to recover man from eternal death (for such the result would have been without redemption), removing or taking away the penalty, and at the same time accomplishing this without stultifying or disparaging God's Holy Law; hence the extreme emphasis placed in Scripture upon the fact that the victim must die, that is, bear sin's penalty; "the good shepherd laid down His *life*," "without the *shedding of blood* there is no remission," the blood is the life. "He tasted *death* for every man," &c.

I may fail to convince Mr. Kirkman, but I do feel most strongly that his representation of the matter is most erroneous, and exceedingly contradictory to the statements of Holy Scripture.

Yours most sincerely,

Oxford. CHAS. UNDERHILL.

Literature.

The School Hymnal Tune Book. Edited by JOHN ADCOCK. London: E. Marlborough & Co., 51, Old Bailey.

As a general rule, Tune Books, compiled for the use of Sunday Schools, contain compositions which in addition to being utterly offensive as musical productions, render ridiculous the words with which they are associated. Why is it not just as easy for children to learn good music as bad? The work before us is, happily, an exception to the general rule. It contains really good compositions by tune writers of the first rank; and we shall be glad to see this collection adopted throughout our Sunday Schools. Only about half-a-dozen of the objectionable type appear in the book, and these will doubtless be omitted from the next edition. Exception must also be taken to the introduction of such tunes as, "The Mill-wheel," "Auld Lang Syne," and "The Vicar of Bray."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

FEBRUARY, 1883.

STRUCTURE OF THE BIBLE.

"For My thoughts are not your thoughts,
Nor are your ways My ways, saith JEHOVAH.
For as the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts"—Isa. lv. 8, 9.

THE Bible is venerable for antiquity, sacred in character, interesting because of its history, and attractive by reason of the unparalleled sublimity and beauty of its style. In all these respects this Book stands alone, without compeer or rival, being as much superior to other books as the things of which it chiefly treats are to the ordinary pursuits of time, and as its Author is to other beings. Satisfied concerning its authenticity and inspiration, I commit myself to both with the confidence of certainty. So far as I am personally interested, the investigation of these points has long since terminated with the most pleasing results; and so far as the teachings of the Book are concerned, they are patent to every one's observation, even though the Book which contains them should be neither inspired nor authentic. The Book itself is an indisputable FACT in the history of man; and, of course, as a Book, it has a certain structure. Those who have read it know that it contains poetry, that it relates dreams, which are said to have occurred to individuals whose names are recorded; that it abounds with biographical notices, that it recognises and teaches a well-defined morality, that it frequently speaks in parables, that it utters remarkable predictions, that it records stupendous miracles, that it avows a specific design or purpose, contemplated by its publication; and that, of course, associated with and springing out of this design, a certain destiny awaits it.

These things might be examined by the antiquary, the literary critic, and the moralist, though neither of them accepted the doctrine of supernatural inspiration: just as lectures on the beauties of Shakespeare or Sir Walter Scott have been delivered to crowded and gratified assemblies, though all knew perfectly that

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many of the circumstances sung by the great poet, and related by the prince of novelists, never took place *in fact*, but are indebted for existence to the creative genius and fertile imagination of those illustrious men. At the same time I will not consent (even if I could) to forego the advantage which I shall derive simply in a literary point of view, from my settled conviction that the writers of the Bible "spake as they were moved by the Holy Ghost." But, on taking the Book into one's hand with this conviction, the impression of surprise is felt at its very singular structure, so different is it in this respect both from other books, and from the form in which we should probably expect to find it. *A priori*, men would not have concluded that a verbal revelation from the Creator to His intelligent creatures would assume the peculiar shape that, in fact, belongs to it. The interweaving of prophecy respecting the designs of God, for example, with the literal history of events that have occurred on the earth, is an idea which would not have arisen before a mind that had set itself to solve the following problem: Given, the probability of a Divine revelation containing the will of the Creator concerning the moral conduct of His creatures; required, the form in which that revelation shall come, and the substance of which it shall consist. Perhaps the mind of the student would oscillate between two ideas, those of oracle and proclamation; as, in favour of either of these, there arose considerations which would go far towards probability. As the *object of worship*, God might utter His voice in some mysterious manner, either audibly from the heavens, or by superhuman messengers sent to the world for that express purpose; and the kneeling multitude would receive with becoming reverence the utterances of their great Creator. Or, in favour of the idea of proclamation, the thoughts of the student would revert to the fact of *supreme authority*, and he would imagine, seeing that Royalty issues its will in the imperative mood, that if God should reveal Himself to His creatures by any verbal process, it would be *as* Sovereign, and in the form of measured, dignified, and perhaps stern proclamation. He would assign no reasons, condescend to no appeal, utter no entreaty, but simply declare that such was His *will*, and command instant obedience on pain of exposure to some fearful penalty. The heart of the *Father* would not appear in the document; it would be exclusively and terribly official. Men would look upon it and tremble, but not one would love. No tone of tenderness would fall upon the ear and touch the chords of the affections. It would be the revelation of irresistible Power, the dread apocalypse of Omnipotence.

That this *à priori* reasoning would have been erroneous, the structure of the Bible proves; but that such conjectures would have presented themselves in the case supposed, is inferable from the fact that multitudes find fault with the Bible, and refuse to allow its supernatural origin, just because it accords not with

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their idea of what a revelation from heaven might, could, or should have been. But why overlook the remarkable analogy between the material and verbal revelations? God's "thoughts," like His works, must be infinitely above those of man. May not the peculiarities of the Book form one of its special commendations? It is in reality the counterpart of the material revelation. Unity in diversity is the doctrine of the visible universe; unity in diversity is the structural character of the Bible. The former proclaims ONE presiding Power over the magnificent empire of God; the latter proclaims ONE directing Spirit through a series of not fewer than sixty-six different pieces of writing, which form, as a whole, the wonderful volume which we call "The Bible." What endless variety there is in the works of the Creator! What exquisite pictures nature presents to the eye! Behold her emerald carpet spangled with a thousand flowers, tinted with a thousand hues, and whose odours perfume the passing breeze; her fertile valleys, rewarding the hand of industry with wealth more valuable than ever sparkled in the crowns of monarchs; her vast forests, whose rustling leaves and waving branches, in harmony with the winged winds and the notes of birds of beauteous plume, produce one of her own inimitable concerts; her crystal streamlets, softly stealing over the green sward, and kissing the root of many a gentle flower; her mighty rivers, now moving slowly over level regions, and imparting fertility in their procession; now flowing rapidly, in accordance with the declivity of the land, whilst their waters sparkle, like sheets of liquid fire, in the beams of the brilliant sun; now rushing with irresistible fury over the rock-ledge or lofty cliff, and forming the earth-shaking cataract, whose spray glitters in the horizon with all the glories of the prismatic bow; and now, after the toils of the passage, and the chafing of the fall, passing solemnly to the great ocean, to pour their waters in the bosom of that symbol of eternity; her majestic mountains, lifting their summits above the region of storm and shadow, and covered with eternal snow and sunshine, upon which the eye of the eagle alone has gazed; her annual procession of winter, spring, summer, autumn—the royal four that she has delegated to bear rule successively over her children, and in turn to bless them with appropriate gifts; her mighty reservoir of water, whose liquid arms interlink the nations, and bear the produce of one continent to another for the purpose of amicable interchange; that great sea which now sleeps to the lullaby of the zephyr, placid as an infant's cheek which has never been stained by sin, and now roars with the voice of seven thunders, and tosses its mountain waves among the flying clouds of heaven, whilst navies are helpless before it, as a shell of glass beneath the foot of a giant, or a gossamer across the path of a careering lion; her vast drapery of clouds, now disposed, as if by the hands of angels, in graceful folds across the canopy of heaven, and now fearfully black with the coming storm, or rent by

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the flashing lightning, whilst the roar of the thunder awes into silence even the tongue of the blasphemer; her glorious sun, pouring light and life through her wide domains, and her midnight sisterhood of stars, studding the blue concave like golden and silver gems upon the forehead of night, and singing in mystic poetry "the music of the spheres." And yet amidst all this variety, there is positive and obvious *unity;* and from the least to the greatest, the evidence is overwhelming that they are the works of *one* God. Human skill could as soon make a sun as a snowdrop, or an archangel as a glowworm. Man pretends not to be a creator; that honour he is obliged to assign to another; for on every green field and lofty mountain, on the heaving ocean and the forked lightning, on the sparkling dewdrop and humble daisy, on the world which he inhabits, and on the sun, moon, and stars, he sees written in a universal language—"JEHOVAH hath made all things for Himself."

Now, if we turn to the Bible, the verbal revelation of the same august Being, we shall find a most remarkable analogy. What variety of composition from the "In the beginning," of Moses, to the "Amen, of the apocalyptic Seer, two writers between whom fifteen hundred years at least must be placed, so long did it take from the commencement to the close of the Book. The astonishing variety of subjects may be thus condensed: History, like a picture, reproducing an extensive landscape, and fixing it permanently before the eye of the spectator; biography, immortalising certain persons, for the imitation or warning of subsequent generations, though they themselves have returned to their dust; prophecy, anticipating the world's future, and the scenes of eternity, and submitting descriptions of both to creatures who are crushed before the moth; doctrines, some of which are clustered in the moral firmament for signs and for seasons to the man who is sowing seed in view of the great harvest; and others of which, deep as the nature of the Deity, and resplendent with the lustre of His brightness, dazzle the eye of the beholder, and become dark with excess of light; precepts, which find their way direct to the heart of man, and challenge the obedience of his most secret motives; denunciations, which impress the spirit with awful feelings respecting the purity and justice of Him with whom all intelligences have to do, and tell us that He cannot look upon sin as an evil of trifling magnitude; appeals, which demonstrate the Divine solicitude that men would render to Him a hearty and intelligent service, and pursue that course which will terminate in honour; threatenings, which unequivocally declare that it is a fearful thing to fall into the hands of the living God without a Mediator standing by, on account of whose glorious work justice and mercy may agree in a verdict of deliverance to the transgressor; promises, which pour the warm love of a Father's heart upon the burdened souls of His children, sustaining and encouraging them amidst the difficulties of their homeward journey; epistles, in which the thoughts of one man are

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familiarly given to another, or to many, concerning the character of the human family, the nature of the Christian Church, the mysteries of the Gospel, the arrangements of redemption, the employments of angels, the results of the resurrection, and the purposes of God; and poetry, in which the hallelujahs of heaven are brought down to earth, and the grand future of the Church and the world is sung in strains of rapture and bursts of magnificent imagery, such as never yet issued from uninspired pen.

In the Bible also there is constant reference to the varieties of nature; and its grand, or majestic, or sublime, or tender, or soft characteristics, are all traced to Him of whom the Book constantly speaks. When, therefore, He is reverently seen creating all this visible beauty, and appealing by it to the faculty in man which He has formed expressly to realise it, we are in a position to appreciate the attractive structure of the Bible. Our mental conception of the beautiful is the result of a power with which the Creator has endowed us; and through the eye—the sensible medium of communication between material beauty and the understanding—those pictures are conveyed which we denominate beautiful, or sublime, or terrible, as the case may be. I shall illustrate this by reference to the preceding paragraph. I have spoken of the green earth, but who gives it this agreeable colour? I have pointed to the flowers that adorn it; but so did our Redeemer in His inimitable Sermon on the Mount, when, pointing to the rich Oriental landscape undulating at His feet, He said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these." I have alluded to the fertile valley: "God giveth the increase," is the explanation furnished by the Bible. I have directed attention to the forest, with its rustling leaves and waving branches, among which the breeze makes music. The commentary of the Bible is, "The trees of the Lord are full of sap; the cedars of Lebanon which He hath planted. He maketh the clouds His chariot; He walketh upon the wings of the wind. Thou hearest the sound in the tops of the mulberry trees. When the branch of the fig tree is yet tender and putteth forth leaves, ye know that summer is nigh." I have referred to the crystal streamlet: "He brought streams out of the rock, and caused the waters to run down." I have pictured the mighty river in its course: "Thou didst cleave the earth with rivers," is the finding of the Bible. I have called attention to the majestic mountains: "Who hath weighed the mountains in scales and the hills in a balance? By His strength He setteth fast the mountains." I have glanced at the regularity of the seasons: "The day is Thine, the night also is Thine; Thou hast prepared the light and the sun; Thou hast set all the borders of the earth; Thou hast made summer and winter. He reserveth unto us the appointed weeks of the harvest. The north and the south; Thou hast created them.

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Tabor and Hermon shall rejoice in Thy name. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." I have looked on the great ocean with its characteristic changes. So does the Bible: "Thou rulest the raging of the sea; when the waves thereof arise Thou stillest them." "And Jesus arose and rebuked the winds and the sea, and there was a great calm." And I have viewed the brilliant sun and the midnight host of stars. The verdict of the Book is, "God made two great lights: He made the stars also; He commandeth the sun, and spreadeth out the heavens, and maketh Arcturus, Orion, and Pleiades, and the chambers of the south; He telleth the number of the stars; He calleth them all by name."

On a review of all these references to the grand, the sublime, the attractive, which meet our eye as it sweeps creation, and blend into one gorgeous picture of unequalled splendour, constituted of ten thousand times ten thousand minor pictures, are we not naturally drawn to the conclusion that this guide book to the beauties of creation must be in itself beautiful also? And how much do they lose who are satisfied with admiring the furniture of this outer court of the great temple, but have no heart-swelling desire to penetrate the *arcanum*—to lift the veil that they may reverently look upon the Ineffable Light and Life, the Divine Artist, who gave existence, colour, and finish to this magnificent picture, and hung it up in the gallery of the universe for the study and delight of its intelligent inhabitants! Indeed, it is necessary thus to lift the veil; for this Book, whose structure so closely resembles that of creation—having mountains of unapproachable height, and abysses of unfathomable depth—contains a great truth, respecting which the latter is totally silent. In three Divinely beautiful words this great truth relieves all our anxieties, and makes us leap with joy. These words are, "GOD IS LOVE." Never yet has philosophy embraced their full significance, nor poetry sung their inexhaustible treasures, nor eloquence reached their lofty altitude, nor theology illustrated their living import. Nevertheless a child may lisp them and feel their joyous influence. But the truth which these words communicate is not revealed in creation. It is not written upon the heavens that "God is love;" for, with all their beauty, they are sometimes vocal with the terrific thunder, and lit up with the fiery glare of the blasting lightning. It is not inscribed upon the clouds; for, with all their variegated drapery, they are sometimes charged with the pestilence that walketh in darkness, and wasteth at noon-day. It is not engraved upon the mountain summits; for, with all their magnificence, they sometimes belch out the destructive lava, and scorch with blackness extensive fields covered with food for nations, whilst man and beast are licked up by the desolating fire-tongue, as the dry stubble after the harvest. It is not inscribed upon the surface of the earth; for, with all its

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motherly care to nurse its myriad children, it sometimes rocks with earthquake, whilst its granite jaws open to devour cities, with their shrieking and doomed inhabitants. And it is not impressed upon the bosom of the great deep; for, with all its occasional serenity, it sometimes plays with human life, as a lion with a kid, and engulphs the pride of nations in its unfathomable caves. Yet this beautiful truth pervades the Bible, like an electric current, from its earliest to its latest page, vitalising the whole, and giving animation to every part of its wonderful structure. It may be called the heart-song of the volume, whose melody is heard on every page, indistinctly or clearly, according to the sensibility of the listening ear. And although over some of its mountain-passes there hang dark clouds, filling the mind of the solitary pilgrim with terror and apprehension, yet the genius of this utterance broods kindly above, whispering to the wearied traveller to toil on in hope.

And, once more, before I turn to what may be called the mechanical structure of the Book, suffer me to refer to the analogy of *mystery* subsisting between creation and the Bible. Every great truth nestles in the bosom of a mystery, and grows out of it. Creation is a grand visible fact, upon which the eye of the spectator may gaze habitually without fatigue. He will always see something new and beautiful; something to excite his admiration, or wonder, or awe; something to call forth gratitude to the great Being whose benign power built and furnished such a dwelling-place for man; and something to convince him that to insinuate that all this is the result of chance is one of the wildest vagaries in which the human mind can indulge. He will see that which will make him exclaim, with the Royal poet of Judah, "O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and Great beasts. There go the ships: there is that leviathan, whom Thou hast made to play therein. These wait all upon Thee; that Thou mayest give them their meat in due season. That Thou givest them they gather: Thou openest Thine hand, they are filled with good." Or, with his celebrated son and successor, "The Lord by wisdom hath founded the earth; by understanding hath He established the heavens. By His knowledge the depths are broken up, and the clouds drop down the dew." And yet with all this, creation is full of mystery. Chemistry has laboured long to find out the secrets of nature's laboratory; but with all her patient investigation she has scarcely yet crossed the threshold of the mysterious chamber. She has analysed, arranged and classified; tried experiments, and obtained certain results; discovered properties having mutual affinity or repulsion; and presented to mankind a number of most interesting facts. Upon these facts scientific systems are founded, and society is enlightened and improved. But still they are only facts. There is a previous

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question, still involved in profound mystery. Why are they facts? Why water boils at a certain point and becomes frozen at another, remains a secret to this hour. To say that it is one of the laws of nature, is merely to repeat the proposition that water boils at a certain point and becomes frozen at another. In reality this phrase—"laws of nature"—is one which, whilst intended to conceal, betrays our ignorance. We cannot get behind the scenes. We have not stood in the counsel of the Lord, nor read the sacred secrets of even the meanest of His works. The common daisy, the grass blade, the thorn and the thistle, nay, the stones of the street and the particles of dust chased into restless circles by the dancing breeze, have each a grand secret safely locked from the prying eye of man. We speak of law, and we speak with certainty; but still we have only discovered that the law *is*, and that it *operates*. Beyond these points our keenest powers of vision cannot penetrate. Yet we admire and—if our minds are under healthy influence—adore. If nature had no mysteries the finest kind of literature, I mean poetry, would be lost to us. The poet tries to see the soul of things—the spiritual essence of visible realities—and to translate what he sees in gushing numbers that fall upon the ear like the gentle echo of those central harmonies that imagination supposes to exist.

Now a perfect parallel to this paragraph might be drawn from the mysteries of the Bible. "The works of the same author have a family likeness," says Dr. Eadie. "The Bible often gives us the fact, but does not explain the manner in which it exists. The fact is enough for us—a sufficient foundation for our faith. It could not have been otherwise in a Divine Revelation, for there earth is in fellowship with heaven, the simple verges on the profound, the finite touches the infinite, the seen borders on the invisible, and time is brought into immediate contact with eternity. Such mysteries, moreover, are not without their benignant uses." "God," says Augustine, "has in the Scripture veiled His mysteries in clouds, that the love of truth in men might be inflamed by the very difficulty of apprehending it. For were there in Scripture only what we could easily comprehend, there would, on our part, be neither studious search, nor yet the sweetness of finding truth." It were easy to construct a strong inferential argument in favour of the Divinity of the Bible from the *fact* of mystery. The point before us, however, is simply the parallelism between creation and Scripture, and the beauty which certain mysteries give to both. Be the Bible inspired or not, this is unquestionable. A given truth reaches us, couched in such verbal simplicity, that the common intellect readily apprehends it; but the splendours of its original source are veiled, otherwise we should be dazzled, not instructed—blinded, not enlightened. Associated with that given truth are circumstances high as heaven and deep as hades, which we can neither scale nor sound. These we call mysterious—a term

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which in our lips signifies nothing more than this—that our powers of understanding are exceedingly limited, and that we have yet much to learn. But the child is not allowed to reject its primer because the conjunction of letters into words, and of words into sentences, is to it a mystery; and we are not in the habit of tossing away the rose in disdain because we are ignorant concerning the mysteries of its life, its velvet texture, its colours, and its delicious fragrance; on the contrary, these all give it a sort of sacred attraction, as if it must have bloomed originally in the garden of the Lord. So the mysteries of the Bible are interwoven with its texture, and impart to it a sacred beauty, of which without them it would have been destitute.

To what I have called the mechanical structure of the Bible, I now courteously invite attention. I have already mentioned, that it consists of sixty-six different pieces of writing. Of these the Old Testament contains thirty-nine, and the New twenty-seven. Some of these compositions are of considerable length, such as those of the Pentateuch, or five books of Moses; and others comprise only a few sentences, such as the brief prophetic oracles of Obadiah and Haggai, the exquisitely beautiful letter of Paul to Philemon, and the second and third Epistles of John. But the longest composition in the volume contains no more matter than we should put in an ordinary pamphlet; whilst the two letters of John are simply what we should designate notes. Besides these, there are other pieces still shorter, embracing only three or four verses each. I refer, of course, to several of the Psalms—sweet little flowers, breathing the perfumes of holiness among leaves which are for the healing of the nations. The nature of these compositions will be more fully characterised in subsequent papers, but the form they present to us is briefly this: a cluster of writings by a great number of authors, on a vast variety of subjects, from the history of creation to the consummation of all things, in several languages, exhibiting much diversity of style, and all bound together in one volume, which for many generations has been deemed by the best and wisest men a treasure of inestimable value.

"Genesis" is historical, and records the fact of creation, the formation of the first human pair, the entrance of sin, and the promise of a Redeemer. The historian then relates the prevalence of iniquity in the line of the first murderer, refers to the origin of many arts, and gives a genealogy of the descendants of Seth to Noah. The terrible deluge at the end of 1,656 years, with the preservation of eight persons in an ark constructed under Divine direction for this special purpose; the re-peopling of the earth by the descendants of these persons, and the continuance of the genealogy from Shem, in the line of Abraham, to Jacob and his sons, are next recorded. The founding of Nineveh and Babylon; the source of the variety of languages which has long interrupted

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the intercourse of mankind; and the origin of the two most remarkable nations which have ever appeared on earth—the Jews and the Ishmaelites—are clearly shown. Important information is also given concerning the Moabites, Ammonites, Midianites, Edomites or Idumeans, all descended from Abraham. The most ancient war known to genuine history is here recorded, and the awful destruction of Sodom and the neighbouring cities. The mass of interesting historical materials contained in this book, concerning those remote ages of which we have no other authentic records, must always render it an invaluable treasure. The inimitable story of Joseph occurs here. The narrative is continued to the death of Joseph, about 713 years after the Deluge, or 2,369 from the Creation, according to the common chronology. "Without this history," says Fuller, "the world would be in total darkness, not knowing whence it came or whither it goeth. In the first page of this sacred book, a child may learn more in one hour than all the philosophers in the world learned without it in thousands of years."

"Exodus," as the word imports, is an account of a most memorable departure—that of Israel from the cruel bondage of Egypt. A rapid view is given of the condition of the Israelites from the death of Joseph to that event, which took place about 144 years after; but the historian dwells fully on the particulars which preceded this departure, and which attended or followed it. The subject is introduced by Moses, with an account of his parentage, birth, exposure, preservation, education, flight into Midian, employment there, and reception of a Divine commission to be the deliverer of the enslaved Hebrews. Then follows a narrative of the miraculous and terrible plagues by which the power of the despot was broken, and the bondmen liberated, while Pharaoh and his army were overwhelmed in the avenging sea. Then come relations respecting the wilderness-journeying, the awful scenes of Sinai, the appointment of the Aaronic priesthood, the erection of a tabernacle, and the regular institution of worship. This book also contains some prophecies which were fulfilled before or soon after the death of Moses, others which were verified in subsequent ages, and others still, which, if I mistake not, yet travel towards a glorious consummation.

"Leviticus" records the solemn consecration of Aaron and his sons, who were of the tribe of Levi, to be the priests of God, and the confirmation of the priesthood to their descendants in all subsequent ages, so long as that dispensation should last. It contains little history, except that of the terrible death of Nadab and Abihu for irreverence in their sacred office. It chiefly consists of ritual laws, though moral precepts are frequently interspersed.

"Numbers" derives its name from the frequent numberings of the people and of the Levites which it records. It begins with an account of the arrangement of the twelve tribes into regular

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encampments, in four divisions, under their respective leaders, around the Tabernacle, the care of which, and of all its furniture, was committed to the Levites, in three divisions, according to their families. The history of Israel then proceeds; and the historian gives a heart-stirring account of the continuance of the Israelites in the wilderness for about forty years. With these records many moral and ceremonial laws are intermingled. War and conquest, and the striking prophecies of Balaam, are recorded in this book.

In "Deuteronomy" several of the laws previously given by the great Legislator are repeated, sometimes with further explanation, and enforced upon the people by the most earnest and eloquent addresses. It contains many explicit prophecies, which have been in process of fulfilment for more than three thousand years; and some of them remain unaccomplished to this hour.

The books of Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, and Esther, are all deeply interesting as containing history, national records, genealogies, specimens of Oriental manners and customs, and illustrations of the noblest patriotism, together with vivid pictures of the incessant struggle between good and evil, righteousness and sin.

The grand poem of Job, the songs of the sweet Psalmist of Israel, and the writings of the Royal Philosopher, come next in order.

Then follow in succession the wonderful writings of Isaiah, Jeremiah, Ezekiel, and Daniel—writings partly historical, but chiefly prophetical—and men whose moral sublimity is such, that we sometimes feel almost disposed to think they belonged to a race of beings superior to that of man. They seem to grasp the heavens as they speak, and to utter the destinies of the world's empires as if from the very foot of the throne of God. To say that a superhuman beauty adorns their writings, is but to repeat the unanimous opinion of every man, saint, sage, and sinner, who has attentively perused them.

The twelve Minor Prophets, so called in relation to the comparative brevity of their productions, conclude the Old Testament division of the Bible.

The four Gospels, written by the men whose names they respectively bear, contain narratives of the birth, infancy, life, experience, teachings, miracles, sufferings, death, and resurrection of our Lord Jesus Christ.

The book called the Acts of the Apostles, is a record of apostolic labours in the diffusion of the Gospel, of the planting of Churches in many places, of severe persecutions, trials and triumphs, of the descent of the Holy Spirit on the memorable day of Pentecost, and the remarkable consequences thereof. It contains specimens of the addresses the first preachers of the truth were accustomed to deliver to men. It abounds with passages of great energy and

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beauty; and its writer is generally supposed to have been Luke.

This treatise is followed by nine Epistles to Churches and four to individuals, all of which are undoubtedly from the pen of the Apostle Paul; and the Epistle to the Hebrews, which comes next in order, is supposed by the most eminent critics to be also his—so large a portion of the venerable volume was this illustrious man honoured to give to the world. I shall merely remark at present respecting these fourteen letters, that they contain the most wonderful disclosures respecting the Divine government and purposes under the Christian dispensation; that they exhibit the very heart of man in the depth of its disorder and in the dignity of its recovery; that they describe prophetically the religious condition of the world, and especially of Europe, precisely as history records it for the last eighteen centuries, and as the aspect of things at this very hour shows it to the living generation; and that anything like a full estimate of their value to humanity is utterly and for ever impossible. If they are *not inspired*, then a book that shall be really so will never shed its light upon the path of man; for they treat of the HIGHEST THINGS within the wide circumference of being, and put it beyond the power of human language to represent either greater or holier thoughts.

In our Bibles we next find seven Epistles in succession, which are denominated general or catholic. One of them is written by James, two by Peter, three by John, and one by Jude. The title general, or catholic, is of no authority, as it was prefixed to these Epistles some ages after they were written, probably under the impression that it would characterise them as not addressed to particular Churches or individuals. But this is not strictly correct; as the letter of James is addressed "to the twelve tribes which are scattered abroad;" the first of Peter to those whom he calls "strangers resident in certain places in Asia Minor;" the second Epistle of John is inscribed to "the elect lady and her children;" and the third to "the well-beloved Gaius."

The last composition in the Bible is the Book of "Revelation." "How wonderful," writes George Gilfillan, "the mere outline of this book! The stage, a solitary island,

'Placed far amid the melancholy main;'

the sole spectator, a grey-haired apostle of Jesus, who once lay on His breast, but is now alone in the world; the appearance of the Universal Bishop, gold-girt, with head and hair white as snow, flaming eyes, feet like burning brass, voice as the sound of many waters, the seven stars in His right hand, and walking through the midst of the seven golden candlesticks; his charges to his Churches so simple, affectionate, and awful; the opening of a door in heaven; the throne, rainbow-surrounded, fringed by the seven lamps, and seeing its shadow in the sea of glass, mingled with fire; the Lion

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of the tribe of Judah opening the seals; the coming forth of the giant steeds—one white as the milky banner of the cross, another red as blood, a third black, and with a rider having a pair of balances in his hand, a fourth pale, and mounted by Death; the cry of the souls under the altar; the opening of the sixth seal; the four angels standing on the four corners of the earth, and blowing their blasts over a silent world; the sealing of the tribes; the great multitude standing before the Lamb; the volcano, cast, like a spark, into the sea; the opening of the bottomless pit; the emergence of those fearful hybrids of hell, the scorpion locusts, with Apollyon as their King; the unwritten words of the seven thunders; the prophesying, and death, and resurrection of the two witnesses; the woman clothed with the sun; that other woman, drunk and drenched in holy blood; the uprising of the twin beasts of crowned blasphemy; the Lamb and His company on the Mount Zion; the angel flying through the midst of heaven, with the Gospel in his mouth; the man on the white cloud, with the gold crown on his head, and the sharp sickle in his hand; the reaping of the harvest of the earth; the vintage of blood; the coming forth from the smoke of the glory of God, of the seven angels, with the seven last plagues, clothed with linen, girded with virgin gold, and holding, with hands unharmed and untrembling, the vials full of the wrath of God—one for the earth—one for the sea—one for the fountains of waters—one for the sun to feed his old flame into tenfold fierceness—one for the seat of the beast—one for the Euphrates—and one for the fire-tormented and earthquake-listening air; the fall of the great city Babylon; the preparations for the battle of Armageddon; the advent of the Captain of the holy host; the battle; the rout of the beast, and the false prophet driven back upon the lake of fire; the binding of Satan; the reign of Christ and His saints; the final assault of the enemy, Gog and Magog, upon the camp and the holy city; their discomfiture; the uprising, behind it, of the great white throne; and the ultimate and everlasting 'Bridal of the earth and sky'—such are the main constituents of this most marvellous book, the Apocalypse, or Revelation of Jesus Christ."

I would add to this graphic summary of its contents, that it forms an appropriate conclusion to the structural arrangement of the Bible. It brings the long war of opposite principles to a grand crisis; exhibits error and sin confounded with a perpetual overthrow, and truth and piety exalted to eternal supremacy; shows the hand of the Best Being in the universe holding the reins of universal empire with unrelaxed grasp, and undisturbed serenity, over the leaping, roaring, boiling chaos of rebellion; teaches the loyal portion of humanity to be strong in hope and firm in patience, notwithstanding the cloud, the flood, and the furnace; and causes to fall upon our ear, with louder and clearer accents as the grand time approaches, the triumphant shout of ten thousand hallelujahs

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—hallelujahs in which we shall shortly mingle our voices, if we walk in the light of the beautiful Book, some of whose structural peculiarities I have thus endeavoured to unfold.

EDITOR.

ASPECTS OF THE ATONEMENT.

MANY of the difficulties which appear to surround the study of the Atonement seem to arise from the fact that it is many-sided. As a consequence, single aspects of it have been perceived alone, by certain persons who have pressed them forward into undue prominence, to the neglect, and often entire non-perception, of other aspects, not less, or perhaps even more, important.

It will be conceded, doubtless, by all parties, that there must be one primary idea—one chief principle—in the Atonement, which, if properly understood, would shed such a clear light on the whole transaction as to show what is erroneous in the various views held, and bring into harmony of relationship all that is right in them. But it must be borne in mind also that, for the best viewing of a scene or picture, much depends upon the position of the observer, as well as the light in which the object is seen. The true artist, therefore, will view his subject from different stand-points, trying one after another until he finds that one from which, in the best light, all the parts harmonise and help each other to form a complete whole. The student of truth should approach each subject he deals with in the same unprejudiced manner, not limiting his view to that which is first presented to him, but changing his stand-point until he finds that which is, of all those possible, the best.

In this way should the subject of the Atonement be treated. The time has come at last, when it, and many other Scripture truths, are being lifted out of the narrow sectarian and ecclesiastical trenches where they have lain for many generations, and raised up for all-round inspection and admiration. Down in the mire where it has lain most of the time since God gave it to man as the grand manifestation of His love and saving grace, it has been made to appear no better than a contemptible way of letting man escape the natural and necessary consequences of sin. One of the evidences of this is observable in the unscripturalness of the terms which have had to be used in the popular expositions of it. The Atonement has been called "substitutionary," and the Lord Jesus Christ, the "Substitute;" it has been said that He was "punished in our stead;" and many other similar expressions have been made use of, but none of them are to be found in the Scriptures.

Now, the subject is so eminently a scriptural one, exclusively so in its original expression, that it can never be safely discussed except in scriptural terms, or their exact equivalents.

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Elsewhere, I have endeavoured to show the significance of the original symbolic picture of the Atonement. The Divine words of direction to the Hebrews in the solemn ceremony of that great day of Atonement plainly tell that it is a process for the putting away of sin,—for the bearing away of iniquities,—that they might be blotted out from sight and obliterated from remembrance. Not a word is said about the evasion of penalty, or the avoidance of punishment.

Now let us consider the terms used in Scripture in speaking of this subject. The word Atonement has disappeared from the New Testament, in the Revised Version; being replaced by the less mistakable word reconciliation; a better one as the words go now, but not so good as At-one-ment, in its original old English form. What the Revisers of the Old Testament will give us for it remains to be seen; but if they will revert to something nearer in meaning to the original Hebrew word, it will greatly help us to understand our Bibles on this subject. The Hebrew word rendered Atonement is "Kâphar," which means literally to *cover*; indeed, it is believed that our English word *cover* is naturally descended from it. To atone, then, is to *cover over*. A singular use of the word is as a name for villages, because they *cover*, or shelter, the people who live in them. One of these names has recently been made familiar to us during the war in Egypt, i.e., *Kafr*-Dowar.

Another, and highly significant use of it was in connection with the Ark of the Covenant; the Hebrew name of the lid, or *cover*, of which was derived from Kâphar. The name of this *lid*, or *cover*, of the Ark is translated in our English versions as "Mercy-seat," a name in some respects appropriate, but not an exact rendering of the original.

Now, it is well known that this lid of the Ark was meant to represent—was a type of—the Lord Jesus Christ. The Apostle Paul shows this in Rom. iii. 25, where, speaking of Christ Jesus, he says: "Whom God hath set forth to be a propitiation (Greek *hilasteerion*—mercy-seat) through faith in His blood." "Hilasteerion" is the Greek rendering of the Hebrew name for the *Mercy Seat*, and so appears, in the same form, in Heb. ix. 5, "And above it the cherubim of glory overshadowing the mercy-seat" (*hilasteerion*). Everywhere else where this word—*hilasteerion*—appears, whether in the Old Testament (Septuagint) or in the New, it always signifies the Golden Lid of the Ark, the COVERING of MERCY; and Paul, in Rom. iii. 25, referred to Christ Jesus as the Anti-type of that covering. The Apostle John, in his First Epistle, speaks of Jesus in the same manner and terms, using the same word in a different form: "He is the propitiation (*hilasmos*) for our sins" (1 John ii. 2): and "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation (*hilasmon*) for our sins" (1 John iv. 10).

In both these places, John, like Paul, speaks of Christ Jesus as

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the Covering of Mercy, of which the golden lid of the Ark, the "*hilasteerion*," was the type.

There is a further reference to this aspect of the work of Christ in Heb. ii. 17, "Wherefore in all things it behoved him to be made like unto His brethren, that he might be a *merciful* and faithful high priest in things pertaining to God, to make reconciliation (*hilas-kesthai*) for the sins of the people."

Now, in all these New Testament quotations there is direct and unequivocal reference to the work of Christ in the Atonement, and in each of them there is anti-typical use of a word which connects it with the Mercy-Seat—the Covering of mercy; and, through that, with the Hebrew word "Kâphar," to *cover*—which is used throughout the Old Testament in every mention of Atonement.

Clearly, then, one of the essential ideas, if not actually the primary and root idea, in Atonement is, that something is COVERED OVER. What then, is this that is covered, and how? What is there that requires to be covered in order that man may be reconciled to God? What but the hateful, destructive, separating SIN!

The putting away of Sin, out of sight and existence, is the ultimate Divine purpose. It was symbolised in the death of every beast slain as a Sin-offering; in the confession and putting of sin upon the scapegoat, and its removal and destruction in the wilderness; and was expressed, as we now see, in the very words used to name the process. This it was that David rejoiced in when he sang: "Blessed is he whose transgression is *forgiven*, whose sin is *covered*. Blessed is the man unto whom the Lord *imputeth not* iniquity" (Psa. xxxii. 1, 2).

The writer of Ps. lxxxv. had the same association of ideas and words when he said: "Thou hast *forgiven* the iniquity of Thy people; Thou has *covered* all their sin."

Here the *forgiving*, the *covering*, and the *non-imputation* of sin are regarded as identical terms, suggesting most evidently that the covering of sin is accomplished in and by the forgiveness of it.

The Atonement is the supreme manifestation of Divine love; and in it we see truly that "Love covers a multitude of sins," for "herein is love; not that we loved God, but that He loved us, and sent His Son to be the *Mercy-Covering over* our sins" (1 John iv. 10), "and not ours only, but also the sins of the WHOLE WORLD" (1 John ii. 2).

Was there not a tender suggestion of this aspect of the Atonement in the first action of the Deity after the fall of man, when, "Unto Adam also, and to his wife did the Lord God make coats of skins and clothed them" (Gen. iii. 21) to *cover* their nakedness made shameful by sin? The Lord God had just given them the promise of salvation, that the seed of the woman should bruise the head of the serpent, and the cheering word is immediately followed up by significant act, the two telling fully of the Atonement in

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the destruction and covering up of sin. That this is no straining of meanings I take the liberty of quoting from a letter of a friend who says, in reference to Gen. iii. 15: "The Hebrew *y'shuph* there used, in the future form, for 'bruised' or shattered, is very forcible, and if we compare it with *y'shupheni* of Job, for 'He breaketh me,' and *y'shupheni*, of David, for 'shall COVER me,' we see at once that the Hebrew word, in its original sense, not only meant to break, or destroy, but also to *cover*, or *hide* sin out of sight."

Thus it is evident that from the first this leading idea and purpose of covering sin was in the Divine mind; for it continually finds expression, both in the words and actions used in relation to the Atonement.

What is thus signified in the first book of Divine Revelation has its accomplishment triumphantly anticipated in the last, which tells of the effectual covering of Satan and sin in the complete destruction of him and all evil. On the other hand, it joyfully pictures the glorious covering of those saved through the Atonement; who appear arrayed in pure white linen (Rev. xix. 8), "*covered* with the robe of righteousness," and "clothed with the garments of salvation" (Isa. lxi. 10).

Grand consummation of the Atonement, which begins with the covering over of sin, and ends in the covering over of the sinner with righteousness. This is the true substitution, wherein the repentant man is, through the grace of Christ, covered with the "righteousness of the saints," instead of the filthy rags of human righteousness and of sin.

We have seen that the covering over of sin is identical with the action of forgiveness—and equivalent to the non-imputation of sin (Ps. xxxii. 1, 2). That this is so, is further apparent from the fact that several times the Hebrew Atonement word *Kâphar* is used so obviously in that sense that it is translated "forgive," as in Jer. xviii. 23, "Yet, Lord, thou knowest all their counsel against me: *forgive* (Kâphar) not their iniquity, neither *blot out their sin* from Thy sight."

Here it is evident that to atone sin is to so cover it by forgiveness that it shall be blotted out of God's sight. Again, in Deut. xxi. 8, *Kâphar* appears twice, and has two renderings, which show that to atone sin is to cover it by the merciful exercise of forgiveness: "Be *merciful*, (Kâphar) O Lord, unto Thy people whom Thou hast redeemed, ... and the blood shall be *forgiven* (Kâphar) them." This prayer was to follow the sacrifice of a heifer, and corresponds to the pronouncement of forgiveness after every sacrifice for sin. The same word *Kâphar*, is also rendered pardon, purge, cleanse, disannul; all of which are but different phases of the same leading idea of Atonement, viz., covered over. Applied to sin, it signifies forgiveness so complete that the sin is regarded by God

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as if covered out of sight and out of mind. As symbolised in the sacrifices, it shows sin so covered over, as if dead and powerless; as represented in the scapegoat, it is covered by being borne away to a distance and destroyed.

As enacted in the person of Christ Jesus, the Atonement represents the Divine forgiveness of human sin to be such as to cover the sin so effectually that the sin is treated as dead and buried. The Atonement, then, is a representation of the Divine love in the act of forgiveness, and of forgiving so thoroughly, that it regards sin as covered out of sight, as if dead and buried. It is not a transaction in which any consideration, in the way of suffering, is offered to God as a basis of forgiveness. No! God forgives Divinely—as it becomes Him, freely and fully, out of a superabounding love and grace. The Atonement is not a process, as so often misrepresented, by which the Divine justice and mercy square accounts with each other; because justice refused to let mercy save until the former received satisfaction; but it is a touching picture of unhindered mercy exercising and proclaiming a pure pardon, and so covering over sin with the crimson mantle of loving forgiveness.

We see, also, in this aspect of the Atonement what the Divine idea of forgiveness itself is. Many, if not most, of our difficulties in the subject have arisen from the puny and low human idea that forgiveness means remission of penalty, or the forbearing to punish. In human law and social practice this is so; but in the Divine law and practice it is something far higher and better. It is rather, such a regard of the sinner that, notwithstanding the sin, the love of God shall always be found yearning over him, the mercy of God always pitying him, and the grace of God always ready to help and save him. It is, too, such a regard of the sin that, in the Divine eagerness to save from it, the love, the mercy, and the grace pass over it as a dead thing, out of sight, to do their beneficent work. It is for us to endeavour to rise to this pure and holy idea of forgiveness, which is that of forgiveness "from the heart;" and that seeks the reconciliation of the heart, that God may have the love of His heart reciprocated by ours.

Christ died, then, not to satisfy any law of justice, nor, as some say, to provide a ground or basis of forgiveness; but to display the love of God in the manifestation of forgiveness; and because by His death the merciful covering of sin, through forgiveness, is most fittingly exhibited. T. KIRKMAN.

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APOCALYPTIC INTERPRETATION.*

CHAPTER V.

(*Continued from page* 24.)

THIS aspect, be it added, of the Lord's second (or completed) Coming, as suspended indefinitely *in regard to time* over every generation of the Church, it is important to recognise; inasmuch as the non-discernment of it generally has given a sad advantage to the gainsayer of Revealed truth, who is wont to argue that believers in Apostolic days—even the Apostles themselves—believed and taught that the great event was positively to be realised in their lifetime. For example: In a volume which has had considerable circulation of late years, we find the following language:

"Our second position was, that the Apostles held some opinions which we know to be erroneous. It is essential not to overstate the case. They held several opinions which we *believe* to be erroneous, but only one which, as it related to a matter of fact, we *know* to have been erroneous. They unanimously and unquestioningly believed and taught that the end of the world was at hand, and would arrive in the lifetime of the then existing generation. On this point there appears to have been no hesitation in their individual minds, nor any difference of opinion among them.

"The following are the passages of the Apostolic writings which most strongly express, or most clearly imply, this conviction:

"Paul (1 Thess. iv. 15, 16, 17), 'This *we say unto you by the Word of the Lord*, that *we which are alive and remain unto the coming of the Lord* shall not prevent them which are asleep. For . . . . . the dead in Christ shall rise first; then *we which are alive and remain* shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.' (1 Cor. vii. 29): 'But this I say, brethren, *the time is short;* it remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; *for the fashion of this world passeth away.*' (1 Cor. xv. 51): 'Behold, I show you a mystery: *we shall not all sleep*, but we shall all be changed' (See also 1 Tim. iv. 1; 2 Tim. iii. 1).

"Peter (1 Epis. i. 4, 5, 20): 'An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, *ready to be revealed in the last time.*' 'Christ . . . . . who verily was foreordained before the foundation of the world, but was manifest *in these last times* for you;' (iv. 7): 'The end of all things is at hand.'

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* By Rev. James Kelly, M.A., Incumbent of St. George's, Liverpool.

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"John (1 Epis. ii. 18): 'Little children, *it is the last time*; and as ye have heard that antichrist shall come, even now are there many antichrists, whereby *we know that it is the last time*.'

"James (v. 8): 'Be ye also patient; . . . . . *for the coming of the Lord draweth nigh*.' (See also Acts i. 11, and 2 Pet. iii.).

"We may all conceive that this strong conviction must, in men like the apostles, have been something far beyond a mere abstract or speculative opinion. In fact, it modified their whole tone of thought and feeling, and could not fail to do so. The firm and living faith, that a few years would bring the second Coming of their Lord in His glory, and the fearful termination of all earthly things—when 'the heavens should be gathered together as a scroll, and the elements should melt with fervent heat'—and that many among them should be still alive, and should witness these awful occurrences with human eyes, and should join their glorified Master without passing through the portals of the grave, could not exist in their minds without producing, not only a profound contempt for all the pomps and distinctions of the world, but an utter carelessness for the future interests of mankind, for posterity, even for kindred; without indeed distorting all the just proportions of those scenes of nature and society, in the midst of which their lot was cast.* If the world and all its mighty and far-stretching interests, if the earth and its infinite and ever-varying beauties, if the sky and its myriads of midnight glories, were indeed to be finally swept away in the time and the presence of the existing actors in the busy scene of life, where was the use of forming any new ties of kindred or affection, which must terminate so suddenly and so soon? Why give a moment's thought to the arts which embellish life, the amenities which adorn it, the sciences which smooth it or prolong it, or the knowledge which enriches and dignifies its course? Marriage, children, wealth, power, astronomy, philosophy, poetry—what were they to men who knew that ten or twenty years would transplant, not only themselves, but the whole race of man, to a world where all would be forgotten, and would leave the earth—the scene of these things—a destroyed and blackened chaos? To this conviction may be traced St. Paul's confused and contradictory notions on the subject of marriage. And this conviction, teeming with such immense and dangerous consequences, and held by all the Apostles, was, as we now know, wholly incorrect and unfounded. Next to the resurrection of Christ, there was probably no doctrine which they held so undoubtingly, or preached so dogmatically, as this; with regard to which they were totally in error.

"If, then, they were so misinformed or mistaken on a point having so immediate and powerful a bearing upon practical life,

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* See "Natural History of Enthusiasm," Section v., pp. 100, 101.

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with what confidence can we trust them on matters of deeper speculation?" *

Now, before remarking on the precise point aimed at in the foregoing quotation, let us observe, by the way, how, by the whole tone of it, there is betrayed even the unbeliever's recognition of the tendency of the Church's blessed hope of the second Advent in delivering us from this present evil world, i.e., the present evil age of it; not to be confounded, as it is by the writer, with the κόσμος, the organised world; the sweeping away of which he affirms to be taught by the Apostles. Truly—the Christian's prospect of "the age to come," when with his Lord and in a glorified body, he will reign over a regenerated earth—separates him in heart and spirit from "the corruption that is in the world through lust;" so that while he is diligent in his calling, whatever it be, seeking, like his Master, not to be ministered unto, but to minister, he is elevated above the sinful pomps and vanities around him. And, would that with our sense of Redeeming love, that expulsive power of a new affection, as Chalmers calls it—a propelling influence, were combined more of this attractive influence of the "things hoped for." For then in all our surroundings would be seen the pilgrim spirit of those whose citizenship is in heaven. As a godly nobleman once said, "CHRIST CRUCIFIED kills the flesh, but *Christ* COMING IN GLORY kills the world." Meanwhile let all the worshippers of progress, like our author, embellishers of the present passing scene, and votaries at the shrine of the beautiful—the *dilletantists* of the day—take note of the verdict of Ruskin (whatever be its reflection on himself): "I never yet met with a Christian whose heart was thoroughly set on the world to come, and, so far as human judgment could pronounce, perfect and right before God, who cared about art at all."† Certainly the blessed Master had no heart for admiring the "goodly stones" of the Temple amidst the woes that He saw coming upon a sinful people (Luke xxi. 5, etc.). Nor can the really spiritually-minded become enamoured of any scene which lacks "the beauty of holiness."

But from this digression to return to the point of Mr. Greg's argument, that the Apostles must have been misinformed, or mistaken, on the subject of the second Advent, because they treated it as an event that might happen in their lifetime, the utter inconclusiveness of this is obvious in the light of the simple consideration here commended to Christian attention, namely, that according to the Divine mind, as imparted to the Apostles, the Church knew not when their Lord would come, nor when He would not come. Accordingly they not only loved the event, but waited for it (1 Thess. i. 10). And if any

* "The Creed of Christendom; its Foundations and Superstructure." By William Rathboue Greg; pp. 166-168.

† "The Stones of Venice."

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saint looked for his own death as certain to intervene—as in the case of the Apostles Paul and Peter (2 Tim. iv. 6; 2 Pet. i. 14),—it was by special revelation; though, be it not forgotten, the Hope which united such a one with his glorious Head, and his fellow-members, was still the great consummation to come. Indeed, while "departing from the body is to be present with the Lord," it is remarkable, such blessedness is never set forth as THE HOPE of the believer; and we can conceive for this plain reason, that he is contemplated by the Spirit, not individually, but as belonging to "the Body of Christ;" and the blessedness to which death introduces, is only that of the individual. Hence, in Scripture, the believer is taught to look, as it were, across his possible death as a sunk fence, and to view as his goal the common glory of the whole body of which he is a part.

Of course this little philosophy of the matter, the opponent of Revelation whom I have quoted could not be expected to appreciate. But the texts he had before him he should, at least, have examined in the inductive spirit which became him as a professed investigator of truth. But to his discredit he has acted like his confreres, the sceptical Scientists of the day, who have contented themselves in so many instances with taking up mere traditional notions of the import of the Mosaic account of the Creation, and then alleged its contrariety to proved fact. Because, for example, geological science has determined an indefinite antiquity as belonging to the earth, *therefore* it existed long before the Adamic era! But, where in Genesis is the contrary asserted? "In the beginning," writes the Divine Historian, "God created the heavens and the earth." That is one distinct proposition, and the time referred to may be countless millions of years ago.

Then comes another proposition relating to the earth only, which we are informed became (after what duration is omitted) "without form and void;" terms indicating a chaotic state, superinduced in the way of retributive judgment, and implying the defection, or offence, of some moral agent as having occasioned it—perhaps Satan (created, we know, before Adam), to whose Lordship it might have been assigned when originally organised according to the Divine Will. Hence, not unnaturally, when—after a further lapse of time—God proceeded, during the six days' work, to take it out of its chaotic condition, and fit it for the habitation and rule of our first father, Adam—Satan, its former Lord, appears on the stage, to compass, peradventure, the ruin of the new comer; just as (to compare small things with great) the ejected tenant in Ireland in these modern days, plots against the rightful successor who has come into his place.

Thus, on the vexed question of *Cosmogony*, a volume of fossil history, as it were, is embedded in the opening of the Divine Word for the enlightenment of the humble believer; in exact conformity also with the commendation of the Psalmist, "The

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entrance of Thy Word, i.e., the gate or door by which we enter it (פתח. *pĕh'-tha'gh*) giveth light; it giveth understanding to the simple" (Psa. cxix. 130). Accordingly from this one instance, may we not anticipate that whatever seasonable truth our speculative Scientists attain to in their laborious gropings among God's works without the key of Revelation, the Divine Spirit will prove to have been before them with His pregnant hints—following which, their discoveries might have been far more lucid.

WILL THE UNSAVED DEAD BE RAISED?

IT is with considerable reluctance that I reply to Mr. Maude's articles on "The Resurrection of the Unsaved," which have appeared in the last two numbers of the RAINBOW. I always shrink from entering into controversy with those whose opinions at all nearly coincide with my own; and, though Mr. Maude's no longer do so, I do not forget his old views, and especially that noble article of his on "Immortality," in which he led the way to a series of articles from various quarters on the same subject, which have contributed to give a permanent value to the pages of the RAINBOW.

But I cannot remain silent. I have witnessed on Mr. Maude's part a gradual change of opinion, which has made his views on important questions all but contradictory to those I hold to be true. And in his articles on the resurrection of the unjust, or unsaved, he has taken, what I consider, very unscriptural ground on a most important subject, and has quoted my published words, as though in some of them I had advocated his view. As he has himself referred to his change of opinion during late years, I may be excused for also referring to it; but in no unkind manner. I must say that his present position on the question of the future of those unsaved in this age, is a most unsatisfactory one. What are his views? It is difficult to define them even upon his own showing! Those who are "best acquainted with his present opinions," are, he tells us, "*disposed* to class him with universalists" (553). They are not certain as to his opinions, though they have had the best means of ascertaining them. This is not to be wondered at when he tells us, that he is not quite certain what they are himself. "*If I am a Universalist*," he says, as though not quite satisfied on the point! And then he adds, that if he is a Universalist, he is one "*with reservations*." And then he says that his universalism is consistent with his belief, that of the multitudes who depart this life unsaved, some—he hopes only a few—will be "destroyed for ever, as a curse to the universe and to themselves" (554).

Let me venture to say what Mr. Maude *is not*, though I cannot presume to say what he is. He is certainly *not a Universalist*. If the reasoning of universalism is of any worth, it must embrace absolutely all God's higher creation within its scheme of mercy. Men and devils alike must, somehow or other, be brought back. All are in their origin "the offspring of God." If this relation is urged for the restoration of

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some, it must be urged equally for all. Here Mr. Maude is at issue with universalism. He is so also upon another point. The Universalist, equally with the Augustinian, holds the inalienable immortality of man. Mr. Maude does not do so. His view, that some will be destroyed for ever, shows us that he still retains the old opinion which he so forcibly advocated when he first came forward on this subject in the pages of the RAINBOW. Whatever Mr. Maude is, he is not at present a Universalist.

From personal matters, I turn to the question, viz., Do the Scriptures of the Old and New Testament teach the resurrection of the unsaved, or do they teach the contrary? (554).

The first proposition which Mr. M. lays down, is, that "The Scriptures of the Old Testament do not contain one distinct assertion of the bodily resurrection of the unsaved." He allows that there is one apparent exception to this statement, namely, Dan. xii. 2; which, in the Authorised Version, is thus translated: "And many of them which sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Mr. Maude allows, that if this verse is correctly translated, it affirms the bodily resurrection of the unsaved. He accordingly presents us with a translation by Dr. Tregelles, which, *with the aid of interpolations*, he considers to be favourable to his view.

Let us examine for a moment Dr. Tregelles' translation. We will present it without any interpolations. Presented with interpolations, almost any passage might be made to say anything that the interpolater wishes. Dr. Tregelles' translation runs thus: "And many from among the sleepers of the dust shall awake; these shall be unto everlasting life; but those shall be unto shame and everlasting contempt." Mr. Maude presents this passage thus: "And many from among the sleepers of the dust shall awake; these (*who awake*) shall be unto everlasting life; but those (*the rest of the dead, those who do not awake*), shall be unto shame and everlasting contempt." But with the aid of frequent and large interpolations, Mr. Maude might make what he pleases of any passage of Scripture.

Omitting, then, his interpolations, I will address myself to Dr. Tregelles' translation. To my mind it seems as plainly as possible to affirm what the translation of the Authorised Version affirms, and to be capable of no other meaning.

The prophet Daniel is evidently telling us what will happen at a solemn coming time to many from among the sleepers of the dust. He tells us that they shall awake. He then mentions what shall happen to them. The same future is not for them all. They awake to a very different end. *These*, one part of them, shall awake to everlasting life; *those*, the other part, shall awake to shame and everlasting contempt. I ask, if this is not the obvious sense of the passage as much in Dr. Tregelles' translation as in that of the Authorised Version?

What right, then, has Mr. Maude to say in one of his interpolations, that some of those of whom Daniel speaks, *do not awake?* He is simply, in his interpolation, contradicting the prophet. Daniel is only speaking of those who shall awake; he tells us, "many shall awake." These are the only persons he is speaking of. To affirm, then, that some of whom he speaks, awake, and others do not awake, is simply to

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make Daniel speak the very opposite to that which he intended. He tells us, that of the many who awake at a coming time, some shall awake to shame; and in telling us this, he contradicts Mr. Maude's first proposition, that the Old Testament does not contain one distinct assertion of the bodily resurrection of the unsaved.

As to Mr. Maude's reference to some Jewish Rabbis in support of his view, I attach very little importance to them. From my very slight acquaintance with Rabbinical opinion, I have arrived at the conclusion that it is as varied, and as discordant, as it well can be. I think it of little consequence, therefore, that Mr. M. can quote Aben Ezra, and Rabbi Saadias Gaon, and Rabbi Manasseh Ben Israel, as on his side. I dare say a diligent search could present more.

But there is one reference of his to uninspired Jewish opinion, to which I attach much more importance, and which, I confess, I should be sorry to have with propriety quoted against me. I refer to 2 Maccabees vii. 14, where a noble Jew, about to die, tells the cruel tyrant Antiochus, "Thou shalt have *no resurrection unto life*." From hence, Mr. M. supposes that it was the opinion of the pious Jews of the time of the Maccabees that the unsaved would have no bodily resurrection. The passage does not bear out his inference. For what is said of and to Antiochus? It is not said that he shall have no resurrection. It is said only that he shall not have any resurrection *to life*. Now what is the meaning of "life," as here used by the dying martyr? It is explained in verse 9 to mean "*eternal life*." This pious Jew believed that he and his brethren would attain to "the resurrection of eternal life," but that Antiochus would not have any such resurrection. This is exactly what I hold myself. I do not hold that the unsaved will have any resurrection to life, i.e. eternal life, while I hold that they will have a bodily resurrection. Is it reasonable, then, to advance such a passage as 2 Mac. vii. 14, in proof of Mr. Maude's view of Jewish opinion?

As to his argument, that the time spoken of by Daniel (xii. 1, 2) synchronises with the second advent, and is therefore only a prophecy of the first resurrection, in which all are pronounced blessed, I cannot see that much weight is to be attached to it. It is well known that a few words of prophecy may embrace within their signification and scope events long separated from each other, as we reckon time.

I now come to Mr. Maude's second proposition, that "the Old Testament Scriptures do contain passages which distinctly teach that the unsaved will never be raised from the dead." He refers to several texts, but only brings one forward prominently (Psa. xlix. 5-20). I will presently look at this, but would first refer to another text referred to by him as distinctly teaching his view, that the unsaved are not raised, viz., Job xiv. 7-12. I suppose one of the strongest, if not the strongest passage here, on which he relies, is that in verse 12, where we read that, "till the heavens be no more, they shall not awake, nor be raised out of their sleep." But a careful reading of this passage, from verse 1 to verse 14, shows that Job is not speaking here of any one class of men, but of *mankind in general*. If Mr. Maude's argument, that those who are spoken of in verse 12 shall have no resurrection, is good, it proves a great deal too much for him; for, in that case, it

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proves that *none*, good or bad, are raised. Job is speaking, not of unsaved persons only, not of some, but of all mankind. This is seen from verses 1, 10, 12. It is of "man born of a woman," not of any class of mankind, that he discourses here. He especially includes himself in whatever he affirms of those spoken of in verse 12. If Mr. Maude's argument, then, were of any force, it would teach that there was no resurrection for any man, as little for Job and God's saints as for the wicked. He must be hard pushed for texts when he presents us with Job xiv. 5-12, in proof of his view.

I now go to the passage on which he chiefly relies (Ps. xlix. 5-20). I will thank the reader to look at this passage in the Authorised Version of the Bible, which I prefer, and which I think to be possessed of more authority than the version which Mr. Maude would substitute for it. Even on his own translation, which only differs materially from the Authorised Version in the 11th verse, he cannot fairly draw the inference which he seeks to draw from it.

It is not possible in a paper of this kind to enter into an examination of every clause or verse. The general teaching of the entire passage, as I am tolerably sure most readers will see, is as follows. Those who trust in their wealth, are solemnly warned that they can by no means deliver their brother from death, nor have themselves any good hope of living for ever. They may not indulge in the expectation that they shall ever escape the dominion of death and of the grave. That expectation is not for the unsaved. The bright hope which the righteous have beyond the grave of a resurrection to eternal life, is not for them. They are doomed to a very different end. Death and the grave shall reign eternally over them.

Such, I have no doubt, is the teaching conveyed to us in this psalm. And how, I ask, does this teaching militate against the idea of a bodily resurrection of the unsaved? It is not in the smallest measure inconsistent with it. For, according to this view, the unsaved are still under the law of death. They have never left it for one moment. The life to which they rise is not like that to which Christ arose on His resurrection, a life which was never to see death (Rom. vi. 9). This is the resurrection life of the redeemed, but is not the resurrection life of the unsaved. That is to condemnation, to pain, to everlasting death. I have said that I cannot in a paper of this length enter into a special examination of every clause or verse. That would swell an article into a volume. But that I may not appear to avoid special difficulties under the shadow of a general description, I will examine one strong expression which occurs twice in this psalm, which evidently conveys the main point insisted on throughout it, and which Mr. Maude advances as beyond any doubt teaching his view and overturning mine (558).

We are twice told in this psalm that the wicked man is "like the beasts that perish," or that are destroyed (verses 12, 20). What is Mr. Maude's inference from this? He says, "Yes; but the beasts have no bodily resurrection from the dead, and therefore if the unsaved are so raised, the words of Scripture, as here written, cannot be true; the Divine sentence, as it was originally pronounced, is supplemented by a terrible aggravation which is not in the statute book; and, after all, "the fool and the brutish person are not like the beasts that are

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destroyed." A more unfounded inference than this I seldom remember to have seen. There is *one* comparison, and *only one comparison*, here made between the wicked man and the beast. They are compared together, and declared to be like each other in this respect, and in this respect only, namely, that *both perish*. They are not declared to be like in bodily figure, or mental constitution, or length of life, but simply in this, that both will be destroyed for ever, and be as though they had never been. Now, how does it militate against this, to say that the wicked have a resurrection to an existence of some duration, and that the brutes have none? The psalmist is not speaking of anything of the kind. He is not contrasting or comparing the relative length of their mortal lives; he is simply insisting that the life of both comes to an end. and that in this they resemble each other. The resurrection of the wicked to die again, does not remove him from the category of those who perish, and it is in his perishing alone, that he is compared to the beasts. As the creature that lives for a hundred years and then loses life for ever, perishes, as truly as the insect that lives only for an hour, so the wicked man raised up to die again for ever perishes, as truly as the beast who has no resurrection of any kind; and so, upon my view, that the unsaved are raised they are, notwithstanding, "like the beasts that perish."

The conclusion, then, that I come to from an examination of Mr. Maude's first article is, that the Old Testament does not contain any passages which assert that the unsaved will not be raised, but that on the contrary, in Daniel xii. 2, they contain a passage which plainly and unequivocally declares that they will. We now pass on to the teaching of the New Testament.

In turning the attention of his readers to the testimony of the New Testament on the resurrection of the unsaved, Mr. Maude asks the very proper question—"What, then, *is* the teaching of the New Testament on this subject?" (33). The proper answer on his part to this question would be the bringing forward of one or more passages from the New Testament which taught his view, namely, that the unsaved will never be raised from the dead. We looked through the article, and did not find reference to a single text of the kind. In the end of it, indeed, he speaks of "*the general tenor of New Testament teaching*" as favouring his views, but he does not attempt to present us with one passage which affirms it. This is very significant. It is the confession of a man who takes a deep interest in this question, who has closely searched the New Testament upon it; and who, after this close examination, is unable to find a single utterance on its part on a subject of deep importance, and one which has exercised the mind of the Church from the earliest age to our own. This confession that the New Testament does not contain a single passage teaching his view, is a very strong presumption, indeed, that it is an unscriptural one.

In New Testament ground, then, Mr. Maude, instead of advancing to the attack, occupies himself entirely with the defence. He has not a single text to oppose to us, but he knows that we have some very hard texts to oppose to him. He says, indeed, that we have only three, but if those three are for us we do not require any more. We think, moreover, that we will be able to show more than three.

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I will just draw attention to what he allows of the three texts he brings under discussion, viz., John v. 26-9; Acts xxiv. 15; Rev. xx. 4-6. He allows that "they appear directly to teach the bodily resurrection of the unsaved," that "they seem to affirm the bodily resurrection of the unsaved" (33). This is a very important admission on an enemy's part. It is a serious matter to oppose what is apparently the direct teaching of the New Testament in three places, uncontradicted by a single text elsewhere. Let us examine the grounds on which he would turn aside their apparent meaning.

The first passage is John v. 26-29. The Authorised Version thus translates the 28th and 29th verses:—"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Mr. Maude prefers the translation of the Revised Version, which runs thus:—"Marvel not at this; for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment." I do not care which of these translations we take. They are identical in meaning. Now I ask, is it possible for words more plainly to teach the resurrection of the wicked, or unsaved, than do these words of Christ? I could not more plainly express it myself. I ask any reader to compose a sentence which shall more plainly express it. I assert that it is impossible to do so. As long, then, as words possess any meaning, here we have a passage which records the words of Christ, plainly and unequivocally telling us that the unsaved will be raised. But Mr. M. has four reasons to urge why we should not take these words in their obvious meaning. Instead of helping him in his object, his reasons, in my judgment, exhibit the utter hopelessness of his effort.

His first reason, then, for attributing little weight to the words of Christ, is, that they *are only recorded in the Gospel of St. John* (34). What of this as between Mr. Maude and his readers in the RAINBOW? Does he deny the inspiration of St. John as some do? No. He has no intention of calling in question the inspiration of this Gospel, the internal evidence for it being, in his judgment, "overwhelming." What pretence, then, has he for casting any discredit upon a statement by St. John? If his Gospel be inspired, as Mr. Maude allows, we must take it as the Word of God, and accept its statements, even though they be not found in any other Gospel. Mr. Maude appears to think, that in order to give us perfect satisfaction in a Scriptural statement, it must be given by more than one of the sacred writers. This we gather from his expression, that "in the mouth of two or three witnesses even Gospel words are established." What a world of confusion Mr. Maude would introduce us to! In what an immense mass of Scriptural statement would we, on his idea, cease to have perfect satisfaction! What a large proportion of the Bible is only taught by a single writer! Even the synoptic Gospels would suffer sadly on this novel theory. The contents of St. Luke's first two chapters are only found in that evangelist. The visit of the wise men, and the flight into Egypt, only find a place in Matthew's Gospel. The greater part of the Sermon on the Mount is

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only recorded by the same evangelist. And so of many of the words and works of Christ in the three earlier Gospels. We cannot trust ourselves to Mr. Maude's guidance in this matter. We accept without hesitation a statement by St. John, or any other inspired writer, even though it be mentioned by no other of the sacred penmen.

The second reason given by Mr. Maude why we should attach little importance to John v. 26-29 in its apparent sense, is, "that the words in question were spoken by *a Jew to Jews*, and *may*, therefore, not have been intended to have more than a *Jewish horizon*" (34). I fancy that a Jewish horizon is an exceedingly vague one. But is it not a most extraordinary thing to lay down that, because our Lord was a Jew, and spoke to Jews, we are not to take His words in their natural sense? This is a theory of much wider application than Mr. Maude seems to have any idea of. He applies it only to the Gospel of St. John. It applies just as much to the synoptical Gospels. In Matthew, Mark, and Luke, just as much as in John, we have in the discourses of Christ a Jew speaking to Jews. Are we, therefore, to suppose them all to have no more than a Jewish horizon? And who is to define for us this Jewish horizon? As, however, we have no better grounds for believing in it than Mr. Maude's idea that it "*may*" exist, we will take the liberty to dismiss it altogether. Such a law of interpretation would indeed involve us in endless perplexity, sending us to the Mishna, the Gemara, and the Talmud, for our interpretation of the New Testament.

I must say that it is painful to see the lengths to which Mr. Maude goes in order to show that John v. 26-29 has not a universal application. He places himself, as it were, as a bystander when Christ spake the words, and supposes that there was a graveyard, with its tombs, within sight, and that Christ pointed to these tombs, and said that all who are in the tombs (*i.e., those tombs which you see yonder*") shall hear, and shall come forth. Well, if we may take such liberties as this with our Bible, we may as well shut it up. Mr. Maude has no right to imagine scenes and circumstances of which the letter of Scripture gives no hint. The probability is, that the words of Christ were uttered in the Temple (John v. 14). But whether they were or not, Mr. Maude has no right to present us, out of his own imagination, with attendant scenery and circumstances which would impart a different meaning to words from that which they convey as they are given in an inspired Gospel.

His third reason for refusing to the language of St. John its apparent meaning, is not possessed of more real force than his first and second reasons. He tells us, "that it is obviously quite impossible to interpret this passage with rigid literality; because, if we do so, we shall be compelled to admit that it does not teach the *universal resurrection* of the dead. All that are in *the tombs*, cannot mean all the dead without exception; for the very sufficient reason that no small proportion of the dead have never been consigned to a tomb" (35) I think if we were searching for an example of hypercriticism, we could not find a better one than this. I question if one man in a hundred would take the words of Christ as having any other than an application to all the dead, though he knew that of the dead, some had been burnt on funeral piles, and others were burnt at the stake, and their ashes scattered to the

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winds. Those who were given a tomb of some kind or other, were the overwhelming majority of mankind. The ashes of the cremated among the Greeks and Romans were carefully placed in an urn, which was truly and properly their tomb. "All that are in the tombs," an expression literally embracing the vast majority of mankind, is evidently used by our Lord as signifying the entire company of the dead. If I understand Mr. Maude, he fully allows that such an interpretation may be the true one. He says that the expression, "all that are in the tombs," "*may mean*, by synecdoche, *the dead in general*." Synecdoche is a figure by which "a part is put for the whole;" and I am glad to find that Mr. Maude allows that such a figure may be used here. But his admission at the end of a paragraph wonderfully takes from the force of his assertion in the beginning of it.

His fourth reason for refusing to our Lord's words their apparent meaning, turns on the difference in the wording of the two clauses in verse 29, "they that have done good unto the resurrection of *life*, and they that have done evil unto the resurrection of *judgment*, or damnation." He says that the distinction is not between "*eternal life*" and "*temporal life*," but between "life" and "judgment." He then asks, What is the true significance of the expression "the resurrection *of life?* It is, I apprehend, *bodily* resurrection as opposed to *psychical* resurrection" (35). He rests the force of his fourth reason on the meaning of the expression "*the resurrection of life*." He asserts that it means "bodily resurrection," and not a resurrection to "eternal life." I assert that it means a *resurrection to eternal life*, of course involving the resurrection of the body, without which, if we accept Scripture as our guide, there can be no resurrection at all.

That "the resurrection to life" means in Scripture "a resurrection to eternal life" is evident from this, that "life" is everywhere throughout the Gospels, when taken in connection with resurrection, used as equivalent to eternal or everlasting life. Thus, in this fifth chapter of St. John, we have the life of resurrection frequently spoken of. It is spoken of in verses 24, 25, and 29, and in all these verses it is spoken of as the equivalent phrase to "everlasting life," which is described as the gift of Christ to His people in verse 24. In our Lord's discourse to the people in John vi. we have the same interchange of the terms. The "life" which Christ gives in verse 33, is equivalent to the "everlasting life" which He gives in verses 27 and 40. In John x. the life He speaks of in verse 10 as His gift, is the same as the "eternal life" He speaks of in verse 28 as His gift. Compare also chap. xi. 25, 26.

Our Lord's usage teaches us then what He means by the resurrection to life. It is, as spoken by Him, the resurrection to eternal life. It is in this sense opposed to the resurrection of the unsaved to judgment, which is the resurrection of those who shall see death again, and this second death an everlasting one.

And here I will take the liberty to refer to a matter which is chiefly personal to myself. I was, indeed, astonished at finding myself quoted by Mr. Maude as holding that there is no resurrection for the unsaved. I have, over and over, in plainest language, expressed my full belief that there is. I have never taught or hinted anything else. In the very chapter of my work on "Future Punishment" from which Mr.

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Maude has made his quotation I have stated—"For ourselves we have no doubt that the resurrection of the wicked is taught as plainly as that of the just, and that if we give up the one we may just as well give up the other."*

How under such circumstances Mr. Maude could quote me as holding his view I can scarcely understand. Even the quotation he has made might have shown him my meaning. I have there stated that "resurrection as a fruit of redemption is one with, identical with, inseparable from, *life*. Christ does not connect Himself as Redeemer with any resurrection except a resurrection of life, and *that an eternal one;*" and then a few lines on I add that "only some, and not all, shall partake of the resurrection of life."

I here teach that Christ will raise His redeemed people, and only His redeemed people, to life, expressly defining that by life I mean "eternal life." How is this inconsistent with what I state elsewhere in the same chapter, that the unsaved will be raised in the body to judgment, to condemnation, to everlasting death? I cannot see any inconsistency, and I fancy few of my readers can. So we may dismiss this little matter, and go on to the second of the passages which Mr. Maude admits to teach apparently the resurrection of the unsaved.

The passage referred to is Acts xxiv. 15. It forms part of St. Paul's declaration of faith before Felix and his Jewish accusers of the Pharisees and the Sadducees. The Authorised Version gives it thus:—"And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." The Revised Version, omitting the Greek equivalent for "the dead," reads it thus:—"Having hope towards God, which these also themselves look for, that there shall be a resurrection both of the just and unjust." Mr. Maude, not quite satisfied even with this last version, thus translates:—"a hope having in God, which these themselves receive, a resurrection is about to be, both of just ones and unjust." Now what can be plainer than the teaching of every one of these passages on the subject before us? Everyone of them affirms the resurrection of the unjust as it does of the just. The passage may be a shorter one than John v. 26-29, but it seems to me just as explicit. I ask Mr. Maude, or any other man, to give us a sentence in so many words more plainly teaching the resurrection of the unsaved.

But Mr. Maude has here again his reference to Jewish opinion as the interpreter of St. Paul's words. By his direct reference to what he had said on John v. 26-29, he authorises us to conclude that here too he would say that "the words in question were spoken by a *Jew to Jews*, and may, therefore, not have been intended to have more than a Jewish horizon." And so, not only our four Gospels, but a large proportion of St. Paul's speeches and epistles, are to be interpreted by reference to a "Jewish horizon!" Again we are sent to the Mishna, the Gemara, and the Talmud, in order to ascertain what the inspired writers of the New Testament would teach us! But of all those writers St. Paul would, least of all, send us to such authorities. He has too plainly told

* "The Duration and Nature of Future Punishment," chapter viii., p. 111; fourth and fifth editions.

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us his opinion of "Jewish fables and commandments of men," of their "profane and old wives' fables," and "endless genealogies," to permit us to suppose that he would send us to Abkath Rochel, or Manasseh Ben Israel, or even Aben Ezra, in order to understand what he, a teacher inspired by the Spirit of Christ, means by his inspired words.

The third passage to which Mr. Maude refers as apparently but not really teaching the resurrection of the unsaved, is Revelation xx. 4-6. The Revised Version thus translates:—"They," i.e., those spoken of in the previous clauses, "lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection." I cannot see how those who, like Mr. Maude, take these words in their literal sense can deny that the resurrection of the unjust, separated by a period of time from that of just persons, is here taught. Mr. Maude, however, has a way of escape which we must examine.

When we are told that the rest of the dead lived not *until* the thousand years should be finished, it is generally supposed, from the ordinary use of "until," that they did live when the period was expired. In opposition to this Mr. Maude advances several passages in which "until" is used and yet where the action spoken of does not take place. Now I do not dispute what he says of these passages. I believe that they could readily be augmented in number both out of the Bible and other works. On the other hand, I believe it is equally the fact that in far the greater number of places where "until" occurs it does imply the performance of the action spoken of. I take it then that the matter is thus: *the rule* of language is that where "until" is used the action referred to is performed: the *exception to the rule* is that where "until" is used the action is not performed. How then are we to judge when it is the exception? We generally go by the rule. How are we to know when we are to depart from the rule and go by the exception? It seems to me that our way to rectitude of interpretation is thus. When the action spoken of is a natural, ordinary, possible action, we are then to go by the rule and to suppose the action to be performed. When the action is unnatural and impossible, then we are to suppose the exception prevails, and that the action is not performed, but is most emphatically denied. I think if we will examine a variety of passages in which "until" occurs, we will find these observations to afford a clue to its force.

I will give two or three examples. And, first, for the *Rule*. In Matt. 11-13, when the angel tells Joseph, "be thou in Egypt *until* I bring thee word," we have no doubt that the angel meant he should leave Egypt on a further communication. Why? Because his leaving Egypt was a possible act. Again, when the Lord commanded the apostles, Luke xxiv. 49, "to tarry in the city of Jerusalem *until* they were endued with power from on high," we are certain that this is a command to them as a body to leave Jerusalem after that event. Why? Because there was nothing impossible in it, and it would carry out God's merciful purpose to the world.

And now for an example or two of the *exception to the Rule*. In 1 Sam. xv. 35, we read, "Samuel came no more to see Saul *until* the day of his death." Of course that means that he *never* came again. Why?

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Because it would not have been possible for him to visit him on that day. And, again, in 2 Sam. vi. 23, we read, "Therefore Michal, the daughter of Saul, had no child unto the day of her death." This certainly means that she had none afterwards. Why? Because it was impossible, as she was divorced by David for her conduct.

And now let us apply those reflections to the case in point, namely, the force of "until," in Rev. xx. 4-6. In the light of Scripture, is there any impossibility in the resurrection of the unsaved? The idea is ridiculous. It is as easy for God to raise the unjust as to raise the just. It is no greater work than when by His power Elijah raised the widow's son, and Elisha raised the Shunammite's child, and Our Lord raised the ruler's daughter, and the widow of Nain's son, and Lazarus His friend. We are then bound to accept as the teaching of Rev. xx. 4-6, if this passage is to be taken in its literal sense, that when it is said that "the rest of the dead lived not until the thousand years were finished," they do really rise when that period is elapsed. I must, then, leave it to the reader to judge whether Mr. Maude has shown that the apparent meaning of the texts of Scripture, both in Old Testament and New Testament, is not their true and proper sense. In my judgment he has utterly failed.

But I cannot agree with him in saying that there are only three passages in the New Testament which teach the resurrection of the unsaved. I contend that there are more. It is quite true that the passages which speak of their resurrection are few in comparison with those which speak of the resurrection of the saved. They are, however, more in number than Mr. Maude allows. I will now only refer to one of them, Matthew x. 28. Our Lord in this place tells us whom we ought not to fear, and of whom we ought to be afraid. "Fear not," He says, "them which kill the body, but are not able to kill the soul: but rather fear Him which is able to *destroy both body and soul in hell*" (*gehenna*). Our Lord tells us here what will be the fate of the unsaved. Both their body and their soul will be destroyed in hell. Now, as far as the greater number of them will have died before the sentence to hell is passed, it follows that their bodies will be raised up. Otherwise they could not be destroyed in hell. I do not know whether Mr. Maude approves of the method which some take to get rid of the apparent force of this passage. They say that though God is undoubtedly able to destroy the entire man in hell, yet that He will not do so. Even this very strained explanation would not in the least affect the passage in its bearing on the resurrection of the unsaved. In order that God should be able to destroy the body, there must be the organised body to be destroyed, i.e. there must be a resurrection of the unsaved.

HENRY CONSTABLE.

THE CONVERSION OF ST. PAUL.

"'HOW beautiful upon the mountains are
The feet of him that tidings good doth bring,
That heralds peace, that cries to Israel's sons,

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Salvation comes. Thy God, O Zion, reigns.'
'*Thy God, O Zion, reigns!*' Where, Rome, thy might
When He shall come? Where now is Babylon?
Where Nineveh, whose cruel kings once reft
The land in twain, and bore away its tribes?
'*Thy God, O Zion, reigns!*' So shall these plains,
These valleys and these hills rejoice
To see their King, and echo back the shout,
'Hear, Israel, hear, the Lord thy God is ONE.'
What stays Him now? why do His people groan
Beneath the stranger's rule, the alien's yoke?
'Because this rude unlettered multitude
That knoweth not the Law, is justly cursed.'
Thus speak the learned doctors of the Law:
Thy Law, Jehovah, for our glory given,
By which, alone, when kept in all its points,
The Jew shall stand, complete in righteousness,
And praise Thee; he is not as other men.
Complete in righteousness. The aim is high,
Nor can it lower be. 'Do this and live,'
Is of the Law, the grand, yet stern, decree,
Which tests the heart and strength of him that works,
Sets him on high above his fellow-men,
Driving him on to *do*, and still—the end—
So long pursued, seems ever further still.
Yet who *among* his fellows boasts of more
Than I; a son of Israel's princely stock;
In covenant with God by ritual kept;
A Hebrew of the Hebrews; and in sect
A Pharisee, whom none may dare to blame.
Above his fellows, who, like zealous Saul,
Hath driven forth from Zion's holy bounds
The boorish followers of the Nazarene?
Did I not well? When Stephen met his doom,
Did I withhold my voice; and when he died—
No, no, it was no sin—and yet his prayer,—
'O Lord, this sin lay not unto their charge,'
Struck cold upon my heart. The man was mad:
He knew not what he said. What though his face
Shone with unearthly beauty when he stood
Before the Council? What if his words were charged
With some strange power that almost seemed Divine?
The man was mad! he spake Jehovah's name,
And yet he called upon the Nazarene.
The Nazarene is *dead*. When royal Saul,
My tribesman, fell on sad Gilboa's slopes,
He had filled full the measure of his sins
By seeking to the dead. Shall I do so,
And call on Mary's Son? The man blasphemed,
And by Jehovah's law the sinner died.

. . . . . .

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Shall fishermen and peasants teach us now?
Shall Rab, Rabbi, and Rabban, bend their heads,
And, sitting at the feet of Jona's son,
Hear him discourse of Jesus as 'The Christ,'
'The Prince of Life,' 'The Holy and the Just?'
One truth indeed the clown hath firmly grasped,
And in despite of scoffing Sadducee,
And all the power of Annas and his clan,
Speaks of the resurrection from the dead.
He knows the Scriptures too, 'tis strange what power
The man, by nature, has to sway the mob;
Three thousand in one day, pricked to the heart,
Moved by his eloquence, have joined the sect.
They speak of sins forgiven; of peace with God;
With God, their Father in the risen Christ.
They speak of love, ay, more, they show love too
To all around them; meekly yield themselves
To spoiling of their goods without one thought
Of vengeance; yet no threats, no chains, no blows
Can daunt their courage, nay they count it joy
To suffer shame for Him, the crucified—
The crucified—and therefore Curséd One.
For 'curséd he that hangs upon a tree'
Is by the Law proclaimed. The Nazarene,
By God's own word, is then no 'Holy One.'
No thought of mercy now must move our hearts,
No feeble yielding to the vulgar herd,
No waiting, while the error daily grows,
To see if 'this may be of God, and if
Of God, against it we but vainly strive,
And haply, too, against Jehovah fight.'
'Twas thus Gamaliel spake, and, by him led,
The Sanhedrim has weakly feared to strike.
Will others recreant prove? then Saul, alone,
Will bear the load for all. Is it not taught,
That should the Law for but one short-lived day
By one true Jew be kept, Messiah comes?
That glorious deed be mine! Then, Zion, then
Thy God shall come, and He, thy God, shall be
Of all thy sons the great defence and shield.
'All nations that against Jerusalem
Shall set themselves, Jehovah's outstretched hand
Shall one and all destroy. Then David's house
Shall lead us, as the angel of the Lord;
Of supplications and of holy grace
The Spirit will He give, and they shall look'—
Why halts my tongue? The holy prophet speaks!
'On Me whom they have pierced,' Esaias, too,
Tells of Messiah 'bruised and put to grief;'
Tells of 'His life, an offering made for sin,
E'en unto death poured out; of men despised,

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Rejected, and a man of sorrows deep ;
By us esteemed not; on Him were laid
Our sins, and with His stripes we healed are.'
'A virgin's son.' What do the doctors say
To these strange words? I know they pass them by,
And rightly too, as some great mystery,
Known unto God alone, and so wrapped up
In figurative speech, which only fools,
Unlettered simple fools, would ever think
Speak of the man whom they call Christ the Lord.
And yet these fools are lovely in their lives:
They have a peace, a peace to which my heart
A stranger is. Could I but breathe the prayer
That David prayed, 'O cleanse me from my sin
That ever still before me is!' The law
Doth only show me sin, whence then doth come
The cleansing power? Is then this Peter right?
Hath Jesus from the dead returned? the One
Whose life the bars of Sheol could not hold,
To whom Jehovah showed the path of life?
Is He the Lamb of God of whom John spake?
Is His shed blood the blotting out of sin,
His stripes the healing of my stricken heart?
Is He the Pierced One whom we must see,
And seeing, know the fountain opened wide
For all uncleanness in Jerusalem?
How often have these thoughts, since Stephen died,
Like sharpened goads that drive the labouring ox,
Galled deep the sides of my so high intent
To leave not one that calls upon the name
Of Joseph's son. I will not thus be turned,
By human weakness, from the work of God.
Shall I now fail? Shall I, who, zealous, left
Jerusalem, from Hermon's farther slopes
To drag in chains the erring Nazarenes,
Shall I return, and say that *I* have erred?
Shall I provoke the taunting cry, 'Is Saul
Among the prophets?' Shall the long years spent
In fencing round the law, in prayers, in fasts,
In alms, in tithings paid, all count for nought?
Shall *I* plead guilty of the blood of Him
Who died on Golgotha? Away the thought!
Up, up, ye slaves! What though the burning orb
Yet flames on high, Damascus lies in view.
There shall ye rest, and, ere to-morrow's sun
Again shall blaze upon this desert road,
The spoil of those we hunt shall all be yours—
The honour mine—Jehovah's work to do,
And vindicate the glory of the Law.
On! on! No rest for me till all is done,
Then, grant me rest, the rest I shall have won!"

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Thus spake the Pharisee, when sudden shone,
Above the brightness of the mid-day sun,
A light from Heaven that lightened all around.
That blaze, a sound, were all his comrades saw
And heard; before his opened eyes the Man
Of Nazareth in wondrous glory stood.
Prone to the earth Saul fell, and trembling cried—
"What, what is this? O, Lord, who art thou, Lord?"
The answer came, "I Jesus am, whom thou
Dost persecute, against the pricks 'tis hard
For thee to kick." "Lord, tell me what thou wilt
Have me to do?" "Into the city go,
And there it shall be told thee what to do."
Obedient to the voice, the humbled man,
By gazing on his Lord grown blind, was led
In silence to Damascus; there three days
And nights he helpless lay. No record tells
What visions o'er his storm-tossed spirit passed,
Or if in darkness absolute he lay;
Till He who loved Him, when the third day came,
Sent trembling Ananias gracious words
Of love, of mercy, and of sight restored,
And promise of the Holy Ghost, to speak.
And as he spake, the broken heart revived,
Scales fell from eyes that late with anger glared,
But now, with tears suffused, rejoiced to see
The Nazarene who whispers "Brother Saul."
Baptized into the likeness of Christ's death,—
Who dying, conquered death, and rose again,—
Saul now doth know that in His likeness too
He too again shall rise; from death to life
The man hath passed; he knows the crucified
And stricken Jesus as his Righteousness,
The end of all the Law for righteousness,
The Holy, and the Just, the Lamb of God,
Of life the Prince and Author, and the Lord,
Messiah, Zion's King, the Son of God.

G. J. VAN SOMEREN.

THE RESURRECTION OF THE UNJUST.

MR. MAUDE has an opinion on the above subject, and appeals to Scripture in support of that opinion, which is, that there is "no future bodily resurrection of the unsaved." Whether his quotations and remarks thereon may be said to invalidate great general principles of Divine revelation, is a question to be yet solved. I make but short remarks on his allusion to the Old Testament, for the doctrine of the Resurrection is one that had little relevancy, as such, with the main subjects of the first volume of the Bible. Such a hope, though national,

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was vaguely expressed, and confined within small limits. In Ezekiel xxxvii. the Resurrection is plainly declared in reference to "the whole house of Israel," but is not contrasted with any other party. Of the passage in Daniel xii. Mr. Maude has spoken, though he has, I think, failed to bring forth all the evidence that it records.

Let it be admitted that the Prophet does refer to Israel; it is then evident from the language that there will be some from among that nation who will be reckoned as "unsaved." As regards the first resurrection, he is in harmony with Rev. xx., which previous to ver. 11, treats of that event, showing that the party of martyrs of ver. 4, forms the last of the aggregate group that constitutes "the first resurrection" "at the coming of Christ," according to 1 Cor. xv. 23. The latter part of Rev. xx., however, treats of another party and another resurrection. Just so Daniel, who does not say that those who rise to shame and contempt are made alive at the same time with those who rise to life eternal, viz., at the first resurrection, but evidently reserves them for a future rising before the Great White Throne, a spectacle of shame and contempt to the multitudes of the redeemed assembled there.

II. But I have a serious complaint against Mr. Maude when he attempts to substantiate his opinion by an unsupported "supposition" that the Fourth Gospel may not have been accurately recorded! Moreover, that the Lord "*may not* have intended His words, in John v. 26-29, to have more than a Jewish" application! Why not? Such an attempt at accommodation is disingenuous; moreover, the Scriptures do not admit of human theories being drawn from Divine dogmatic *facts*. Neither can any plea be advanced from the idea that the Lord "*perhaps pointed to some tombs*," for the context seems to show that He was in the Temple at the time.

III. The main prop of Mr. Maude's argument rests on his somewhat exceptional view of the language of Rev. xx. 11-15. He asserts that "it is as *the dead* that they are judged," i.e., "they must be disembodied souls!" Now I am not going to enter into any psychological discussion of that chimera, the disembodied state, unknown to Scripture; but I ask Mr. Maude to state a common-sense view of such language as the following: "I saw *the dead stand* before God . . . . and they were judged every man according to their works." What meaning does it convey relatively with such expressions as "the dead are raised"—"if the dead rise not"—"resurrection of *the dead?*" Is it not perfectly plain that it conveys the fact of those who died being raised to life? Are corpses or disembodied souls subjects of judgment in face of the words that say "*every man* is to be judged," i.e., the entire individual. Or how can there be an award of a *second death*, if those who have only incurred the first do not rise to life—temporarily doubtless—in order to suffer the sentence of "eternal punishment" at the second? If otherwise, then the Great White Throne, the recorded scene, and its award, become a mockery and an illusion! Is not the "delivery up" of the dead by the sea and the grave tantamount to a resurrection?

In Rev. xx. "the dead" of ver. 12 are contrasted with those who were seen to live and reign with Christ (ver. 4). Now with regard to

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the circumstances attendant on the judgment of these "dead," let me remind Mr. Maude of a text which he has overlooked. It is 2 Tim. iv. 1, where it is announced that "Christ shall judge the living and *the dead* at His appearing and His kingdom." The judicial element of the millennium is thus declared. From the hour of His apocalypse He will judge the living ungodly sinners, commencing with the infidel hosts of the Antichrist, and "the man of sin," the Antichrist himself, who will be "destroyed by the brightness of *His coming*" (2 Thess. i. 8, with Rev. xix. 20), through many acts of condemnation, terminating with that of Satan and the rebel nations at the end of the 1,000 years, who will be swept into destruction by fire from Heaven; Satan being cast into the burning lake. Then, contrasted with these judicial acts on *the living*, is that on "*the dead*," or unsaved sinners who will have died previous to the appearing of the Lord; these will be raised to be judged before the Great White Throne, and consigned to "the second death" in the lake of fire; into which also will be cast death, and the grave, with every vestige of sin and "the works of the Devil."

Thus will be fulfilled one of the sublimely glorious objects of the sacrifice of the Son of God, "who gave HIMSELF to put away SIN" in every form and shape.

From these remarks, it may be safely believed that the language of Dan. xii. 2, Acts. xxiv. 15, John v. 29, &c., all—as regards the unsaved—point forward to the fact recorded in 2 Peter ii. 9, also overlooked by Mr. Maude, that "the Lord knoweth how to deliver the godly out of temptations, and *to reserve the unjust* unto the day of judgment, to be punished." An everlasting punishment of "the second death" for the raised "dead" before the Great White Throne.

Reading. H. GOODWYN.

CORRESPONDENCE.

THE REV. WALTER DENING AND THE CHURCH MISSION IN JAPAN.

SIR,—On the 8th inst. the Committee of the Church Missionary Society, having summoned the Rev. W. Dening home from Japan for inquiry into his belief on the relation between the Divine Incarnation and man's immortality, found him guilty of departure from the faith, in their sense of the word, and "disconnected" him from the society. After some years of careful examination of the subject in presence of the heathen, Mr. Dening has been landed in what is known as the doctrine of Life in Christ, which involves a denial of man's inherent immortality, and, on the side of retribution, a denial of the tenet of everlasting torments. There is not a word in the doctrinal standards of the Church of England, taken in their literal sense, which forbids a loyal Churchman to hold these beliefs. The bishops are unanimous, I believe, in favour of extending toleration to those who hold them. One of the weightiest and most orthodox theologians on the Episcopal bench some years ago assured me that I should myself find more

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liberty inside "the Church" than outside, so confident was he of the professional safety of any clergyman holding these persuasions. In the *arcana* of the Church Missionary Society there is not a written line requiring the formal assent of its agents to the notions of the inherent immortality and eternal suffering of heathen men unsaved. Nevertheless, the committee, acting in accord with the wishes, as they believe, of their "subscribers," and on the traditional faith of their organisation, have summarily expelled Mr. Dening from their ranks. I shall not attempt to excite any unjust feeling against the society, which, perhaps, faithfully represents the beliefs of the older Evangelical section of the Church of England. But the practical question is now forced upon all Protestant missionary societies, Shall the holding of this doctrine, which, at the cost of all that is dear in life, Mr. Dening has avowed in his judgment to be not only strictly Scriptural, but to be one of the central ideas of Christianity, be visited with the tremendous punishment of exclusion in middle life from all missionary labour among the heathen? Mr. Dening, after two years' work in Madagascar, was removed, at the intrusive entrance of the High Church mission into that island ten years ago, to Japan. There he has developed, by general consent, into one of the ablest and most successful missionaries of his order. A man of stalwart frame and exhaustless energy, a fearless rider, an ingenious mechanic, capable of almost any toil, bodily or mental, Mr. Dening has gathered around him a body of Japanese converts, chiefly of the educated classes. One of them accompanies him to Europe, Yamada, a writer and thinker of noble aspect, formerly first retainer under an extinguished Daimio, and now affording a visible example of what the Japanese gentry may become under Protestant Christianity. Mr. Dening has translated such works as "Mozley on Miracles" into the literary dialect, and at the same time can harangue the ordinary people in their own language. After ten years' toil, during which he has gained the affection of the missionary community, and in no mean degree the confidence of the Japanese people of his province, Mr. Dening is now cut short in the purpose of his life, so far as the good will of the Church Mission is concerned: and having left behind him in Japan his wife and young children, learns, after one interview with a sub-committee of Evangelical clergymen, that he can no longer look for their financial aid in preaching Christ to the Gentiles. Like all who hold understandingly the "heresy" of "Life in Christ," Mr. Dening is logically and theologically *compelled* to be strictly orthodox in the other main aspects of his creed. But he agrees with Buddhist Asia, *i.e.*, 500,000,000 of mankind, in rejecting the European metaphysical system of later Christendom, as to the natural immortality of the soul. He also finds the Bible to be in closer accordance with the Asiatic than with the European psychology. He finds that when Christianity is stripped of its modern Romanistic and Calvinistic speciality, which teaches the hereditary eternal misery of mankind through the sin of Adam; when it is presented to the Japanese as an offer of everlasting life to a race not naturally possessed of immortality; it is listened to with

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the additional interest belonging to a religion founded on a system of metaphysics more conformable to native psychological ideas. So much by way of explanation.

Now comes the question. Ideas similar to those of Mr. Dening are rapidly gaining favour in all parts of the world among thinking men, and notably among missionaries. Are they any longer to be rendered penal? Or, shall they receive at length a free and full toleration both at home and abroad? Shall a work full of the brightest promise, such as that of Mr. Dening, be brought to a close because a few official Evangelical clergymen in London think it needful to insist on teaching certain horrible but unrealised incredibilities to the millions of Asia; doctrines, moreover, which not one religious English man or woman in ten heartily believes? There can now be no escape from a reply to this question, I do not say by a categorical recantation of old beliefs, but either by an open and avowed toleration, or by an open and general refusal to tolerate men of the type of Mr. Dening or Mr. Byse. We ask for toleration only.

Mr. Dening does not think of abandoning his work or his Church. He will probably explain the case of Japan, in one or two public lectures, in several towns of England, including London, and he will then ask for aid, for a very few years, in prosecuting his work, until the native church is strong enough to support its own expenses altogether. I am mistaken if many of your readers will not do themselves honour by contributing to a mission which is prosecuted on Biblical lines, and carried forward in a temper of brotherliness towards Christians of every Protestant community. A small Church of England committee is being formed of gentlemen who sympathise with Mr. Dening in a determination to present Christianity to the East free from the underlying system of psychology which renders it incredible to Buddhists and Confucianists. Canon Swainson, Professor Stokes, and the Rev. W. Hay Aitken, have already joined it. A second fund will be opened at once to receive subscriptions from Nonconformists and others on behalf of the mission of Mr. Byse in Brussels, who has just been similarly ejected by the Belgian Synod. A small committee is being formed for the collection and administration of this second fund, who will —if the enterprise prospers—assist besides one or two able evangelists of similar belief in Italy, where scepticism is almost Japanese in its density. Mr. Frederick Freer, of 37, Fern Bank Road, Bristol, a retired official of Somerset House, and for many years a deacon of one of our churches, will thankfully receive donations or subscriptions, as well as, Sir,

Yours faithfully,

EDWARD WHITE.

35, Carleton Road,
Tufnell Park, London, N.,
January 14, 1883.

THE ATONEMENT.

DEAR SIR,—I am glad that the tone of Mr. Underhill's last letter is more worthy of him than that of his previous one; also, that he confines his remarks to fewer points. But I regret to notice that he has not yet read my pamphlet with due care and patience; otherwise he would have seen that I am quite as far as he is from regarding sin as "an abstraction." He describes the expressions: "Christ and sin were identical;" and, "Christ sacrificed

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sin when He sacrificed Himself," as "very objectionable and very erroneous;" but it will be difficult for any one else to see that they are more so than the Scriptural statements: "He was made *a curse* for us;" "He was made to be *sin* for us;" "He put away sin by the sacrifice of Himself."

Mr. Underhill's exposition of the latter words will, I imagine, be as objectionable to most readers as mine seems to be to him. He argues that there are two senses which can be *given* to the statement. Perhaps so; and other parties could doubtless give still more senses to the words, but I submit that we have no right to *give* them meanings, but rather to take the *one* meaning, or sense, which alone they convey. That meaning is simply and exactly what the words express; which is certainly, not that sin is put away by the removal, or reversal, of the penalty, as Mr. Underhill argues.

Undoubtedly one of the objects of the Atonement was the recovery of man from death, but it had a more important object preliminary to that; viz., the deliverance of man from sin, the cause of death. This prior condition Mr. Underhill seems persistently to overlook. The Atonement is, *first*, for the putting away of sin; and then, as a consequence, deliverance from the condition of death. To my mind the integrity of law is fully maintained in the transaction; the law being magnified and made honourable by the perfect obedience of Christ, and completely vindicated by the infliction of death on the transgressors.

Here let me point out that Mr. Underhill goes beyond Scripture when he says, that "the sentence, or penalty, was not simply that man should die, but that he should return to the dust, *and in that state for ever remain.*" The words which I have italicised are an unwarrantable addition to the Divine declaration. The sentence was one simply of death and return to dust; the duration of the death was left entirely at the will and discretion of the Divine Being; just as in human law we have sentences of imprisonment "during Her Majesty's pleasure." It is clear that God reserved to Himself the right to terminate the original penalty of death at any time and in any way that He might see proper.

Mr. Underhill's idea that, "The *obvious sense* of Scripture on important matters is generally so plain, that it is not difficult to understand God's thoughts," is just the sort of argument that has been used for generations to bolster up false human ideas and dogmas; as, for instance, the immortality of the soul, and the unending duration of fiery torments. But the true Christian student will rather ask, "What does the Scripture *say*?" The ideas of individuals as to what may be the "obvious sense" of Scripture on any given subject will generally differ, more or less; but rather more than less, if they do not keep closely to what Scripture plainly states. Let us apply this rule to the passage mentioned by Mr. Underhill (Rom. iii. 25, 26), and which, *he says*, plainly teaches the theory, that the fundamental basis of the Atonement consists in the necessity of satisfying the claims of Divine justice. What Paul there says is, that God set forth Christ Jesus as a propitiatory (or rather, a Mercy Seat), in order to show His righteousness, both in passing over the sins previously committed, and in justifying him who has faith in Jesus. There is no mention of, or reference to, the

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claims of justice in the whole of the passage. But in the previous verse (24) of the same chapter, we have the apostle's own explanation of the matter. He there says that believers are justified (i.e., accounted righteous) freely by God's grace, *through the redemption that is in Christ Jesus.* This redemption, he states in Eph. i. 7, to be "the forgiveness of our trespasses;" as also in Col. i. 14, where he says it is "the forgiveness of our sins." It is thus a redemption "from all iniquity" (Tit. ii. 14).

So far as I can see, there is not even a suggestion of "satisfying the claims of justice" in the passage Mr. Underhill refers to so confidently. There is rather a clear indication of what all the other Scriptures on the subject teach, viz.: That the basis of the Atonement is the putting away of sin by the forgiveness of God, and the faith and repentance of man.

Yours very truly,
T. KIRKMAN.

BIG WORDS!

DEAR SIR,—Joseph Cook, the American lecturer, has made the grand tour. In one of his harangues — that at Auckland, N.Z.—he described the doctrine of conditional immortality as "exegetical and philosophical lunacy."

These are big words! The thunder of this fearful shot, as it rolls over the face of the earth, must strike dumb all men who think with you and Messrs. White, Minton, Constable, and others. Alas! all are "lunatics." Joseph Cook, the modest, the infallible, has said so. Such obscure men as PAUL and JOHN, not to speak of a NAME "above every other," taught that there is no eternal life except in the Risen One, but the great Joseph Cook knows better!

Silence, then, ye small men! Let the gentlemen named stop the sale of their silly books: and you, Sir, to whom thousands are under vast obligation, should also stop the publication of the RAINBOW, lest for your labour you get lodgings in Colney Hatch!

I am, yours sadly,
WEEPING WILLOW.

MICROSCOPIC IMMORTALITY.

DEAR SIR,—Mr. Joseph Cook says that "those who have studied the Bible on their knees, through the microscope, have found in it a promise of immortality for all souls."

But why should a microscope be required for a matter of such marvellous importance as this? It ought to be so plain that even a man nearly blind should see it. What amazing magnifying power an instrument must have to turn "death" into "immortality!" If the Bible needs such a microscope to get at its meaning, alas for such plain men as,

Yours sincerely,
JOHN SMITH.

THE DEAD.

DEAR SIR,—Your correspondent Mr. Maude, in your January number, seems disposed to deny that a bodily resurrection is spoken of in Rev. xx. 12, 13, which describes the standing, before the Great White Throne, of "the *dead*, small and great." He says: "A human soul invested with its material body is a *living* man; and, therefore, as those who stand before the throne stand there *as still 'the dead,'* it follows that they must be disembodied souls."

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Will you allow me to answer this by an appeal to one passage, viz., Luke vii. 11-15, which I think is sufficient to dispose of Mr. Maude's argument? "Now, when He was come nigh to the gate of the city, behold, there was *a* DEAD *man* carried out," &c. The Lord stops the procession, and bids the young man arise. Then "*the* DEAD (see *Greek*, ὁ νεκρος) "sat up, and began to speak. And He delivered him to his mother." Applying Mr. Maude's logic to this passage, it is clear we have been mistaken in supposing it to be the record of the bringing *to life* of a corpse. For, mark, the young man is not said to "live" or "live again." On the contrary, it is "as still the dead" that he sits up, and speaks, and is consigned to his mother's charge. I forbear. The suggestion is enough, without adding thereto the further one—that it must have been a "disembodied soul" which the mourning mother had presented to her by the Lord of Life!

Yours sincerely,

M. W. STRANG.

Glasgow.

DENOMINATIONAL CREEDS.

DEAR BROTHER,—I received a day or two ago a supply of the *Bible Standard*, containing the Salisbury Report of the Conditional Immortality Association, and am pleased to find a growing interest in the great question, involving as it does the essential truths relating to the comfort and happiness of man in time and in eternity. It appears evident everywhere that the intelligence diffused among the population generally is telling upon the teachers, and changing their tone when speaking of the future of man. The steady reiteration of the truth in the Spirit of our Divine Master operates like the dropping of water, which wears even the stones. One of the most interesting evidences of the power of the truth is the modifying and contracting of the creeds of orthodox churches. Those creeds—the mere "commandments of men"—the mere traditionary opinions of fallible creatures, set up authoritative standards of faith and duty to Christian believers — an intolerable usurpation which demands the moral resistance of every intelligent believer. Nothing, in my opinion, forms a greater impediment to the progress of Divine Truth; and every Christian, and especially such as have power through the pulpit and the Press to expose their pestiferous influence, may well look to God for His blessing to accompany their labours for the removal of this mighty evil. I was much pleased in reading a short paragraph from a work of Lyman Abbot on this subject. He repudiated all denominational creeds, and remarked that the simple lesson of Jesus and His apostles was, "Follow Me." They who formulate such creeds evidently assume that they can make the mind of God, as revealed in His Word, and adapted to Man in his fallen condition, more clear and intelligible than God Himself. The case of D. L. Moody, and others of the same type, prove what the Word of God can accomplish, when it is earnestly and prayerfully studied. Moody, as an able proclaimer of the Gospel (admitting his infirmities and errors), has done more to lead multitudes to the Saviour than all the dignitaries of the National Church. There seems among the believers in the second coming and reign of Christ upon the earth, a strong tendency to return to what appears to be the simplicity of

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believers in the Apostolic age. I send you a number of one of their papers published in Pittsburgh, Pa., U.S., giving indication of this, but embracing some views not clearly taught in the Scriptures. They believe that Christ has come in one sense, and that the dead in Christ are being immortalized now. Yet this does not harmonize with the teaching of Paul in his first epistle to the Thessalonians, for to PRECEDE THOSE EVENTS *the "shout, the voice of the Archangel, and the trump of God"* will be heard. Such is the zeal of these brethren that they are sending 90,000 of the paper I send you, "*Zion's Watch Tower, and Herald of Christ's Presence,*" to that number of superintendents of Sunday schools in the United States. The same parties have issued and circulated about a million or more of a good-sized pamphlet entitled "*Food for Thinking Christians,*" on both sides of the Atlantic.—Yours fraternally,

JAMES LESLIE.

Eglinton, Ont.

LITERATURE.

Reasons for Giving up the Unitarian Ministry. In a Series of Letters to a Unitarian Friend. By the Rev. A. M. CREERY, B.A. (of Buxton). London: Elliot Stock.

BOTH in form and subject, these letters are remarkably interesting. Mr. Creery writes with convincing power. We hope many Unitarians will lay to heart the words of this true friend, and follow his noble example. Here is a significant illustration of the boasted liberty of the Unitarian pulpit. "During my ministerial connection with the Unitarians, I never once felt any restraint put upon the fullest and freest expression of my opinions, whatever they may have been at the time. But this toleration extends, for the most part, only to those thoughts which tend towards negation. A minister may deny the reality of the miracles recorded in the New Testament. He may represent all the events of Christ's life, from the cradle to the Cross, as purely mythical. . . But should he maintain the Deity of Christ, as one of the leading doctrines of revelation, or represent our Lord as the Saviour and Redeemer of man, to whom we must look, in prayer, for all spiritual blessings, he would find at once that he had passed the bounds of Unitarian toleration." Freedom for the sceptic, but none for the New Testament Christian! Miserable system! Happily it is moribund. The sooner it is dead the better.

Intimations of Immortality: Thoughts for the perplexed and troubled. By W. GARRETT HORDER. London: Elliot Stock.

No! it won't do; eloquent prose and fine poetical quotations notwithstanding, it won't do! Man is *not* immortal; though the old falsehood be repeated ten thousand times, the repetition never brings it nearer the truth, and never will. The believer will have eternal life, because Christ *his* life lives for ever, but the natural immortality of man as such is utterly untrue. This,

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the latest book affirming it, leaves it as far from the truth as before. "What is a lie?" writes Carlyle. "Fail by any sin or any misfortune, to discover what the truth of the fact is, you are lost, so far as that fact goes! If your thoughts do not image truly, but do image falsely the fact, you will vainly try to work upon the fact. The fact will not obey you, the fact will silently resist you; and ever with silent invincibility, will go on resisting you till you do get to image it truly instead of falsely. No help for you whatever, except in attaining to a true image of the fact. Needless to vote a false image true; vote it, re-vote it by overwhelming majorities, by jubilant unanimities and universalities; read it thrice or three hundred times, pass acts of parliament upon it till the statute book can hold no more—it helps not a whit; the thing is not so, the thing is otherwise than so; and Adam's whole posterity, voting daily on it till the world finish, will not alter it a jot. . . . Nature keeps silently a most exact savings-bank and official register, correct to the most evanescent item, debtor and creditor, in respect to one and all of us; silently marks down, creditor by such and such an unseen act of veracity and heroism; debtor to such a loud blustering blunder, twenty-seven million strong or one unit strong, and to all acts and words and thoughts executed in consequence of that."

The Age to Come. By ALBERT HIDE. London: Kegan, Paul, Trench & Co.

A THOUGHTFUL book on some of the prophecies, with the greater portion of which we agree, although there are some points in it to which we take exception. It is written in a clear and tasteful style.

The Tower of Egypt; or, the Types and Chronology of the Great Pyramid. By A. R. G. London: S. W. Partridge & Co.

THE famous Pyramid is a fruitful text, on which the commentators increase. We are glad of it; for, sooner or later, either the whole thing must be given up as one of the delusions which have from age to age captivated the human intellect, or it must be accepted as a witness for the Lord of hosts, illustrating and confirming His Word in the Holy Scriptures. "A. R. G.," like his predecessors in the same field of inquiry, takes the latter view; and he improves upon them by the discovery and use of a "new key," the value of which, as a symbol of prophetic interpretation, is unfolded in this modest and suggestive book. The tone of this volume is eminently Christian; the author's reverence for Our Lord, and, generally speaking, the clearness of his views on the second advent, are refreshing; the style is lucid, with an occasional flash of natural eloquence; and, altogether, the book deserves perusal by thoughtful men. There are nine chapters by the author, and an appendix, consisting of two papers; one by our old correspondent, the Rev. Richard Chester, and another by our valued helper, Mr. William Maude. We need not say that papers from these honoured brethren are sure to contain precious thoughts on important subjects.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MARCH, 1883.

THE COUNCIL OF NICE AND THE CANON OF SCRIPTURE.

BY H. L. HASTINGS.

A PORTION of the sceptical class of the community are intelligent and somewhat candid, but unfortunately are not familiar with the subjects about which they talk, and hence are led into most egregious errors.

There is, perhaps, no statement more current among infidels at large, whether of high or low degree, than that the canon of New Testament Scripture was defined and settled by a vote of the bishops assembled at the Council of Nice, in the year A.D. 325. Over and over again, not only by bar-room loungers, but by infidel authors of bulky volumes, has this assertion been made and reiterated. And many infidels have settled it as one of the articles of their faith, and upon this basis proceed to deride Christians for their folly and superstition.

I recollect meeting this story in Marlboro', Mass., where it had been written out by a leading infidel, and printed in a newspaper. The writer declared that this account of the origin of the New Testament rested upon the authority of Papias, an early Christian bishop. I replied that there was one little difficulty about that story, namely, that Papias had been dead and buried 150 years or more before the Council of Nice was ever heard of; but suggested, that, as they might have obtained their information from "the spirits," the fact of his death was no insuperable difficulty in the way of their theory. The sceptic arose to explain, and said the person alluded to was not the right Papias, but that the one he referred to was an "obscure Christian bishop of the fourth century." The writer replied, that he was no doubt very "obscure," so obscure that *no one had ever heard of him before or since.*

It seemed desirable, however, that this statement about Papias should be looked up; and so, turning to a well-known infidel book written by an English author, and published at the office of what

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has long been the leading infidel paper of America, these words were found:

"The following fact, mentioned by Pappius in his 'Synodicum of the Council of Nice,' is, however, worth all the preceding, valuable and curious though they be. Pappius inform us of the manner in which the true Gospels were selected from the false at that memorable council: 'This was done,' says he, '*by placing all the books under a communion table*, and upon the prayers of the council, the *inspired* books jumped *upon the table!* while the false ones remained under!' What a test of *truth!* What a proof of inspiration! It is quite a *stirring* argument. Who, after this, will venture to doubt the authenticity of the Scriptures? . . . . . And if these councils are not to be depended upon, we have no means of ascertaining which of the immense numbers of Gospels, Acts, Epistles, and Revelations, are really genuine, or if any are so. All is confusion, doubt, and uncertainty. A curious state of things when a book is said to be of *Divine* origin."*

Similar statements are found in numerous infidel publications, and are received with unquestioning confidence by infidels who taunt Christians with their credulity in believing the Bible. This story, as quoted above, was referred to as "an historical record translated from the Greek," in an article published in a Boston infidel paper, from the pen of a man who is understood to be the author of a pamphlet written to show that the Bible contradicts itself; and this statement is a fair specimen of the assertions and arguments advanced by him and others, who are too wise in their own conceit to believe the Gospel.

The actual facts in the case we furnished to the editor of the "Boston Investigator," who agreed to insert them in his columns, but chose to forfeit his word rather than allow them to appear for the information of his misguided followers.†

Briefly stated, the Council of Nice did nothing of the kind during its sessions, as this question did not come up for consideration there. This foolish story occurs in a book entitled, "Synodikon," which was printed from an old Greek manuscript, first discovered by John Pappus, a German theologian, but written no one knows when, where, or by whom; but as it refers to events which occurred in the year A.D. 869, we *know* it must have been written at least 544 years after the Council of Nice was held. Pappus probably discovered this romancing old document in some library, and printed it as a curiosity; and infidels have swallowed it whole, as if it were the authentic history of an eye-witness.

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* "Inquirer's Text Book," pp. 33, 34. A similar statement is made in Taylor's "Diagesis," p. 432, etc. The "Synodikon" is reprinted in Fabricius' "Bibliotheca Græca," vol. xi. pp. 185-285.

† See "An Infidel Backdown, the 'Boston Investigator' dodging investigation. The Council of Nice and the Canon of Scripture. Room for False Statements but not for Corrections." Price ten cents. To infidels, free.

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We propose now to show briefly the absurdity and falsity of the assertion that the New Testament was concocted by a pack of priests, or an ecclesiastical council.

Dr. A. A. Hodge, in his "Commentary on the Confession of Faith," page 65, remarks that, "Quotations from the apostolic Scriptures, found in the writings of the early Christians, are so numerous, that the whole New Testament may have been gathered from the works and writings dated before the seventh century."

Robert Philip's "Life, Times, and Missionary Enterprises of John Campbell," the African missionary traveller, contains (pp. 215-216) the following anecdote by Mr. Campbell:—

"I remember distinctly an interesting anecdote referring to the late Sir David Dalrymple, better known to literary men abroad by his title of Lord Hailes, a Scottish judge. I had it from the late Rev. W. Buchanan, one of the ministers of Edinburgh. I took such an interest in it that, though it must be about fifty years ago since he told it, I think I can almost relate it in Mr. Buchanan's words:

"'I was dining some time ago with a literary party at old Mr. Abercrombie's, father of General Abercrombie, who was slain in Egypt at the head of the British army, and spending the evening together. A gentleman present put a question which puzzled the whole company. It was this: "Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries?"

"'The question was novel to all, and no one even hazarded a guess in answer to the inquiry. About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast with him next morning. He had been one of the party. During breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries.

"'"I remember it well," said I, "and have thought of it often, without being able to form any opinion or conjecture on the subject."

"'"Well," said Lord Hailes, "that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writings of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible." Pointing to a table covered with papers, he said, "There have I been busy for these two months, searching for chapters, half-chapters, and sentences of the New Testament, and have marked down what I have found, and where I found it, so that any person may examine and see for himself. I have actually discovered the whole New Testament from those writings, except seven (or eleven) verses (I forget which), which satisfied me that I could discover them also. Now," said he, "here was a way

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in which God concealed or hid the treasure of His Word, that Julian, the apostate emperor, and other enemies of Christ who tried to extirpate the Gospel from the world, never would have thought of; and, though they had, they never could have effected their destruction.' "'

"The labour of effecting this feat must have been immense; for the gospels and epistles would not be divided into chapters and verses as they are now. Much must have been effected by help of a concordance. And having been judge for many years, a habit of minute investigation must have been formed in his mind."

The Ante-Nicene Library, published by T. and T. Clark, of Edinburgh, comprises some twenty-four octavo volumes, averaging about five hundred pages each. In these 12,000 octavo pages of printed matter, which stand on a shelf by my side as I write, are comprised nearly all the extant writings of some fifteen or twenty of the most eminent Christian authors who lived *before* the year A.D. 325, when the Council of Nice was convened. One of these volumes also contains such remains of those spurious, uncanonical and fictitious Gospels, Acts, &c., as have come down to us from early ages. In these twelve thousand pages, all of which are accessible to sceptics in the English translations, and which can be compared with the originals by those who are competent to do so, will be found an avalanche of evidence upon the question of the origin of the New Testament Scriptures.

These men, some of whom were cotemporary with the apostles, and others who, as their immediate successors, were well acquainted with their associates and cotemporaries, give in these writings the most positive and unmistakable evidence as to the New Testament books which they received, and as to the estimation in which those books were held. They quote passage after passage and page after page of the same Scriptures that are quoted to-day and read in every Christian assembly. They quoted the books which we quote; they quoted them as we quote them; they received them as we receive them, and this long before the Council of Nice or any other council had anything to say about the canon of the Scriptures.

Polycarp, who was martyred A.D. 155 or 156, after having served Christ eighty-six years, and who was, during some thirty years of his long Christian life, cotemporary with the Apostle John, whose disciple he was, quotes in his Epistle to the Philippians, nearly forty passages from our New Testament; Justin Martyr, who wrote about A.D. 140, or some forty years after the decease of the Apostle John, quotes again and again the very words which we now read in the New Testament; and in the writings of Irenæus, A.D. 178; Clement, A.D. 194; Tertullian, A.D. 200; and Origen, A.D. 230, are to be found 8,723 quotations from the New Testament, including *every book* which we *accept as canonical.**

* TERTULLIAN, in the thirty-sixth chapter of his work, "Against Here-

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Dr. Alexander Keith, in the sixth chapter of his "Demonstration of the Truth of the Christian Religion," records the number of quotations from the New Testament which can be found in works which are still extant, by the writers whom we have named. He reports seven hundred and sixty-seven (767) passages quoted by Irenæus, from every book in the New Testament except the third epistle of John and the epistle of Jude; three hundred and eighty-nine (389) passages quoted by Clement from every book except the epistle of James and the second and third epistles of John, and the epistle of Jude: eighteen hundred and two (1802) passages, or, if repetitions are included, more than *three thousand* passages, quoted by Tertullian, from every book in the New Testament except the epistle to James, the third of John, the second of Peter, and the epistle of Jude; while the works of Origen, yet extant, contain five thousand seven hundred and sixty-five (5,765) quotations from the New Testament, including every book contained therein, and *excluding all of the so-called apocryphal books, about which infidels sometimes talk so freely.* Many works of Origen and other authors of those times have perished, but it is probable that if Origen's entire writings had been preserved, if the New Testament had been lost, it could have been reconstructed from them alone.

These authors which we have named comprise but a portion of the authors who wrote *before* the Council of Nice; but these are sufficient to settle for ever this question of the authenticity of the New Testament Scriptures.

The fact that councils, at a later date, published to the world lists of books which they received as of Divine authority, may be important to the council, but is of no importance to the books themselves. A town meeting or a village caucus might publish to the world the volumes they receive as the statutes of the state or the general laws of the nation, but their publication of the fact has *no possible connection with the authority of those laws.* If they receive them as authoritative, well and good; if they do not receive them, other people do; and the government is abundantly able to

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tics," written about A.D. 200, when the parchment writings of the apostles, being less than one hundred and fifty years old, should, with ordinary care, have been in perfect preservation, thus speaks concerning the authentic writings of the apostles, then read in the churches: "Come, now, you who would indulge a better curiosity, if you would apply it to the business of your salvation, run over the apostolic churches, in which the very chairs of the apostles are still pre-eminent in their places, in which their own *authentic writings are read*, uttering the voice and representing the face of each of them severally. Achaia is very near you, in which you find Corinth. Since you are not far from Macedonia, you have Philippi, you have the Thessalonians. Since you are able to cross to Asia you get Ephesus. Since, moreover, you are close upon Italy, you have Rome, from whence comes, even into our hands, the very authority" [of the apostles.]

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enforce them. So this talk about councils and priests concocting the New Testament out of a jumbled-up lot of doubtful and questionable books, is an evidence of that sceptical credulity which is so abundant among infidels as a class.

It has been the writer's fortune to meet quite a number of sceptics, and he has never yet seen one who had an intelligent idea of the reasons why well-instructed Christian men believe the Bible. He has never seen one who had *investigated the evidences* on which intelligent Christians base their faith in the Holy Scriptures as the Word of God. He has never met with one who could fairly state, much less confute, the arguments upon this subject which are familiar to every well-read Christian student. The evidence of prophecy, and its fulfilment, as recorded in history, as well as the internal and external evidences of the truth of the Scriptures, are alike contemptuously ignored by infidels, who speak evil of things which they know not of. The writer has never met an infidel who has carefully studied and investigated the evidences of this kind which are accessible on every hand, or who is competent, from his acquaintance with this subject, to express an intelligent opinion upon it. On the contrary, he has found sceptics prone to swallow these second-hand fables which have been published to the world by men nearly as ignorant as themselves, and who, after having thus been deceived, and misled by these misrepresentations, taunt Christians with their ignorance and credulity.

Ignorance is unreasonable; and infidels, as a class, are ignorant of the Bible, not having carefully read it, studied it, or investigated its history. Hence they believe absurd reports concerning its character and origin, and despise those who, after mature investigation, arrive at different conclusions.

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CHRIST'S APPEAL TO MIRACLES.

IN bringing my remarks on Mill's "Essays on Religion" to a close, I confine myself to two instances of the most astonishing ignorance of the subject which he professes to discuss. We do not attribute his statements to any other cause than ignorance. But certainly we cannot, even thus, acquit him of moral blame. Whenever a man undertakes to enlighten his fellows, he is bound to make himself acquainted with the subject on which he writes. And, most of all, such is his duty when he undertakes to shake the faith in a religious system in which man has been accustomed to place his faith and hope. We do not say that any religious

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system should be exempt from inquiry, nor that any religious system should not, if false, be exposed. But certainly men should acquaint themselves with that system against which they direct their assault; but Mill has not done this.

In his attempt to discredit the testimony for miracles, he makes the following extraordinary statement:—"Christ is never said to have declared any evidence of His mission (unless His own interpretation of the Prophecies be so considered) except internal conviction." (240.) What he means is, that Christ is never asserted in the Gospels to have appealed to His works as evidence of His Divine mission. The expression of His own *conviction* that He came from God, and the application to Himself of some of the prophecies of the Old Testament, were, according to Mr. Mill, all the evidence that Christ is said to have appealed to in proof of His lofty claims! This is as unfounded a statement as it is possible to conceive. Christ did appeal to prophecy in proof of His claim, but He did a great deal more. Indeed, as we remember, His appeal to the prophecies was the evidence He least put forward in claim during His life on earth. He does not seem ever to have entered fully upon this matter, until His conversation with the two disciples on the walk to Emmaus after His resurrection (Luke xxiv. 27). After His ascension, His apostles put it prominently forward (Acts ii. 30; iv. 25; xxvi. 22). He Himself seems rather to have inclined to allow His life to attest itself as the fulfilment of prophecy.

But every careful reader of the gospels knows that our Lord is in them said to have appealed over and over again to His miraculous works in proof of His mission from the Father. We are not, indeed, told that upon every occasion when He wrought a miracle He appealed to it for this purpose. Such constant appeals would be inconsistent with His moral dignity, nor were they at all required; for it was the universal belief of the people, taught out of their prophecies, that miracles, such as the Lord is alleged to have wrought, were to be the attestation of the coming of the Great Prophet, whom they should hail as The Christ, or The Anointed One (John iii. 2; vii. 31). But while He did not appeal on every separate occasion, we are expressly told in every gospel that He did appeal upon every variety of occasion, and before every audience, and with such sufficient frequency, as to make it well known that He declared His miraculous works to be God's attestation to His Messiahship, and that without His performance of those works no one was under any moral obligation to accept Him as the Christ. In the beginning of His public ministry, and down to its close, He appealed to miracles (Matt. xi. 4; John x. 36; xiv. 11). In the metropolis of His land, and in its most sacred place, the Temple, as well as at such scenes as the grave of Lazarus outside of the village of Bethany, He held out His miraculous works as His claim to belief (John v. 36; x. 25-37;

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xi. 42). When He was alone with His disciples whom He was to send forth into the world; when He was in the presence of the multitude; when He was face to face with His persevering foes, the sect of the Pharisees; when He was surrounded and assailed by His enemies of every party and sect into which Judaism was divided; when the disciples of His forerunner, John the Baptist, were sent to know if He was indeed the Christ: upon all such occasions He pointed to His miracles as the proof (Matt. xi. 3; Luke vii. 22; Matt. xi. 21; xii. 28; John v. 36; x. 25, 37; xiv. 11; xi. 15-42; xv. 24). Without the performance of miracles, and these miracles to which He challenged comparison with all works, such as men like Simon Magus in Acts viii. 9, or any other, might claim to perform, He expressly told His very bitterest enemies that He would have no claim whatsoever to their faith (John x. 37; xv. 24). Never was there a statement made more devoid of foundation than Mill made, when he said that Christ never appealed to His miracles as evidence of His mission.

Let us refer more particularly to two occasions, which will show the importance which Christ attached to this evidence of miracle, and the publicity with which He made His appeal to it. He is surrounded by multitudes of people. He is engaged in the performance of miracle upon numerous sick people afflicted with every kind of malady. Just at this conjuncture two of John the Baptist's disciples come to Him, with the most solemn inquiry that a man of that or any succeeding age could make:—"Art thou He that should come, or do we look for another?" What is the answer? A direct appeal to His works, as the full attestation that He was the Great Person whom the prophets told the Jews that God would send to them, whom they were to hear in all things if they were to look for salvation:—"Go your way," He said to the messengers of John, in the audience of the eagerly listening multitudes who surrounded them, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And blessed is he, whosoever shall not be offended in Me" (Matt. xi. 3; Luke vii. 22). This was soon after the commencement of His ministry. The appeal to miracle as proof of His Divine mission was of the most public kind. It was made before every class. The disciples of His forerunner, John, were the parties immediately addressed. His own disciples were close by, and heard His words. Among the multitudes who surrounded the central group and listened to the reply of the Lord, and conveyed its meaning in every direction after they dispersed, were probably men of every shade of opinion. That one reply of Christ alone would spread through every city and village the knowledge that He appealed to His miracles as the sign from God that He came with a claim to all men's belief. To Pharisee, and Sadducee, and Herodian, and Zealot, and to every

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man and woman throughout the land, a solemn notice was here given that the works which He wrought in their presence were His appeal to their faith. The piercing eye of hate, the keen eye of jealousy, the omnipresent eye of the multitude, were all challenged to scrutinize works which continued to be performed throughout the land for a period of three years. Let these works be but shown to be imposture, or of no higher nature than others could perform, and the claims of One, who had by this time drawn to Himself an amount of wondering attention such as no other man ever did, and who had also drawn forth the jealous hatred of the most influential persons, would have been shown to be false! There was a challenge such as no impostor ever dared to make, and which no clever imposture would stand before on the very first examination. How was it met? Never by denial! It was met either by a faith so deep that it led men to die for Christ, or by a poor calumny that forsooth the wonders were wrought by the power of Beelzebub, or that, at least, the wonder-worker was not of God because He wrought His miracles of mercy upon the Sabbath day! (Matt. xi. 3; Luke vii. 22).

Let us take another occasion (John x.). It is drawing fast to the close of the Saviour's ministry. From its opening to its present time, Christ had been steadily gaining name and credit with His nation. Throughout the whole of Palestine His name was familiar as a household word. The admiration of the people for Him had only intensified the jealousy and hatred of the ruling classes. One of His most notable miracles had just been wrought, and universal attention drawn to it (John ix.). The Pharisees are immediately in contact and conversation with Christ. It is at Jerusalem, and within that Temple of which they claimed to be the chosen guardians. The Prophet of Nazareth has just denounced them as "thieves and robbers." Religious hate was deepened by the fact that even among their own party were some more than disposed to accept His high claim. The murderous hate of Cain to Abel burns in their heart. They come to Jesus with the question—"How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly." What is His reply? The same as He made when the messengers of John, in a different spirit, asked the very same question. "I told you," said Jesus, "and ye believed not; *the works that I do in My Father's name, they bear witness of Me. . . . If I do not the works of My Father, believe me not.*" There was a bold, an open appeal to miracles, as evidence of His mission. It was the appeal made thoughout His life. And in a learned and acute unbeliever of the nineteenth century we hear the strange assertion that He is never said to have made such an appeal at all!

The adhesion of the Apostle Paul to the cause of Christ, when Christ was no longer living upon earth, his zealous propagation of the Gospel of the Crucified One, his voluntary endurance for

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Christ's sake of a toil and a care such as perhaps no other man ever bore, his perseverance in that course down to the close of life, and the seal which he set to all this by enduring for his chosen Master a martyr's death, have always been looked upon as a most powerful confirmation of the truth of Christianity. For our part we look upon it as in itself constituting a perfect proof, nor can we wonder that the study of Paul's life in an honest spirit should in the last century have formed the grounds upon which Lord Lyttelton abandoned his infidel notions for the faith of Christ.

Here is the case. A young man of education and vigorous understanding, who had had no personal knowledge of Jesus Christ but had been educated to hate Him as an impostor, who had thrown his whole ardent nature into the task of extirpating the rising faith of the Nazarene, on his mission of persecution suddenly alters his whole bearing and disposition towards Christianity, becomes as zealous for it as once he had been against it, and preached the faith which he once destroyed. This course was not the sudden impulse of a moment, abandoned on cooler reflection, but was continued with, if possible, increasing zeal, through hardship, and trial, and persecution. Stripes inflicted on the person of a deeply sensitive man, contempt incurred by one keenly susceptible to opinion, had no more effect in altering the determination arrived at on the road to Damascus, than stoning by an infuriated multitude, imprisonment by order of the magistrate, trial for life before Procurator, King, or Cæsar. Had Paul good reason for his marvellous life?

Worldly reasons he had none. The sole reason that could here be suggested is the ambition of a mind anxious for influence over his fellows, and desirous of human fame. His whole bent of mind would urge him against, not in favour of, the Gospel of Christ. In the outset of his life, as throughout it, fame and worldly honour were to be gained by opposition to Christianity. The young man Saul was the hope and the pride of the learning, the wealth, the power, the religion of his nation. The great Pharisaical party looked up to him as its champion. To join the despised sect of the Nazarene, to keep company with publicans and fishermen instead of the high priests and the leaders of his people, was a terrible descent to an ambitious mind. Other worldly motives existed just as little. Had he any other grounds?

He had one, Mill tells us, on which he rested, but in regard of which he might easily have been deceived. Mill does not venture to insinuate a doubt of Paul's sincerity. He allows it. But he regards him as an enthusiast, who was under some strange hallucination about some strange light on the road to Damascus, which he mistook for a call from Christ to become His apostle, and resting on which, he undertook to convert the world to Christ, and went through life-long toil and death for doing so! "St. Paul," says Mill, "the only known exception to the ignorance and want

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of education of the first generation of Christians, *attests no miracle but that of his own conversion*, which, of all the miracles of the New Testament, is the one which admits of the easiest explanation from natural causes" (note, p. 239). On these two statements we will say a word.

"Paul attests no miracle but that of his own conversion." Hume, the historian, once confessed that he had never read the New Testament. We are tempted to think from the above assertion of Mill that he never read Paul's Epistles. A more unfounded statement was never made. The most casual reading of his Epistles to the Corinthian Church alone show us that Paul attested many miracles more extraordinary even than that of his conversion, and rested upon their performance by him as the essential testimony of his claim to that apostleship in which, from his love to Christ and his faith in Him, he gloried through his life. Paul attests many miracles as performed both by himself and by other believers. He looks upon miracle as pervading the entire constitution of the system of his day.

In the opening of his First Epistle to the Corinthians he refers, as to a fact well known by every one of them, to the existence and common exercise of miraculous gifts among them (1 Cor. i. 7). The gifts referred to in this chapter in this incidental manner as indisputable and undisputed are afterwards enumerated and dwelt upon, and included "miracles" in general, and in especial that miracle perhaps of all others most incapable of deception, the power of speaking tongues which had never been learned by the speaker (1 Cor. xii. 9, 10, 28). But not only does Paul bear his unequivocal testimony to the exercise of miraculous power by many members of the Church of Corinth, though by no means of all of them (1 Cor. xii. 29), but he also lays claim to the performance of them by himself. The gift of tongues, he asserts himself to have possessed to a degree beyond that of any other member of the church of Corinth (1 Cor. xiv. 18). He claims for himself the honour of having seen Christ after His resurrection from the dead (1 Cor. xv. 8). He claimed to be inferior in no single respect to the very chiefest of the apostles, and this with especial reference to the exercise of miraculous power (2 Cor. xii. 11, 12). On the exercise of that miraculous power, he rested unhesitatingly both his claim to be an apostle, and to be recognised as an apostle by the Church of Corinth. The testimony which Luke gives in the Acts of the Apostles to the miracles wrought by Paul—as his healing at Lystra the impotent man who had been a cripple from his mother's womb, his raising Eutychus from death at Troas, his healing of the father-in-law of Publius, and very many others, at Melita; the special miracles upon the sick by means of handkerchiefs which had touched his person, is, to the full, claimed by the apostle himself in his letters to a single one of the apostolic Churches (Acts xiv. 10; xix. 12; xx. 12; xxviii. 8, 9). So utterly

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unfounded is Mill's strange assertion that Paul *attested no miracle* but that of his own conversion! On the contrary, he attests both for himself and for his fellow-Christians, the possession of miraculous power, and the performance of every miracle which had been performed by his Master; together with one which had not been seen before, the miraculous gift of tongues.

And now let us say a few words of the manner in which Mill speaks of the miracle of Paul's conversion, to which the apostle makes such perpetual reference in his speeches, as recorded by his friend and companion, Luke, in the Book of Acts (xxii. 6; xxvi. 12). Mill treats the whole thing, that is frequently and so minutely mentioned as having taken place on Paul's journey to Damascus, as some mere natural phenomenon which a young man's brain, excited by fanaticism and the sun, mistook for a call from Jesus Christ to be His apostle! "Of all the miracles of the New Testament," he tells us, "this is the one which admits of the easiest explanation from natural causes." He does not doubt but that some rather unusual natural phenomena actually took place. He allows, too, that Paul supposed them to indicate a call from Christ. But he supposes him to have been utterly mistaken as to the nature of what took place, and to have continued in his error to the close of life. Mill has not told us what were those natural phenomena which, he supposes, were presented to Paul and his companions on this occasion. As, however, he does not attribute any intentional deceit on the apostle's part in that description of his conversion which he gave to the multitude on the stairs of the castle, and before Festus and Agrippa, we can suppose, without any danger of error, what Mill would allow actually to have taken place near Damascus. We may suppose, then, the sun to have shone with intense and unusual brilliancy and heat, or even some meteoric light of an extraordinary kind to have passed close to the company. With the appearance of this dazzling meteor, we may suppose the accompaniment of loud thunder, or perhaps a tremendous noise, caused by some convulsion of the meteoric body. It would not be inconsistent with these phenomena that, partly perhaps from terror, in part from the effects of the light and heat and noise, all the company might have been thrown to the ground, and one of them, the apostle himself, have been blinded. All this Mill would admit to have taken place; and all this, in his opinion, was sufficient to have persuaded Paul that he had received a call from Jesus Christ to become His apostle. We, on the contrary, hold that no natural phenomena, such as we have described, could, in themselves, upon any ordinary reasoning, have produced the effect which Mill supposes to have been produced; while we also affirm, that there were concomitant circumstances attendant upon this transaction which must have put delusion altogether out of Paul's power, and made him either a deceiver, telling what he knew to be false, or an instance of one converted by true and

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undoubted miracle. Wilful deception, however, Mill does not attempt to impute to Paul. Indeed to suppose that he would wilfully seek to deceive for the sake of incurring that life which made him say that without his hope of resurrection, he would be "of all men most miserable," would be to suppose a moral miracle far more astonishing than any physical miracle. Every age and nation has professed to exhibit miracles of the latter kind. We challenge the history of the world to produce the case of a sane man who lied, and knew he lied, and persevered in his lie, for the sake of such a life and death as Paul lived and died.

And now we ask, Could the loudest clap of thunder that ever burst upon the ear, or the most tremendous meteoric explosion that was ever heard, produce that effect which Paul distinctly, solemnly, and repeatedly, said was produced upon his mind by what he heard upon the way to Damascus? What was it Paul affirmed? He affirmed that he heard the voice of a man speaking to him from the air. He affirmed that the language in which this man spoke to him was that Hebrew tongue with which he was so familiar. He affirmed that this voice spake to him, not a word or two, but in distinct connected sentences; every word of which fell fully and clearly upon his ear. He affirmed that this voice asked him questions, and waited for his replies; and then resumed the dialogue in exact agreement with the tenour of what Paul had said. And now we ask, Could any natural phenomenon, such as Mill could suppose, have produced an effect of this kind upon Paul's mind?

We say that it could not. If it is asserted to be a natural effect, we ask for any other instance of the kind. We will not, out of complaisance with sceptical necessities, admit that that might happen naturally in the case of Paul which never happened naturally in the case of any other man. We see nothing whatsoever about him to make him more liable to such a delusion than any other strong-minded man. We affirm that such an effect could not be naturally produced upon the weakest, the silliest, the most susceptible of minds. But Paul was a man of strong and masculine intellect and purpose. He was not at all the man to mistake a clap of thunder for an articulate voice holding a dialogue with himself. His whole tone and temper of mind at the time would most strongly war against the idea of his imagining vainly such words as he said that he listened to. He did not believe in Jesus as the Christ. He did not believe that Christ was alive at all, least of all living above him. He thought Him an impostor in life, and now buried in some hole or cave in which some crafty disciple had thrown him, and then gone and reported Him as risen. The farthest idea conceivable from the mind of Paul, as he approached Damascus, was the idea of hearing Jesus of Nazareth speak. The notion that any imaginable natural commotion could produce such an effect as Paul mentions is not to be entertained.

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But there are attendant circumstances in this case which put delusion upon Paul's part out of the question. Paul was struck blind by the light from heaven, and arrives at Damascus in this condition of blindness, and so remains for three days. While he is thus blind, he is visited by a Christian called Ananias, who reminds him of a vision which Paul is alleged to have had at Damascus, of this very Ananias coming to him and healing his blindness in the name of the Lord Jesus (Acts ix. 11-17). Thereupon Paul is asserted to have been healed by the imposition of Ananias' hands. Here were additional circumstances which put delusion altogether out of Paul's power. He must have known whether these were true or false. Did Ananias visit him in his blindness? Had he himself had such a vision as Ananias alluded to? Did Ananias heal him of his blindness by laying his hands upon him in the name of Jesus? Here Paul could not have been mistaken. He must have known whether these things were true or not. If they were true, they stamped the whole account of his conversion as a miracle. If they were untrue, then is Paul thereby convicted of wilful falsehood. But of wilful falsehood Mill does not seem even to suspect him. Nor is it possible to suspect him of it. It would be only to transfer the domain of the miracle from the physical to the moral. If Paul was indeed converted, as he said he was, there was a physical miracle. If Paul pretended to have been so converted, when he knew he was not, there is a moral miracle of a far more astounding nature. An effect without an adequate cause is just as inadmissible in mental as in physical phenomena. Paul's conversion does not admit of any explanation from "natural causes," though Mill laid it down that it "admits of the easiest explanation" from them. Miracle we must have in any case. If we admit Paul's account as true, we have miracle of one kind. If we suppose Paul to have been either deceived, or to have wilfully said what he knew to be false, we have miracle of another. For our part we prefer to admit the miracle of Scripture before the miracle of Mill. We have evidence for the former; we have none whatsoever for the latter.

And now we have brought our review of Mill's argument upon miracles to a close. The conclusion to which he came after his reflections was, that they "have no claim whatsoever to the character of historical facts" (239). Our conclusion is the very opposite; viz., that they have every claim which reason can require to the character of historical facts; that they have as much claim to our belief as any historical facts which are accepted as indisputable; and, that being beyond man's power and the spontaneous agencies of nature, as known to us, they are to be accepted as evidence, given to us by God Himself, of the truth of that revelation which Jesus Christ proclaimed to man, and for whose truth He was pleased and satisfied to die.

HENRY CONSTABLE.

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ASLEEP IN JESUS.

"ASLEEP in Jesus!" blest repose
To God's beloved given;
They rest from all earth's cares and woes,
And wait the joys of heaven.

Asleep in Jesus, and at peace
From strife with doubts and sins;
Now all the tempter's efforts cease,
And Christ the victory wins.

Asleep in Jesus! how secure
From Satan, death, and hell,
Are they whose trust in Him was sure
That with Him they should dwell!

Asleep in Jesus, soon to wake,
A ransomed, happy throng;
Join Him who suffered for their sake,
And sing the saints' new song.

AWAKE WITH JESUS! blissful state
Of holiness and love;
In store for those who, sleeping, wait
The summons from above. T. K.

APOCALYPTIC INTERPRETATION.*

(*Continued from page* 69.)

CHAPTER VI.

THE SUBJECT OF THE APOCALYPSE INDICATED BY ITS EXORDIUM.

I NOW proceed from the consideration of the title of this book, significant of its contents, "THE REVELATION OF JESUS CHRIST," i.e., His personal appearing, to the exordium of the Apostle, wherein we have his adoring apostrophe touching the glorious redemption of the Church, and the actual Coming of the Lord. He could not conclude, it seems, the enumeration of the titles of Christ, harmonious with, yea, adopted from what he had seen and heard, without thus giving utterance to the grateful

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* By Rev. James Kelly, M.A., Incumbent of St. George's, Liverpool.

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emotions of his soul. And here I would just premise, that this should illustrate to us the blessed tendency of the study of this book; namely, to sanctify and bring us into nearer communion with the Person of our glorious Emmanuel. John did not in vain see his Lord, nor in vain hear the triumphant song of "the four living creatures," and "the twenty-four elders"—i.e., I submit, the Church of this dispensation, and "the spirits of just men made perfect," the saints of former dispensations—but has its subject matter thrilling through his own soul. Accordingly, Christ's love to His Church in washing them from their sins in His precious blood, and making them kings and priests with Himself unto God His Father, His partner and help-meet in the dominion of the world to come, this constitutes the Apostle's tender affectionate doxology.

So should it be with us, the readers of these things. That we are the children of God, and if children, then heirs, "heirs of God and joint-heirs with Christ," begotten again to a glorious inheritance—that though it doth not yet appear (i.e., is not yet manifested) what we shall be, yet by-and-bye, when Christ, who is our life, shall appear, that we also shall appear with Him in glory: of such blessed truths as these, as we study the words of this prophecy, the impression should be rendered more and more vivid on our minds, so as (not to puff up, but) to edify us in intelligent, personal communion with our Great Head. The experience of the beloved disciple shows us that the glorious subject is abused, when this is not the result.

But again, John's full heart found utterance, not only in the doxology just noticed, but in the equally abrupt celebration of his Lord's advent: "Behold, He cometh," &c. (v. 7). And as without doubt, his doxology, and I may add, the titles given by him just before to the Three Persons in the Godhead, were taken from the visions which he had had presented to him, the inference should commend itself to us, that this celebration of the Lord's advent was inspired within him from the same source. Indeed, it stands as a sort of *motto* to this book, in harmonious keeping with the proved import of the title, "*The Revelation of Jesus Christ.*" And certainly, when the editor of any volume inscribes a certain motto and title to it, we ought to expect a conformity therewith in the character of its contents.

On the other hand, to reason back, if the prevailing contents of the Apocalypse be what Mr. Elliott assigns, it is obvious both motto and title ought to be very different. This also Mr. Elliott *practically* admits, not only by the character of his exposition, but by the tables of contents and plates in his three first volumes; so that the most characteristic frontispiece for his work, if such were to be devised, would undoubtedly be, "the Emperor Nerva, with his bow and arrow, surmounted by the inscription, '*Sic transit gloria mundi*,' or, in plain English, '*The Roman Empire toppling*

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to its fall; ' *illuminated*, it might be added, *from the book of the Revelation!*" Certainly, as to the appearing in glory of Our Lord Jesus Christ, with Mr. Elliott it is quite a subordinate topic to the scenes he expatiates on, and his sudden literality in dealing with *it*, rather disturbs the unity of his foregoing series of figurative interpretations.

But now, ere I pass from this point, let me observe that "the coming with clouds" which John so exultingly predicates of Our Lord, relates to His coming *earthward* WITH His saints, and is to be distinguished from His previous coming FOR them, at which their Hope is, that they shall be caught up "to meet Him in the air."

The difference between these two aspects of the same event, may be illustrated by what is recorded of Paul's journey to Rome (Acts xxviii.). Before he reached the imperial city, even when he was fifty-and-thirty miles distant from it, at the stages mentioned, the "Appii Forum and the Three Taverns," he was met by the brethren from Rome, who doubtless rested for some interval with him. This answers, I would say, to the "*gathering together*" of the saints, their rapture to meet the Lord ere He descends within the region of the earth. And then, the entry into Rome of Paul and the brethren afterwards, answers to the Lord's coming "*with His saints*" to Zion, when as the Redeemer He will turn away ungodliness from Jacob; and thence going forth, "*His feet shall stand upon the Mount of Olives*" (Zech. xiv. 4). Now this latter coming, I repeat, is what is contemplated here by the Apostle John. Our Lord had referred to it Himself in His reply to Caiaphas: "Nevertheless" (i.e., notwithstanding what you may think My position of humiliation now), "hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64). This also accords with John's words, "*They also which pierced Him*" (i.e., they—the Jewish nation) shall see Him.

To the same effect the Lord speaks in His continuous strain of prophecy, as given in Matt. xxiv., where it is important to observe, that the disciples, whose Jewish inquisitiveness He replies to, represent not the Church of this dispensation (its calling was yet in embryo), but a Jewish remnant in the latter day similarly situated. The whole prophecy, let me add, is intelligible only in this point of view. It *began* to be fulfilled, we may say, in the personal experience of the Apostles. But our dispensation—a new thing altogether—having sprung up, a pause in the progress of fulfilment has ensued; and until a considerable return of the Jews to their land takes place, the fulfilment will not be resumed. Thus, when Our Lord speaks, in verse 13, of him that shall "endure unto the end being saved," the reference is to the future, to a faithful Jewish remnant, alive to the hope of their fathers and adhering to it amidst the panic and apostasy that will accompany the pretensions

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of the Antichrist; such faithful ones being to compose the nucleus of the saved nation when Messiah appears for its deliverance.

And it is the announcement of this salvation, to be enjoyed at the very period when devouring judgments from the presence of the Lord will be let loose on the Anti-Christian faction, both Jew and Gentile, which appears to constitute the "*Gospel of the kingdom*" —the same with "the everlasting Gospel" of Rev. xiv.—that is to be "preached in all the world for a witness unto all nations" (v. 14).

For it is remarkable that Our Lord's words are, "*this* Gospel of the kingdom shall be preached," &c.; and the only antecedent subject which the careful reader, I think, can regard as thus specified, is that which I have adopted, immediately proximate as it is in the context, and congruous also with the designation given to it— "*Gospel.*"

Our Lord's next allusion—that to "the abomination of desolation," &c.—is so obviously local and Jewish, that I need not stop to advert to it. The caution following, against the delusion of false Messiahs, will appear equally so on a moment's reflection. For, what is its purport? Why, that the true Messiah is not to be looked for either "in the desert," or the "secret chambers." But who are they that shall be exposed to deception from these quarters? The Jewish people alone. For, as to the Church, the Hope of which they are assured, is, as we have just seen, that they shall be "caught up to meet the Lord *in the air*" (1 Thess. iv. 17); altogether a different thing from expecting His visitation at any assignable part of the earth.

Again; as we proceed still further, the Jewish application of this prophecy is quite consistent. The coming of the Son of Man in judgment against both Jewish apostates and Gentile enemies, will be "as the lightning from heaven." And if we ask *where* this sudden manifestation will take place—indeed the question is actually put in Luke (see chap. xvii. 37)—the implied answer is, JERUSALEM; "for wheresoever the carcase is"—i.e., the apostate Jewish faction to be dealt with — "there will the eagles be gathered together" (ver. 28)—A metaphor, I submit, which cannot with any propriety be taken to represent the rapture of the saints to meet CHRIST. Indeed, there is something revolting in the comparison of Our Lord to a *carcase!* But, if we make the apostates "the carcase," and the avenging nations "the eagles," all seems harmonious.

All this, however, is but an incidental *glancing* at the great event of His coming. It is in ver. 30 we have the detailed description of it: "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Now, this is the solemn announcement which John reiterates

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in "THE REVELATION," and almost in the same words, "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." In the original of these verses, the words rendered "*kindreds*," "*tribes*," "*earth*," "*mourn*," and "*wail*," are the same with those used in the Septuagint Version of Zech. xii. 12-14, and which are rendered respectively, with less variety, by "*families*," "*land*," and "*mourn*;" so that uniformity of translation is all that is necessary to manifest the perfect parallelism of the whole three passages. And thus the exact interpretation of this verse, which I have called John's *motto* to the book of "THE REVELATION," is easily gathered. It comprises, then, I submit, these propositions:

1. The Coming of the Lord Jesus, with clouds, *to the earthly people, the Jews*, at a particular crisis of their history.

2. That while "every eye" (i.e., of the congregated nations at Jerusalem) "shall see Him" with dismay, for He comes in vengeance against *them*, they which pierced Him—the Jews—shall look upon Him and mourn with godly sorrow, such sorrow as will seek the retirement of solitude even from the domestic circle. And to the contemplation of all this, the inspired disciple adds his profound aspiration, "Even so." Amen.

Such, I repeat, is the expressive *motto* as to the contents of the Apocalypse; the index at the same time to the heads of Scriptural knowledge requisite for its right interpretation.

CHAPTER VII.

THE TIME TO WHICH THE APOCALYPSE RELATES EXPRESSLY STATED—"THE LORD'S DAY"—WHAT THIS PHRASE DOES NOT MEAN.

I NOW proceed to call attention to another governing consideration of vast importance—the meaning of ver. 10, "I was in the Spirit on the Lord's day"—(literally, *I was in spirit in the Lord's day*) the sentence with which the beloved disciple introduces his pregnant-significant vision of the Lord Jesus. The import of this language, one would expect an elaborate author like Mr. Elliott carefully to weigh and examine. But on turning to his work, what do we find? Why! an assumption that "the Lord's day" (ἡ κυριακὴ ἡμέρα) is the expression for "the first day of the week." The following is the way in which Mr. Elliott dismisses the matter *in loco*: "It was one Lord's day during his sojourn in Patmos (perhaps the *Easter Sunday*), before sunrise, conformably with the season and hour of Christ's resurrection from the dead, just sixty-three years previous, that a voice was heard behind him, which told that the revelation was to be given." In a note appended to this paragraph, we have, as authority for the supposition ventured

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about Easter Sunday being the precise day designated, the allegation from Daubuz, that there are "two passages of Tertullian in which the Easter Sunday seems called Dominicus dies κατ'ἐξοχην." Here with this *semblance* of argument, the subject is left in the body of Mr. Elliott's work, and I believe, *altogether* in his first edition; as though he was not only unobservant of the Scriptural peculiarity of the Apostle's phraseology, but unacquainted with the fact that attention had been already drawn to it in the valuable pamphlets of the Rev. S. R. Maitland.

In Mr. Elliott's second edition, indeed, in the appendix, we are at length favoured with the *discovery*—acknowledgment, perhaps, I should say (for which, it appears, we are to thank "R. D.," a well-known correspondent of the Dublin "Christian Examiner), that, of the Apostle's language a very different interpretation had been contended for—even that "the Lord's day" means *the day of the Lord*, which John was given to see in prophetic vision—a still future period. But how, at length, does Mr. Elliott treat this, to say the least, *arresting* interpretation? Does he fairly go into its merits, *for the truth's sake*, examining the evidence that might be adduced in its behalf? One might naturally have expected this, of such a calm, dispassionate expounder of the Word of God, as Mr. Elliott lays claim to be considered; and that a clue, from whatever quarter thrown out, would be patiently pursued by him. But instead of this, what do we find? Why, that he disdainfully casts the ball from him—in one breath, treating it as a quibble, and condemning the propounders of it as "*superficial*" students. In *this* way he affects to triumph over Mr. Maitland. His words are:

"Further, as by sleight of hand, that sets language, grammar, and context alike at defiance, he shifts the whole scene of the seven Asiatic Churches, which constituted the *terminus à quo* of all that followed in the prophecy (albeit that the seven Churches were addressed as cotemporaries by St. John himself at the time of the vision), some two thousand years, or nearly so, forward in the world's history, 'I was in the Spirit on the Lord's day,' he explains to mean, 'I was rapt by the Spirit into the great day of the Lord;' and so not merely sets aside all idea of sequence in the Apocalyptic visions of the future, from the definite commencing æra of St. John and his seven Churches, but makes *the final judgment day* the avowed subject of all that followed that announcement, including, *first and foremost*, the epistles to the seven *then existing* Churches themselves!" (Vol. iv. p. 512.)

Now, is not this magisterial and impatient tone of Mr. Elliott altogether out of place? And how unreasonable? What has its allegation of incongruities, arising from his own preconceived notions of the purport of "the Revelation"—what has this to do with the simple preliminary question as to the meaning of the expression ἡ κυριακῇ ἡμέρα? The determination of this question might prove very inconvenient to Mr. Elliott's whole system of

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interpretation, and utterly explode it from the minds of God's children. Perhaps even the entertainment of it in a candid, ingenuous spirit might influence Mr. Elliott's own judgment. For example, he might be led to greater accuracy of observation, even to see that John's salutation (ver. 4) is simply "to the seven Churches in Asia," leaving the time of their contemplation to be future in our estimation, if, as we read on, the case requires it.

Mr. Elliott might also be forced to see, that, as in this inscription to the seven Churches, there is indefiniteness as to their chronological aspect which renders their relation to a future period *possible;* so in their contents—the alleged circumstances of the respective Churches—there are allusions not to be satisfied by any record of the past, which render a future application of them *indispensable.* A consideration which doubtless weighed with *Wetstein* in his Greek Testament unto his attaching the note to the text Rev. i. 10, that thus John foresaw the Day of Judgment. Moreover, to the same effect, an old Puritan of the 17th century, Thomas Collier, writes as follows:—

"Probably most of the things prophesied in the Revelation, from chapter iv., may and must be done at and after Christ's coming from heaven; my reasons for such a supposition are—

1. "Because the time of John's receiving it is called the Lord's Day (Rev. i. 10), and very probably relates to that saying of Christ, John xxi. 22, 23: 'If I will that he tarry till I come, what is that to thee?' which might be this coming, called the Lord's day, so called *because* Christ did in *vision discover all things to John, as it shall be done over when He cometh, both in bringing down of His enemies, and saving His people.*

2. "Because very probably that the opening of the seals, sounding of the trumpets, and the pouring out of the vials, may be at and after *Christ's coming from heaven;* and if so, it must admit of time for the doing thereof, and must be the time of perfecting the restoration work spoken of by the prophets, and saving of the Church."*

The foregoing extract, I trust, will interest the reader as showing that so far back towards the Reformation, the clue of interpretation suggested by the expression before us, "the LORD'S DAY" arrested the attention of a devout mind, though he missed the distinction between "the saving of the Church" and that of *Israel.*

All this, and much more in the same direction, subversive of his adaptation of the Apocalypse to Roman history, might perhaps have been learned by Mr. Elliott, had he fairly opened his eyes to the real import of the proposition, "I was in the Spirit on the Lord's day." But even suppose the result of investigation to have been the reverse, and that in this proposition as understood

* "Body of Divinity," by Thomas Collier, 1674, p. 589.

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by Mr. Maitland, Mr. Elliott could perceive, not consistency with the contents of the book, but only contradiction; still he was not the less bound in fairness to thoroughly sift such important words, standing, as they do, *in limine*, upon the very threshold of the subject.

But, as I have observed, Mr. Elliott characterizes the advocates of the interpretation in question as "*superficial* students." Let us see on what ground. He says, that "violence is done to the Greek original in construing its simple *verb substantive* with the preposition *in*, and *ablative* following ('I *was* in the Spirit *on* (or *in*) *the Lord's day*'), as if it were *a verb of motion*, with *into* and an *accusative* following."

Now here I would reply, that were it the case that "*a verb of motion*" was employed, it would not thence follow that a preposition with an accusative should succeed; for in 1 Tim. iii. 16, we have a verb of motion employed, with the preposition and an *ablative* following,—"received up into glory," ἀνελήφθη ἐν δόξῃ. Thus Mr. Elliott's rule breaks down at the first touch. But further, in the passage in question there is no "*verb of motion*" used at all, but simply the verb substantive; neither need it be construed as a verb of motion. The proposition taken quite literally, as already observed, is sufficiently intelligible,—"*I was in spirit* in the Lord's day."

Having thus *laid the dust* which Mr. Elliott raises about the meaning of these words, I now proceed carefully to examine them.

1. "I was *in spirit*." This clearly does not signify that the Apostle was in a mere gracious frame. The word is never used in such sense. Neither can it be taken to import that he was in a spiritual as opposed to a carnal state, in which sense the word is used in Rom. viii. 9, in reference to all who are regenerate. The only way, then, in which to take it, is as a correlative expression to supernatural experience. Thus in the fourth chapter we read, that, "John beheld a throne set in heaven;" but this is prefaced by the statement, that he was "*in spirit*" (though, of course, by the Spirit). Again, he recounts to us in ch. xvii. his vision of the "woman sitting upon the scarlet-coloured beast;" but in order to this, he was carried away "*in spirit*." So that when he says here, "I was *in spirit*," we should at once expect that mention of this abnormal condition would be followed by its particular correlate. And accordingly we have it—"*in the Lord's day;*" in which he hears and sees the Lord Jesus, not as He is now, and as the Epistle to the Hebrews contemplates Him, appearing in the presence of the Father for us, but in the strange position—strange to the Apostle's thoughts—of *Judge*, beginning the exercise of His office first at "the house of God."

2. "I was in spirit, *in the Lord's day*"—η κυριακῃ ἡμέρα. It is admitted that this latter phrase occurs in no other part of Scripture to denote the Christian Sabbath. For this, "*the first day* of *the*

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week," is the term uniformly employed throughout the Gospels, the Acts, and the Epistles. (Matt. xxviii. 1; Mark xvi. 2, 9; Luke xxiv. 1; John xx. 1, 19; Acts xx. 7; 1 Cor. xvi. 2.)

Nor in this sense, is it even contended that before the close of the second century, η κυριακῆ ἡμέρα was used by the Fathers. Mr. Elliott, indeed, in his appendix (second edition) *appears* to maintain the affirmative, adding that on examination the negative will be found "altogether incorrect." But it is remarkable that in the note attached, wherein he enters upon the examination himself, he at last *stands by*, only two out of several authorities at first adduced by him; and they are Tertullian and Clement of Alexandria, who both flourished only at the very conclusion of the period in question, the second century. Why he has led off with a citation of writers, whom he has presently to throw overboard, is for him to explain. Certainly the cursory reader is likely to be imposed on by it; for, the ultimate relinquishment of their testimony occupies but two or three lines, while their previous citation presents an imposing array.

WHEN WILL THE LORD COME?

WILL He come when flowers are springing
Gently from their graves of earth,
And those blossoms be the emblem
Of the resurrection birth?

Or, when snowflakes fast are falling,
Robing earth with snowy dress;
Shall we suddenly, above them,
See our Sun of Righteousness?

Will the resurrection harvest
Come when we have gathered in
The last sheaves of God's good bounty,
Or some souls from life of sin?

Will the face of our Beloved
Shine upon us through the mist?
Will it be in drear November,
That most blessed, holy tryst?

Will He come to us at mid-day,
Or in solemn gloom of night?
Or when in the twilight, musing
Or when looking for the sight?

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When the majesty of morning
Clothes the earth with purple robe,
While the golden glow of sunset
Shines the other side the globe,

Shall we see our King descending,
Clad in splendour, crowned with gold,
Like the sun, but far more radiant:
Glorious, wondrous to behold?

Will He come when I am busy,
Or when I am lying still?
Will His people all be doing,
When He comes, His holy will?

Ere He comes, will death have laid me
In the cold and silent grave?
Will his icy grasp enfold me,
Ere the victor's palm I wave,

While my spirit sleeps in Jesus;
Rests, till He shall come again,
In the clasp of Love Eternal,
Free from sorrow, free from pain?

Hush! my soul; be still, be silent;
Rest thee, even now, in Him;
Doing His dear will as gladly
As the hosts of cherubim.

"For the day and hour we know not,
When the Son of Man will come;"
"As a thief," at dead of midnight,
Will His coming be to some;

Yet not so, to those who love Him,
As "the bright and Morning Star,
Will His coming be, most surely,
To His friends, who ready are.

Rouse, then, Christian! never slumber;
Fill thy life up to its brim,
With pure deeds of loving-kindness,
While ye wait and watch for Him.

"Even so," then, "come, Lord Jesus!"
O'er the earth Thy sceptre sway;
Till, the last great judgment over,
Sin and woe shall cease for aye.

M.

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THE RESURRECTION OF THE UNSAVED.

OUR friend, Mr. Maude has such a well-earned reputation for learned, thoughtful, and conscientious Biblical criticism, that not a few of his friends will be puzzled at the strange absence of critical qualities displayed in his treatment of the above subject. They will, I judge be forced to the conclusion that he has been adopting methods of investigation of which he does not approve, and that his real object was to hold up to discredit a system of slavishly literal Biblical interpretation, which, relying upon terms and proof-texts for its foundations, would reckon the stability of doctrines according to the number of express statements that can be found to vouch for them; and ventures everything upon the correct transmission of certain words and their correct translation.

If quite wrong in this surmise, and driven to treat the method and the findings as Mr. Maude's own, I should have no alternative but to pronounce his method as most misleading, his criticism as most pitiable, his conclusions as most erroneous.

His method is to search out in the Old and New Testaments for express statements concerning the doctrine in question, "What saith the Scripture?" If the number of express statements in affirmation of the resurrection of the unsaved are few, there is small evidence of its truth; if many, the basis for faith is broader and stronger; if the Old and New Testaments are in conflict upon the point, doubt may be cherished; if the Old Testament appears expressly to deny the resurrection of the unsaved, then doubt is fortified. I know that by, perhaps, the bulk of theologians, this method would be approved of as sound; none the less do I venture to describe it as spurious and fallacious. I must use an illustration. A pedestrian accosts a stonebreaker by the wayside: "Friend, how much of this redstone have you in the neighbourhood?" showing him a piece. The parish pauper lifts his spectacled visage, like a veritable textual critic, to the inquirer, and replies, "There be a biggish lump by the churchyard-gate, and a streak of it in the hedge-side by Greenways, and a pebble or two in the brook, I reckon" (three proof-texts), "that's all." "Then there is not enough to build a cottage?" "Bless you, no, sir; you may tramp the parish round and never find sign of it except in them three places." Up comes a geologist. "Are you inquiring about the redstone, sir? That greystone he is breaking lies upon it. There is enough beneath our feet to build London."

To the geologist one proof-text would have been as good as three or a hundred. Nay, if there were no proof-texts discoverable, and the contradictory colour, grey, were alone visible, he could decide by the very contradiction that the redstone underlaid the whole wide landscape.

The reader will now be better prepared for the following propositions:

1. What is *implied* in Scripture may be as clear and of as much consequence as what is *expressed*. The existence of God is in the Old Testament not formally expressed.

2. The clearer revelations of the New Testament must control the

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interpretation of the Old Testament, because it is the older. Revelation is progressive.

3. The truths of Revelation are vitally and organically related to one another; the perception of one carries with it the reception of others. A hand seen, implies an arm, though draped, yet surely to be believed in.

4. The Scriptures are not God's only witnesses. Reason is a voice from Him; our religious consciousness likewise, and the Holy Spirit.

5. The New Reformation, in the estimation of Christian doctrine, which is proceeding, owes nothing to the discovery of new critical apparatus—older codices or versions—but everything to the truer vision, the deeper insight, the holier love, which accompanied the study of what the world already possessed in the shape of a written revelation; in short, the New Reformation is the work of the Holy Spirit.

6. The Bible is not a formal treatise. It has grown like the earth—a product of accidents vindicating design. Its only connected statements are historical and prophetical. Doctrine was given promiscuously by the evolution of a miraculous history, in parables, visions, conversations, speeches, letters, &c. Divine fire entered the world with Christ. To those who approached Him with hearts negatively electrified towards truth, the spark leaped forth and satisfied the seeker. These flashes are recorded for our guidance; but He still speaks to us. To establish doctrines upon proof-texts in such a Book, is to display the criticism of the stonebreaker, not the geologist.

From the foregoing, it may be perceived what value I attach to the method pursued by the ordinary theological inquirer, and adopted by Mr. Maude in the case before us. Now for a glance at the criticism.

The first, and "much the most important of the three texts" Mr. Maude refers to, is John v. 26-29. Here is the bad method at once. Why begin at verse 26? The whole passage, from the 17th to the 29th verse, is a living organism—equality of the Son with the Father its theme and motive. In the 21st verse, we have an excellent example of a cardinal Christian doctrine being assumed as universally accepted by the Jews; to wit, the resurrection of the dead: "For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will." It is not the oblique announcement of a new doctrine respecting the Father and the dead; *that* is assumed as currently accepted; and, being so, the new doctrine respecting the *Son* and the dead is advanced as proof of the equality. The widest and most universal application of the words are essential to the argument. In proportion as the scope of the Saviour's prediction is narrowed to Jews, and to Jews in tombs (as if no righteous Jew was ever drowned), in that proportion is the argument for the equality invalidated. But let the passage be read entire by the first one hundred men met consecutively in Cheapside, and will there be found one amongst them to doubt whether the words, "all that are in the tombs," were intended to have an absolutely universal application? I will here put forth another proposition respecting the Scriptures; viz., that the *prima facie* meaning of passages (I do not say "texts;" do we divide English authors into *texts?*) is radically the right one; further investigation may deepen the significance, and widen the import of what is first apprehended, may

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disclose new relationships to other truths, may spiritualise a material conception, but never contradict it.

Of the four remarks Mr. Maude makes upon verses 26-29, the first is too weak to need notice, the second is amazing. He suggests that the words being spoken by a Jew to Jews, it admits of doubt whether the resurrection of godly Jews only was not intended, and so understood.

Really this is pitiful, as well as amazing. What are the words? We will read from the 25th verse, Revised Version: "Verily, verily, I say unto you, the hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is the Son of Man. Marvel not at this; for the hour cometh in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done ill unto the resurrection of judgment." He who does not perceive the universality of that great saying, has not the ordinary faculties of mankind. Mark the significance of the Son's designation, according to function: As raiser of the dead, He is "*Son of God.*" As executing judgment, He is "Son of *Man.*" And it is because He is Son of *Man*, that "authority is given Him toexecute judgment." Now, then, reader! Is it the voice of a Jew we are listening to, speaking of the resurrection of Jews? and not even of all Jews, but of righteous Jews in tombs; as if, as already said, no righteous Jew was ever drowned? Here, however, I am in a difficulty; for Mr. Maude's third remark is concerned with this "obvious" impossibility of "interpreting the passage with rigid literality." His second remark asks us to confine our attention to "Jews in tombs." His third remark is an argument to show it is obviously impossible to do so! Is it, then, intended that argument No. 3 should stultify argument No. 2, or, what *is* intended? It would appear that the words are taken literally to serve the argument No. 2, while the impossibility of taking them literally is made the argument of No. 3; and the effect of both arguments is to limit the universality of the application! not as the reader might naturally suppose, to demonstrate the absurdity of restricting it. How absurd a rigidly literal interpretation of the words must be, we can join with Mr. Maude in making manifest; while we draw quite an opposite conclusion from the exhibition. There would, of course, be none but recent human remains in the tombs on the day of resurrection; the bodies of the Jews of Our Lord's day, in the metamorphoses of nature, may then be squeaking as pigs, bending as palm-trees, or kneeling as Russians at the holy sepulchre. Says Mr. Maude, "All that are in the tombs," may mean, either all the dead of a certain class, or nation, or it may mean the dead in general; but in neither case can the words be held to amount to the assertion of the bodily resurrection of all the dead without exception. The reader will, we are sure, dismiss at once the notion of a reference limited to the dead of a certain class or nation, and hold to the alternative (not as offered, of "the dead in general," but) the bodily resurrection of all the dead without exception; and this for many other reasons than that such is the obvious import of the words in their setting.

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Mr. Maude, under remark No. 2, refers to Rom. v. 8: "As through one trespass the judgment came unto *all* men to condemnation, even so through one act of righteousness, the free gift came unto *all* men to justification of life," and asks, "*Is Paul usually understood to teach universal salvation?*" The terms of this inquiry are most misleading, and we are at a loss to understand how the reference can be supposed to prejudice the universal application of the language "all that are in the tombs." If we take the first member of the sentence, since judgment has undoubtedly come unto *all* men to condemnation, so far the quotation frustrates Mr. Maude's intention. If we take the second, and ask, not what Paul taught respecting universal salvation, but whether he really meant that "through one act of righteousness the free gift came unto all men to justification of life," then the answer is prompt and decisive. Undoubtedly he did. "Language does not supply any clearer expressions for asserting absolute universality, but were the wording doubtful, the comparison and parallelism made with the correlative clause would be alone sufficient to decide the point." This is one of the many invaluable warrants to preachers and teachers to proclaim the Gospel of the kingdom to every creature.

I come now to Mr. Maude's fourth remark, and am immediately met by his strange use of the word *resurrection*. In text and notes he continually uses a pleonasm, "bodily resurrection;" and asking, "What is the true significance of the expression 'the resurrection of life?'" replies, "It is, I apprehend, *bodily* resurrection, as opposed to psychical resurrection." Psychical resurrection he explains in a note to be, "the rising of the soul out of Hades, or the under world; its emergence from the state and place into which it enters at death. Of this the rising of Samuel was an instance." Now such a use of the word resurrection is not only unknown to the Scriptures, but to the language. Both the Greek original and the Latin equivalent, from which the English word is compounded, signify the resumption of living functions *by a dead body*. Its Scriptural use is rigidly restricted to this, so much so, that although Our Lord made a comparison between Jonah's burial in the body of the great fish and His own interment in the earth, the "resurrection of Jonah" is a term unknown to Scripture, as much so as the "resurrection of Samuel." To speak of the resurrection of an immaterial living psyche is simply unmeaning, and, not only the phraseology, the *thing* is unknown to Scripture. An "emergence of souls out of Hades," is an idea foreign to the language of Christ and His Apostles. Mr. Maude founds his remark upon "the significant difference in the wording of the two clauses, 'They that have done good unto the resurrection of *life*, and they that have done ill unto the resurrection of *judgment*;'" from which he concludes the one is a quickening of the mortal body, while the other must needs be something else. But is not this the very perversity of puzzle-hunting? What is the antecedent of the pronoun in each case? "All that are in the tombs," which everyone understood and understands to be dead bodies, not living souls. The meaning of the antecedent decides the meaning of the relative, but, to make assurance doubly sure, we have the use in each of the contrasted clauses of the word "resurrection," which is inapplicable to any other subject than the resumption of a material existence that was formerly laid down in death.

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We now pass on to notice Mr. Maude's dealing with the second "proof-text," Acts xxiv. 15, "Having hope towards God, which these *also* themselves look for, that there shall be a resurrection both of the just and unjust;" or as he more closely translates it, "A hope having in God which also these (Jews) themselves receive (that) a resurrection is about to be, both of just ones and of unjust." It is lamentable, but after our previous experience not surprising, to find him again bent upon narrowing the scope of this reference. He writes, "The exclusively Jewish scope of the passage is hardly to be mistaken here. . . . The resurrection in which the Apostle Paul here expresses his 'hope' is one which the Jews themselves also 'looked for.' But the Jews, as I have already observed, did not, and do not even now, look for the resurrection of *all* the dead. The resurrection of the dead was 'the hope of Israel,' and therefore, if Paul here taught the resurrection of all the dead, he taught a doctrine which his Jewish adversaries *did not receive*, as well as one which finds no place in his own writings."

What strikes me in the above quotation is the wonderful absence of the critical faculty evinced in every line of it. To begin with, what is the meaning of cutting out the text from its living connection, and placing it on the dissecting table? That is not Biblical criticism; it is stultification. We must look at the entire circumstances; the situation of the speaker, the peculiarity and disposition of the hearers, the *motif* of the address. The bare examination of the language apart from these considerations is worse than futile. It is almost incredible that Mr. Maude should discuss these detached words of St. Paul as if they indicated to us his exact standpoint in reference to the Christian doctrine of the resurrection, and that we must conclude his "hope" was precisely identical with that of the ignorant and prejudiced opposers who confronted him.

The reader, remembering the circumstances under which the language in question was uttered, will see at once that, with the exquisite tact which served the apostle in so many conjunctures, St. Paul was here simply advancing what, in his own and his countrymen's belief, was common to both, without attempting either to formulate his own creed, or distinguish differences in theirs. It is monstrous to assume that wherever, by act or word, we find the apostle expressing his ability to agree with his countrymen, we have a confession of his "Christian faith; that when he purified himself in the temple, or shouted out, "Brethren, I am a Pharisee, a son of a Pharisee; touching the hope and resurrection of the dead I am called in question;" or, as in the passage before us, he alludes to the fact that one hope was common to both of them, *he was defining Christian doctrine*. Doubtless the words, "resurrection both of the just and the unjust," are Christian doctrine; but equally doubtless the "hope" of the apostle was vastly wider, grander, truer, than that of the Jews, and his linking them together was no definition of his own grand Christian faith, but simply an expedient reference to a point of agreement between them.

I must apologise for having dwelt at such length upon a point so obvious. My remarks upon the third proof-text must be brief. Mr. Maude is *more suo* again in great perplexity as to the use of language. Textual critics generally are. He finds in Rev. xx. 12, 13, that no less

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than four times the persons standing before the White Throne to receive judgment, are spoken of as *dead;* how then can they be the tenants of living bodies? "It follows," says Mr. Maude, "that they must be disembodied souls. Of course those who deny the possible existence of the human soul, apart from the body, must find another explanation of the language used; what that explanation may be, I have got to learn." We will try and help Mr. Maude. I can imagine myself reading in an historian the following words, referring to a popular revolution and a gaol delivery—

"The citizens received the *prisoners* with acclamations, and conducted them to a festive banquet."

I am perfectly clear as to the meaning and the fact, but I seem to see two figures painfully agitated; the one is that of a lucid, Biblical, or rather, textual critic, and the other is that of a stupid mathematician. They run to embrace one another, exclaiming, "Oh! the unfortunate British public; let us make haste to make clear to it that, from the use of the word *prisoners*, the banquet must have been in the gaol, and the persons fêted partook of it in chains!"

Again I can imagine myself reading in a newspaper—

"The schooner *Jane* landed the *crew of the Scotia* (*s*) upon Dover pier."

And I am not at all befogged as to what is so properly expressed; but here again I perceive my friends, the lucid textual critic and the stupid mathematician, painfully agitated, and the smoke of their torment ascending. They rush to assure me that myself and the readers of the "largest circulation" are involved in error; that from the use of the word "*crew*," I must no longer believe that the *Scotia* (*s*) lies at the bottom of the sea, but that (*how* it is, it is not for them to say) she must have been lifted on to the deck of the *Jane*, with her crew on board, and so landed on Dover pier!

It is, of course, unnecessary to point out that the word "dead," in the passage before us, is, with equal propriety and convenience, used to denote persons who are *just taken out from that category.*

Of Mr. Maude's conclusions I have not space to speak. The doctrine of the resurrection of the dead being vitally and organically related to that of the final judgment of mankind, we are furnished with an instance of the value of textual, as distinguished from Biblical criticism, by being conducted to the conclusion, that the persons most deserving of judgment are *not* to experience their deserts; for I don't suppose that Mr. Maude would hold that disembodied souls can receive the due reward of deeds done in the body.

With the Editor's permission, I will attempt upon another occasion an examination of what *is* taught in the Scriptures respecting the resurrection of the unsaved; what is also intuitive to reason and conscience. I have felt the less difficulty in dealing freely with Mr. Maude's criticism; because, as already hinted, I believe it to be scarcely serious.

Bristol. HENRY DEACON.

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DEATH OF MR. WILLIAM MAUDE.

IT *is* with a feeling of personal loss that we announce the death of our valued friend and fellow-labourer, Mr. Maude, whose name and writings are so well known to our readers, who will with us feel deep sympathy with his bereaved widow. We wish for her those consolations which the widow's God alone can give. Mr. Maude died on the 13th of February. Thus another link has been broken in the chain of modern witnesses to old and precious truths; but blessed be God, those truths are deathless! Long, long, have they been hidden under piles of mediæval error, but they are now shining with growing brightness in many places, and are destined to grow brighter unto the perfect day. But the falling asleep of a witness-bearer is a call for others to come forward in the holy cause—to come to the front boldly, as the true and brave servants of the Lord OUR LIFE.—EDITOR.

WHERE WAS EDEN?

THE following are intended to be allusive notes, suggested by Mr. Strang's paper, "Where was Paradise?" in January number of the RAINBOW. They may perhaps lead to riper considerations regarding the land, of which Jehovah has said, "The land is Mine;" and whether it may not be identified with the "garden" that God "planted eastward."

I. Our first consideration is directed to the extent of the promised inheritance of Israel. This is clearly indicated both by the names of places, and features of the country. The north border is formed by a line drawn from the Mediterranean, through the open plains that lie between the northern slopes of the Lebanon range, and the Ansaries mountains, called, "the border, or entrance of Hamath," terminating eastward at the river Euphrates.

The southern border appears to be a line drawn from "the river of Egypt," eastward, towards Kadesh-Barnea, and Mount Hor, extending likewise to the river Euphrates.

The west boundary is "The Great Sea," the Mediterranean.

The extent of the eastern limit is obtained by a reference to three Scriptures. (1.) The original promise to Abraham, "from the river of Egypt to the great river, the river Euphrates," east and west. (2.) "Solomon reigned over *all kingdoms* from the river (Euphrates) unto the land of the Philistines, and unto the border of Egypt." (3.) The remarkable statement by the prophet Ezekiel, "The east side ye shall measure, *from* Hauran, and *from* Damascus, and *from* Gilead, and *from* the land of Israel by Jordan *unto the East Sea*" (Gen. xv. 18; 1 Kings iv. 21; Ezek. xlvii. 18; also Psa. lxxii. 8). Again in Deut.

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xxxiv. 2-4, there is recorded the view that Moses was *permitted to take of Israel's inheritance from* Pisgah's summit; the mountain being situated *eastward* of Canaan, he must have beheld a west tract of country towards the Euphrates, across the Arabian desert, even to "*the utmost sea*;" identical, I suppose, with "*the east sea*," or Persian Gulf, where the Euphrates falls into it.

II. Do not events, Divinely arranged, having typical significance of far mightier ones at "the restitution of all things," constantly meet us in Scripture? Is there not, therefore, a possibility, that the spot where it was originally said to the first Adam, "have dominion," may be, or be included within that area, of which it is predicated of the last Adam, that "he shall have dominion *from sea to sea*, and *from the river* (Euphrates) to the end of the earth?" (land) (Psa. lxxii. 8; Isa. ix. 10). This, of course, merely refers to Messiah's territories as King of Israel, the central point of the government of the last Adam and Eve over all the earth.

III. Consider the following references, which seem to have an authority that identifies the inheritance of Israel with Eden. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere . . . . *even as the garden of the Lord*" (Gen. xiii. 10). "For the Lord shall comfort Zion, He will make her wilderness *like Eden*, and her desert like *the garden of the Lord*" (Isa. li. 3). "The land is as *the Garden of Eden* before them, and behind them a desolate wilderness" (Joel ii. 3).

When the presence of the Lord, the Creator, is manifested, may not Eden, "the Garden of the Lord," reappear within the boundaries of the Land of Promise, "a land flowing with milk and honey," unsurpassed in floral beauty, or pastoral profuseness; whose "wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly . . . . the parched ground shall become a pool, and the thirsty land springs of water" (Isa. xxxv. 2, 7). "A land of wheat, barley, and vines, of fig-trees and pomegranates, a land of oil-olive and honey" . . . . "A land which the Lord thy God careth for" (Deut. viii. 8; xi. 12). A land "eastward."

IV. Consider again—Ezek. xxviii. 12-15. Of Tyre, which we know was in Canaan, it is said, "*Thou hast been in Eden the garden of God.*" . . . "Thou wast perfect in all thy ways from the day *thou wast created*, till iniquity was found in thee." I do not doubt that, historically, Tyre itself is referred to, but I think in these verses the spirit of truth goes much farther, disclosing to view the ways of Satan from the beginning, and how through the fall of Adam he became god and prince of this world. This narrative leads us to observe that lust and pride, now so very dominant in the world, the very spirit of Tyre, had the germ of its existence in Eden. Its occupant, called "an anointed cherub," having dominion therein,* had been adorned with all the variety of beauty and virtue in which the light of God is reflected when

* "Cherub"—Symbol of Divine Government of Creation (Rev. iv. 6, 7), where the "living creatures" may be identified with the cherubim of Ezek. i. 10 and x. 1. Hence the applicability to Adam, delegated to dominion ovor creation.

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manifested through the creature of His hand. May we not apply this to the first Adam, who *originally* was more exalted in position and character than we are apt to consider him before his fall? He, like all creation, was "very good" in *Divine* estimation, and clothed with that excellence which qualified him for the dominion of creation. Alas! how terribly subtle and powerful must that poison of the serpent, lust and pride, have been, that beclouded the character of the Munificent Being, who in love and wisdom had created a paradise for the man! From what a height he fell, what an inlcalculable loss sustained!

With the thoughts suggested by the above, we must further consider, that the first Adam was "made in the Image of God," i.e., the fore-appointed *human* image about to be assumed by the last Adam in due time, as it is written, the first Adam was "a figure of Him that was to come" (Rom. v. 14; see also Heb. x. 5). Will not the last Adam be manifested in the land of Immanuel, the place of His dominion, in the absolute perfection of the *moral* Image of God, as well as in the exceeding excellence and beauty of all that can adorn His Person as a man, God manifest in humanity? Does it not, moreover, seem consistent with the ways of God, that the place where Satan triumphed over the first Adam in bringing sin into the world, should be rendered memorable as the place of his discomfiture by the victorious exaltation of the last, who has already, as the Anointed One of God, hallowed that spot in the priceless sacrifice that shall *abolish* both sin and death from the new creation?

V. With regard to the "four heads" of streams that parted from the one river that "went out" of Eden, I conceive that it is now impossible for any man to advance a geographical opinion. The names of two we know, the Tigris and Euphrates; but who knows whether they run in the same channels now, that they did 5,000 years ago? I know of the Ganges and other rivers in India that, without the action of extraordinary phenomena, have by corrosion, and the impetus of violent floods, changed their beds, altered the face of the country, and are now running many miles in a diverging direction from that in which they formerly flowed. But who can tell what changes took place when at the flood "the fountains of the great deep were broken up," how the surface of the earth must have been affected, or how the sources and courses of rivers were altered? Where is there any record of results that occurred at the death and resurrection of the Lord, when by reason of the earthquakes "the channels of water were seen, and the foundations of the world were discovered?"

These are but a few of the mighty agencies by which the features of the earth have been distorted; whilst its present jagged and serrated outline compels to the conviction that the arm of the Creator has been stretched out in wrath, and that SIN has transformed the appearance of that which once was pronounced "very good!"

Reading. H. GOODWYN.

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DEATH THE WAGES OF SIN.

DEATH is the sinner's doom,
So saith the Word of God.
But who believes the record true?
Man mortal? that's absurd!
We've all immortal life,
Say preachers very bold,
Though not one written word is given
This teaching to uphold.
And so they dare provide
For sinful man's estate,
A burning hell, wherein they say
'Gainst sin God shows His hate.
But "God is *Love*," they tell,
And ask me to believe.
This last so contradicts the first,
I think my ears deceive.
So to the Book I'll turn
And learn *there*, if I can,
If God reveals and maketh plain
About His creature man.
In Genesis I find
Man of the dust is formed,
In Eden placed; God placed him there
To rule and to command.
For every "living thing"
Into his hand was given;
An helpmeet, too, so fair and good,
God's last best gift from heaven.
But, oh! how sad to find
They disobedient proved:
Both saw, both ate, what God forbade,
Then shamed and guilty stood.
And now, what will befal
This helpless creature man?
"The day thou eatest thou shalt die;"
This was the Lord's dread ban.
But *ere* He drove them forth
From Eden where they stood,
The promise reads, "The woman's seed"
A victory should afford.
A ransom must be found,
One who the debt will pay;

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A voice is heard, " Lo ! here I come
To do Thy will alway.
And for God's creature man,
Whom Satan hath deceived,
Then stoop to death,
I'll burst the tomb,
That he, through Me may live."
O blessed " Lamb of God,"
O wondrous " Truth " and " Light,"
To bring man life ! through thine own death
Thou art the " Light of Life."
This then is God's blest plan,
That, fallen though we be,
Through faith in Christ, the Son of God,
We've Immortality !

M. A. SCHWARTZ.

EASTER CANTICLE.

Song of Sol. ii. 11, 12.

" THE winter is over and gone : "
O, sweet is the message to me !
No more in death-shadows I mourn,
My spirit is joyous and free.

" The flowers appear on the earth "—
Creation has found a fresh spring—
Fair emblems of gracious new birth,
The life hid in Jesus, my King.

" The time of the singing of birds
Is come "—like a stream from above—
The turtledove's voice bringeth words
Of One who " will rest in His love."

My heart ! is *thy* deadness all o'er ?
O, what of thy buds, and thy bloom ?
Is thine the new song, evermore,
Arisen with Christ from the tomb ?

MRS. JOSEPH FEARN,
Author of " Plain Rhymes on the Pentateuch," &c.

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THE MAN OF SIN.

No. IV.

2 Thess. ii. 1-8.

THE question partially answered in last article is, "Do facts bear out the idea that the Bishop of Rome has opposed and exalted himself against all civil or ecclesiastical rulers, or both?" We quoted Hallam, affirming that, "The noon-day of papal dominion extends from the pontificate of Innocent III. (1198) inclusively, to that of Boniface VIII.; or, in other words, through the 13th century." A century earlier the way had been prepared by Gregory VII., whose usurpations we traced to 1080, in his attempt on William the Conqueror, and that monarch's spirited refusal to be dictated to.

I propose to add a few more facts by way of tracing the various agencies by which the highest point of papal supremacy over the civil power was reached.

Hallam lays great stress on "those innovations upon the ordinary course of justice which fall under the head of ecclesiastical jurisdiction and immunity." He adds, that "rights of territorial justice possessed by ecclesiastics in virtue of their fiefs, are by no means included in this description." Those "rights of territorial justice" must also, however, have been considerable. But for certain drawbacks, "the clergy must have almost acquired the exclusive property of the soil. They did enjoy, according to some authorities, nearly one-half of England, and I believe a greater proportion in some countries of Europe."

The "ecclesiastical jurisdiction" referred to was originally a reference of disputes between professing Christians to their own assemblies rather than to worldly tribunals. The bishops, or elders, would naturally come to be referees in such disputes, and "this arbitrative jurisdiction was powerfully supported by a law of Constantine, which directed the civil magistrate to enforce the execution of episcopal awards. In the case of the clergy being parties to a civil suit, the Church ordained the penalty of deposition for any bishop or priest who should bring any suit, civil, or even criminal, before a secular magistrate; and Justinian ordered civil suits against ecclesiastics to be carried only before the bishops, with appeal to the magistrate and to the emperor. Under the Merovingian kings the bishops' jurisdiction was exclusive.

Other means of acquiring political power are also mentioned. "Under the Roman emperors the hierarchy had found their way into palaces; were sometimes ministers of state, more often secret counsellors." They were, moreover, entitled, in the free governments of the new kingdoms of the West, to the privilege of assisting in the deliberative assemblies of the nation. By their intellectual superiority, they alone were qualified for political correspondence and framing of laws; and upon them devolved the education of royal families. The Church was nevertheless decidedly subject to the supremacy of the crown. The emperors and kings convoked, regulated, and dissolved universal and national councils. This was gradually, but certainly, undermined by the encroachments of the Church.

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This supremacy of the Church over the civil power "derived material support," says Hallam, "from the promulgation of the canon law." This consisted of "decrees of councils and decretal epistles of popes, especially the later popes, Alexander III., Innocent III, Honorius III., and Gregory IX. himself, who authorised their publication" (1234). "The superiority of ecclesiastical to temporal power, or, at least, the absolute independence of the former, is the key-note which regulates every passage in the canon law. It is expressly declared that "subjects owe no allegiance to an excommunicated lord, if, after admonition, he is not reconciled to the Church." Bryce, in his "Holy Roman Empire," formerly quoted, says: "The canon law was intended by its authors to reproduce and rival the imperial jurisprudence . . . . and Gregory IX. sought the fame and received the title of the Justinian of the Church." This was carrying out the principle introduced by Constantine, of constituting the Church on the model of the empire.

Next in importance to the canon law was, according to Hallam, the establishment of the mendicant orders; principally those of St. Dominic and St. Francis. Their vows of poverty, and their independence of the regular clergy, obtained for them great popularity; as the public mind had become scandalised by the immense riches of the ancient monastic orders. "They were permitted," says Hallam, "to preach, or hear confessions, without leave of the ordinary (the bishop), to accept of legacies, and to inter in their churches." The bishops remonstrated, the University of Paris maintained a strenuous opposition. He compares them to our English Methodists; they professed to teach the faith of the Church in greater purity, and to observe her ordinances with greater regularity. "They drew around their sermons a multitude of such listeners as, in all ages, are attracted by similar means. They practised all the stratagems of itinerancy, preaching in public streets, and administering the communion on a portable altar. Thirty years after their institution, an historian complains that the parish churches were deserted, that none confessed except to these friars." Hallam naturally connects these privileges with the fact that "both Dominicans and Franciscans vied with each other in magnifying the papal supremacy."

The dispensing with ecclesiastical laws, especially in regard to marriage and oaths, was another source of the supremacy of the church in civil affairs. Marriage was at one time prohibited between persons "as far as the seventh degree of collateral consanguinity computed from a common ancestor." "In 1215 the fourth Lateran Council permitted marriages beyond the fourth degree, or what were called third cousins." This rendered it necessary for the princes of Europe, who seldom could marry into one another's houses without transgressing the canonical limits, to keep on good terms with the court of Rome. The same prerogative was exercised in regard to the legitimation of children. In regard to oaths, two principles are laid down in the decretals: That an oath disadvantageous to the Church is not binding, and that one extorted by force was of slight obligation, and might be annulled by ecclesiastical authority. He gives an instance in which "Edward I. (of England), the strenuous supporter of his temporal rights, and one of the first to oppose a barrier to the encroachments of the clergy, sought

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at the hands of (pope) Clement V. a dispensation from his oath to observe the great statute against arbitrary taxation."

The authority of Rome was also strengthened by the encroachments of the popes on the freedom of elections and the rights of patronage. "Thus," says Hallam, "Archbishop Langton (Canterbury), if not absolutely nominated, was, at least, chosen in an invalid and compulsory manner by the order of Pope Innocent III." And so of several succeeding archbishops of Canterbury. Besides several instances in Germany, this "became the constant practice in Naples." Recommendations to bishops to confer the next vacant benefice on a particular individual, gradually grew into a law. "No country," Hallam declares, "was so intolerably treated . . . as England throughout the ignominious reign of Henry III. Her Church seemed to have been so richly endowed, only as the free pastures of Italian priests who were placed by the mandatory letters of Gregory IX. and Innocent IV. in all the best benefices," drawing a "sum far exceeding the royal revenue." Besides, "canons against pluralities and non-residence were dispensed with; so that individuals were said to have accumulated fifty or sixty preferments."

The taxation of the clergy by the popes was another source of papal supremacy, because imposed in countries where the pope had no secular authority. The Church of England was taxed by the authority of Gregory IX. to carry on a crusade against the Emperor Frederic. After some opposition the bishops submitted, and papal exactions had no bounds. "The usurers of Cahors and Lombardy residing in London," say Hallam, "took up the trade of agency for the pope; and in a few years, he is said, partly by levies of money, partly by the revenues of benefices, to have plundered the kingdom of 950,000 marks, a sum equivalent perhaps to not less than fifteen millions sterling at present." He mentions that a nobler example was set by the kingdom of Scotland: Clement IV. having in 1267 granted the titles of its ecclesiastical revenues for one of his mock crusades, King Alexander III., with the concurrence of the Church, stood up against this encroachment, and refused the legate (the pope's ambassador) to enter his dominions.

Citations of bishops to Rome to receive the commands of their spiritual monarch, are said by Hallam to be "a provision of vast importance, through which, perhaps, more than any other means, Rome has sustained, and still sustains, her temporal influence, as well as her ecclesiastical supremacy." This practice was resisted in England by William the Conqueror, William Rufus, and Henry I.

The celibacy of the priests is maintained to be a great means of consolidating the power of the Church over the civil power. It was Gregory VII. who renewed, with greater stringency than before, the law of celibacy, in a council held at Rome (1074). The priests were enjoined to quit their wives, or renounce their sacerdotal order. Koch, formerly quoted, adds to the above, that Gregory "wished to make the clergy entirely subservient to his own elevation, and even to employ them as an instrument to humble and subdue the power of the princes." Hallam declares that the Church "by cutting off her members from the charities of domestic life, secures their entire affection to her cause, and renders them like veteran soldiers, independent of every feeling but

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that of fidelity to their commander and regard to the interests of their body."

A great European movement at this period greatly increased the power of the Papacy, though it became indirectly the means of ultimately undermining it. I refer to the crusades. These were wars undertaken to deliver Jerusalem from the Turks. In his "Civilization in Europe," already quoted, Guizot says, "All Europe together took part in them. . . . Previous to the crusades . . . there was in fact no Europe. The crusades unfolded a Christian Europe. . . . They began at the end of the eleventh and filled the twelfth and thirteenth centuries. . . . Bands of populace who departed under the banner of Peter the Hermit, without preparation and without guides or chiefs, followed rather than led by some obscure knights," he describes as the first crusaders. Koch says, "The opinion which then prevailed, that the end of the world was at hand, induced vast numbers of Christians to sell their possessions in Europe in order that they might set out for the Holy Land, there to await the coming of the Lord." "The superior class," according to Guizot—the feudal nobility—was, in its turn, eager for the crusade. . . . The sovereigns who had remained aloof from the first crusade were finally drawn into the movement like the people. The great crusades of the twelfth century were commanded by kings." The first regular crusade under Godfrey, Duke of Lorraine, said to have numbered 600,000, captured and made Jerusalem the capital of a new kingdom, which lasted for 88 years, when it was retaken by Saladin. Six other crusades followed at considerable intervals, the last in 1248, under Louis IX. of France, "all of which were either fruitless or at least without any important or desirable success."

"Gregory VII." was, says Koch, "the projector of this grand scheme." But "more pressing interests obliged him to defer it." Pope Urban II. repaired in person to France, where he convoked the Council of Clermont (A.D. 1095), and pronounced, in full assembly, a pathetic harangue, at the close of which they unanimously resolved on the holy war. "It was decreed that all who should enrol their names in this sacred militia should wear a red cross on their right shoulder, that they should enjoy plenary indulgence, and obtain remission of all their sins."

Among other consequences of the crusades, Koch especially mentions "the aggrandisement of the Roman Pontiffs" and the degradation of "the authority of the secular princes." The former "during the whole period played the part of supreme chiefs and masters of Christendom;" and "it was during this period that the power of the emperors, both in Germany and Italy, was sapped to the very foundation."

The authority of the Papacy began to wane after the 13th century, but it is interesting to note the presumption of that power as late as the 15th. In the year after the first discovery of Columbus, says Koch, Ferdinand the Catholic (King of Spain) obtained a bull from Pope Alexander VI. by which that pontiff made him a gift of all the countries discovered, or to be discovered, towards the west and the south, drawing an imaginary line from one Pole to the other, at the distance of a hundred leagues westward of Cape Verd and the Azores. This decision having given offence to the King of Portugal, who deemed it prejudicial to his discoveries in the East, an accommodation was contrived between

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the two courts, in virtue of which the same pope, by another bull, removed the line in question farther west, to the distance of 470 leagues; so that all the countries lying to the westward of this line should belong to the King of Spain, while those which might be discovered to the eastward should fall to the possession of the King of Portugal. It was on this pretended title that the Spaniards founded their right to demand the submission of the American nations to the Spanish crown.

I have thus endeavoured to answer the question at the beginning of this article. I have for the most part adduced facts in the words of the historians quoted, because this is a simple question of evidence, and the reader will judge of their validity.

The point in the question more especially referring to the statement "he as God sitteth in the temple of God," must be dealt with on some future occasion. J. CAMERON.

CORRESPONDENCE.

THE RAINBOW AND THE TALMUD, AND THE TALMUD *VERSUS* THE BIBLE.

SIR,—This day, for the first time, I have set mine eyes on your excellent magazine, the RAINBOW, and pardon the use of a *jeu d'esprit* when I say in the words of Jonathan: "See, I pray you, how mine eyes have been enlightened, because I have tasted a little of this honey"—the editorial article on the "*Structure of the Bible.*"

In my "*Pentateuch according to the Talmud*—GENESIS," p. 188, is to be found the following passage bearing on the first part of the above heading:—

"There are three at which, if a man gaze, his eyes become dim, viz.: the RAINBOW, the Prince, and the Priests, when in the act of blessing the people in the Temple, and using the *express* Name of God." *Chaguigah*, fol. 16, col. 1.

To save your valuable space I will make no comment on the above Talmudic dictum, but I would earnestly request you kindly to reprint, as a supplement to it, the accompanying enclosure which appeared in the *Jewish Herald*, July, 1881, and which is bearing on the second part of the heading.

P. I. HERSHON.

Wood Green, N.

THE TALMUD *versus* THE BIBLE.

THERE are two laws which claim authority over the Jewish conscience; one is the oral law, called so as being handed down by word of mouth, and known as "The Talmud;" the other is the written law, as being written down by the pen of inspired men, and which is known as "The Bible." These two are seriously antagonistic. The Talmud claims to be superior to the Bible, and affirms that its authors are better than the prophets who wrote the Bible, and wiser than God Himself, the author of the Bible. (See "Babylonian Talmud," Eruvin, fol. 21 b. Bava Bathra, fol. 12 a. Bava Metzia, fol. 33 a. and fol.

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59 b.) The Bible, on the other hand, asserts that "the law of the Lord is perfect;" "the false pen of the scribes worketh for falsehood," and "maketh the Word of God of none effect" (See Psa. xix. 7; Jer. viii. 8; Mark vii. 13). This, then, is the case of "The Talmud *versus* the Bible." No doubt for some wise purpose, which we cannot consider now, the Talmud has been permitted to remain in opposition to the Bible for at least more than 2,000 years. But nevertheless we rejoice in believing that "the Word of our God shall stand for ever," and the wisdom of the Rabbis shall perish; yea, the day seems to draw nigh when "the deaf shall hear the words of the Book," and when He "who knoweth the thoughts of the wise that they are vain, and taketh the wise in their own craftiness," will "magnify the law, and make it honourable" (See Isa. xl. 8; xxix. 14, 18; 1 Cor. iii. 19, 20; and Isa. xlii. 21).

The great mischief done by the notorious Essay on the Talmud, which appeared in the *Quarterly Review* about twelve years ago, is, perhaps, greater than we are aware. Men are clutching eagerly at the least pretext for detracting from the dignity of Christianity, and hence the occasion is taken, now and then, to assert that the New Testament owes many of its sublime teachings to the Talmud; whereas the fact is that Christ Himself, as also His prophets before and His apostles after Him, held up the Talmud as the bane of Scripture truth. (See Isa. ix. 15, 16; Matt. xv. 9; Col. ii. 21, 22; Tit. i. 14.) To counteract that Essay on the Talmud and the baneful influence of the Talmud, it pleased God to put it into my mind to produce two works entitled respectively, "The Pentateuch according to the Talmud," in Hebrew, and "A Talmudic Miscellany," in English,* which, under God's blessing, are calculated to be more effectual for that purpose than any other works written with the same view and object; for all other works are fighting against the Talmud, but these two make the Talmud to fight against itself; and "every kingdom divided against itself is brought to desolation" (Matt. xii. 25). Weak and humble instruments as these two books on the Talmud may appear in the eyes of the wise and the learned, God is able by their means to bring about the greatest religious event in the history of the Jews—their national conversion, which, as St. Paul tells us (Rom. xi. 12-15), will be the prelude to still greater events relating to the Church and to the world. Let it then be remembered that two things must precede the conversion of the Jewish nation, as a nation, and these are, as the Rev. F. G. Blomfield once remarked in a letter to the *Guardian* newspaper, first, "the weaning of the Jews from their vain traditions; and, secondly, the bringing them back to the oracles of God in the Old Testament Scriptures, which testify of Christ." The second depends on the first. To win the Jew we must first wean him.

P. I. HERSHON.

WHERE WAS PARADISE?

DEAR SIR,—I beg to offer a few remarks upon the article bearing the above title.

I read, "The fact that such an ancient geographical description of the Garden can be made, even at this late date, to tally with the

* Also, "Treasures of the Talmud," published since.

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peculiarities of one of the most fertile and well-watered districts of the acknowledged 'cradle of the human race,' goes far to show that there is nothing mythical or innately improbable in that description."

It would have been strange if the mind of man had not often tried to fix the site of Paradise. The attempt has been made again and again; but the contradictions of ancient authors, and their visionary ideas, have prevented anything more definite than conjecture.

It is now thought, with some fair show of reason, that the site of Paradise has been determined; and determined, as far as I can judge from the article, where it was marked by a great Englishman over two hundred years ago. So true is it that "there is nothing new under the sun."

He, too, based his theory upon the authority of the ancients, and made it accord with the sense of Scripture. This Englishman was Sir Walter Raleigh. He brought to his task independence of mind, and weighed with nice discrimination the statements of the classical writers, eventually fixing the site of Paradise with a goodly array of arguments and facts. My attention was taken with his investigations long since, and having then paid some heed to his delineation of the site, I cannot do less than bring his name and work before the notice of those interested in the subject.

Without presuming to throw any doubt upon the correctness of the German professor's general conclusions, I think it advisable to test modern research by ancient authority in all cases where such ancient authority is available. At any rate, the opinions of 1614 seem worthy of comparison with those of 1883.

I note by a cursory glance that Sir Walter makes the Tigris discharge into the Persian Sea, while he also shows, in his outline of the same sea, "the auntient outlet of Geon now desolude into the lakes of Chaldea."

There are, doubtless, many important points of difference between these theories; and it is to the interest of truth that these differences should be examined, since no one age is wholly in possession of the truth.

I have not at present the time—even if I had the ability—to go thoroughly into the subject, and view critically how far the professor differs from the historian in detail; but their substantial argument as to the site of Paradise will, I think, be evident from the enclosed rough tracing of a portion of the latter's "Chorographical description of this terrestrial Paradise." In order, however, that others with leisure may be enabled to investigate the subject, I would state that the first book of the first part of the "History of the World" deals with it very exhaustively. Chapter III. treats of it thus:—

Section 1. Of the place of Paradise.

2. A recitall of strange opinions touching Paradise.

3. That there was a true locall Paradise eastward of the countrey of Eden.

4. Why it should be needful to intreat diligently of the place of Paradise.

5. That the floud hath not utterly defaced the markes of Paradise; nor caused hils in the earth.

6. That Paradise was not the whole earth, as some have thought: making the ocean to be the fountaine of those foure rivers.

7. Of their opinion, which make Paradise as high as the moone:

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and of others, which make it higher than the middle region of the ayre.

8. Of their opinion that seate Paradise under the æquinoctiall: and of the pleasant habitation under those climats.

9. Of the change of the name of places: and that besides that Eden in Cœlosyria there is a country of Babylon, once of this name, as is proved out of Esa. iii., and Ezek. ii.

10. Of divers other testimonies of the land of Eden, and that this is the Eden of Paradise.

11. Of the difficultie in the texte, which seemeth to make the foure rivers rise from one streame.

12. Of the strange fertilitie and happinesse of the Babylonian soil, as it is certaine that Eden was such.

13. Of the river Pison, and the land of Havilah.

14. Of the river Gehon, and the land of Cush, and of the ill-translating of Æthiopia for Cush. 2 Chron. xxi. 16.

15. A conclusion by way of repetition of something spoken of before.

In the last Sir Walter wrote thus:—"The summe of all this is, that whereas the eyes of men have been dimme-sighted (some of them finding Paradise beyond our knowne world: some, above the middle region of the ayre: some, elevated neere the moone: others, as farre south as the Line, or as farre north as the Pole, &c.), I hope that the reader will be sufficiently satisfied, that these were but like castles in the aire, and in men's fancies, vainely imagined. For it was eastward in Eden (saith *Moses*), eastward in respect of Judæa, that God planted this garden; which Eden we find in the Prophets where it was, and whereof the name (in some part) remaineth to this day. A river went out of Eden to water this Garden, and from thence divided itself into foure branches; and we find that both *Tigris* and *Euphrates* swimming through Eden, doe joyn in one, and afterward taking wayes apart, doe water *Chus* and *Havilah*, according to *Moses*, the true seats of *Chus* and his sonnes then being in the valley of Shinar, in which *Nimrod* built Babel."

The careful perusal of this chapter cannot fail to interest Scriptural students. Everything that tends to confirm the Scriptures demands the respectful attention of every disciple of Christ. It is true the sight of Paradise is more important to us than the site; but, living in the truth, we cannot be indifferent to the triumph of truth.

Yours, in the hope of Israel,

THOMAS BALES.

Littleover, by Derby.

LITERATURE.

Election Address and Speeches of Samuel Smith, M.P. Liverpool: Woollard & Co.

PARTY politics are entirely out of our way, but Christian patriotism is not; hence we have read this admirable pamphlet with uncommon pleasure. Mr. Smith will be faithful to any political leader that deserves fidelity, reserving to himself the right of judging; but party tactics and party recriminations are far below the noble standard of political morality which he

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approves. Justice, righteousness, truth, are the dominant ideas in the mind of the new member for Liverpool. We congratulate that great city on its choice. We care not on which side of our House of Commons a man of this noble character sits. We want more men of this grand type — Christian patriots, loyal to God and lovers of their country. We wish Mr. Smith health and blessing. Such a man helps to redeem politics from its contemptible partisanship.

The Future of the Church and the World. A Dialogue, written by the Rev. T. Vasey, Bacup.

Our Eternal Home. An original Dialogue for eight persons. By the Rev. T. Vasey. Bacup: Frank Andrews, Forest Street.

An excellent thought, successfully realised. To get his young people heartily interested, or rather because they are interested in the great truths of which he is an intelligent and earnest advocate, Mr. Vasey wrote these dialogues. The first-named was efficiently given by eight young men, and the second by eight young ladies. We need not say that the teaching of the pamphlets is in perfect harmony with our own; and we wish our brother large success in bearing testimony to the glorious old truths of the Bible. He will not grow rich, in the world's sense, in this field of labour, but the Master will remember him when the day of settlement comes.

World-Life; or, the future Existence and Development of the Aggregate Human Mind, in the light of Modern Science. By Henry Wentworth Monk. London: Catty & Dobson, Pilgrim Street, E.C.

Possibly this small pamphlet has a meaning, but we are not able to discover it. That "the human mind accompanies the human body wherever it goes" seems plain enough; but what is meant by "the aggregate human mind individualized and localized by the earth itself," is quite beyond our grasp. And the statement that "the earth is travelling round the sun at the rate of more than a million miles a day," is easily made, but it seems to us a little too fast. The Scripture idea that it is on firm foundations not to be moved, gives a more comfortable thought, especially to people who appreciate rest.

THE CABINET.

"T. E. B."—The Scripture statements, Psa. xvi. 10, and Acts ii. 27, mean nothing more than Christ's burial. The clause in the so-called Apostles' Creed, "He descended into hell," was added to it about A.D. 600. It and some other clauses of this document were not included in the *ancient* creeds either Roman or Eastern; and of course none of them go back to the days of the apostles. Sheol and Hades we regard not so much the "state" of death as the *place*. Its "gates" are mentioned in Job xxxviii. 17; Psa. ix 13; Isa. xxxviii. 10; and Matt. xvi. 18. It is thus distinguished from "death." Death comes, and its victims go either into the "sea"—watery gravedom, or into Hades, the earthly gravedom. Rev. xx. 13, 14 are only two out of several passages which

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allude to the *personification* of death and Hades. Attention to this fact will remove the difficulty about "casting death and Hades into the lake of fire." For examples of this personification, see 1 Cor. xv. 55, "O Death, where is thy sting? O Hades, where is thy victory?" And Rev. vi. 8, "His name was Death, and Hades followed with *him*, and power was given unto *them*." Thus John saw death and Hades personified in order to teach us that just as those persons were cast into the lake of fire, so should that which they represented be as effectually and finally destroyed. And as we all know the nature of fire, this assures us of the rapid and utter destruction of whatever is plunged into it. "A state or condition" could no more be cast into the lake of fire than the "place" could, whether watery or earthly Hades, and hence Hades is represented here as a person, as it is *addressed* as a person in 1 Cor. xv. 55; and *acts* as a person in Rev. vi. 8.

"E. P. R."—No, the phrase "Apples of Sodom and grapes of Gomorrah" is not in the Bible; but in Deut. xxxii. 32, you will find this:—

> "For their vine is of the vine of Sodom,
> And of the fields of Gomorrah;
> Their grapes are grapes of gall,
> Their clusters are bitter."

This strong poetical description of the sins of the people goes far to justify the traditions respecting the apple of Sodom, beautiful and tempting to the eye of the thirsty traveller, but, to his disappointment and disgust, nauseous to the taste. This famous apple of the Dead Sea, the existence of which has been doubted and canvassed since the days of Strabo and Pliny, is mentioned by Josephus (*Wars*, B. i. ch. 8, 4), Curzon, Irby, and Mangles, and Professor Robinson found it and speaks of it. What a striking illustration it gives of the deceitfulness of sin! Full of promised pleasure, bitter as death afterwards.

"A. M." asks this question: "Is not the statement that Christ descended into the lower parts of the earth, a proof of something more than that He was laid in a tomb?" The words as they stand seem to suggest this, but the fundamental fact of redemption, namely, that Christ *died*, "poured out His soul unto death," forbids the conclusion. The absolute death of the Saviour is indispensable if sin is to be put away and the sinner saved. But He lay in the tomb, which was sealed and watched by soldiers, until the angel came to roll away the stone. There is a passage (Rom. x. 6, 7) "Say not in thine heart, Who shall ascend into heaven? that is to bring Christ down; or, Who shall descend into the deep? that is to bring Christ up from the dead." Here the dead and the deep clearly mean the same thing. But this is not all. The doctrine of the passage, that which the apostle wishes to enforce, is that the "word of faith" is nigh us, with us, and requires but to be accepted. In doing this, however, he refers to something which Moses had said. Here it is: "For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. It *is* not in heaven, that

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thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (Deut. xxx. 11-14). The expression "beyond the sea" and "over the sea" in Deuteronomy accounts for "the deep" in Romans. Some translators also prefer the deep to the lower parts of the earth in Ephesians. The real sense of the passage, which corresponds with the multitude of passages that speak of "heaven and earth," is given in Conybeare's translation, thus: "Now that word, He went up, what saith it, but that He first came down to the earth below." Be it noted, moreover, that the leading captive of evil powers is not said to be at His descent, but at His ascension. "In the verse before us," writes the learned Professor Eadie, in his *Commentary on the Ephesians*, "the words are a simple statement of facts in connection with an argument, which shows that Jesus must have come down to earth before it could be said of Him that He had gone up to heaven; so that we agree with the majority of expositors who understand the words as simply denoting the earth. When Our Lord speaks Himself of His descent and ascension, heaven and earth are uniformly the termini of comparison. Thus in John iii. 13, and no less than seven times in the sixth chapter of the same gospel."

"J. J. A."—Drop the word "heaven" from Heb. x. 34 as in early MSS., and read, "Knowing that you have of your own (or for yourselves, as your own) a better and an enduring substance." A fine contrast with the perishable "goods," of which their enemies spoiled them! You can't touch a believer's true wealth.

"A. L."—By comparing Ex. vii. 7 with 1 Kings vi. 1 you will find the very year of the birth of Moses. The first passage is: "And Moses was fourscore years old, and Aaron fourscore-and-three years old, when they spake unto Pharaoh." The second is: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." The building of the temple was begun 480 years after the exodus: and as Moses was 80 years of age when he appeared before Pharaoh, his birth took place in the year 1574, and the exodus in 1494 B.C.; for the foundation of the temple was laid 1014 B.C.

"JANE P."—The word "Selah," which occurs so often in the Book of Psalms, is a pause or musical note, at least that seems to be the general idea now. Delitzsch is a good authority, and he says it indicates a musical climax. But this is rather a matter of curiosity than of consequence.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

APRIL, 1883.

"THE PRIZE OF THE HIGH CALLING."

Phil. iii. 14.

THE word calling is one of frequent occurrence in connection with Christian life, privileges, and service; it indicates our indebtedness to Divine grace, not only for the provision made for us in Christ, but for any interest we have in that provision. We did not save ourselves, nor call ourselves to be partakers of this salvation. He "hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace." Every believer must say with St. Paul, "It pleased God, who called me by His grace."

This primary calling to salvation by Christ includes, or is followed, by a calling to many precious privileges, present and future, and to faithful service. It is used to bring under our notice some of the most important truths in Divine revelation; we do well, wherever it occurs, to look at the context that we may know the special truth it is intended to teach.

The primary reference in the passage before us is to the hope or great end of our calling, viz., our manifestation with Christ in His coming glory. Enoch said, "The Lord cometh with myriads of His saints." Zechariah, "The Lord my God shall come and all the saints with Him." St. John says, "When He shall appear we shall be like Him," and calls it "This hope." St. Paul calls it "The manifestation of the sons of God," and speaks of it as "That blessed hope;" concerning it he writes, "Ye are called in one hope of your calling," and, that we "may know what is the hope of His calling." The great hope of our calling is not simply salvation, but manifestation with Christ at His second coming, and joint possession with Him of "the inheritance incorruptible."

The apostle, in common with every believer, was the subject of this calling; but the hope, which is the burden of it, still lies in the future. "If we hope for that we see not, then do we with patience wait for it," and during these waiting days this hope is

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the brightest and most cheering object presented to the eye of faith. Let this fill the whole range of vision, then we shall enter fully into the meaning of those words of inspiration: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Faith's present trial will "be found unto praise, and honour, and glory at the appearing of Jesus Christ."

When the apostle says, "I press toward the mark," we are not to understand him as doubtful about his interest in this calling, or about his eternal salvation—his firm standing in Christ is recorded in the preceding part of the chapter; and in another place he states as an unquestionable truth, "Whom He called, them He also justified, and whom He justified, them He also glorified." No believer should suffer himself to doubt his high calling in Christ, and his interest in this blessed hope. Calling, justification, and glory, form a chain which Almighty power has forged, and which none can break.

But this "high calling of God" has its prize or prizes—hence the apostle says, "I press toward the mark," not to be saved, but to obtain this reward of Christian faithfulness. When "the Lord, the righteous Judge, shall, at His appearing, give to each servant as his work shall be; *i.e.*, rulership over many cities or few—a greater or less reward, or no reward at all—a crown more or less brilliant. "One star differeth from another star in glory," so also will it be on the distribution of these prizes to those who have part in the first resurrection from among the dead.

The calling and its hope, no believer can lose—the prize or prizes he may lose or gain. So anxious was the apostle to obtain the greatest prize that he says, "this one thing I do," I press forward as an athlete, bending all the energies of my Christian life and manhood to obtain it.

In 1 Cor. ix. 24 we are earnestly exhorted to the same diligence, and it is added, "So run, that ye may obtain." Obtain what? Salvation? Get to heaven? Certainly not. Salvation is not obtained by our running, but by faith in Christ. "By grace are ye saved through faith." When, after this exhortation to run the race, the apostle adds, "I therefore so run: I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway," he does not refer to the question of salvation. The Greek word "adokimos," which is here translated "a castaway," and in the revised version "rejected," means inability to stand the test, or to be unapproved as an aspirant for a crown; it does not throw any doubt upon his salvation. Only saved persons can run this race, and the prize will be to those who have run it well; it will crown the life that has been distinguished by faithfulness to the Lord's word, by an unwavering faith, a self-denying spirit, consecration to "the work

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of faith and labour of love," and by cheerful, loving, trustful submission to the Lord's will.

In the epistles to the seven Churches, in Rev. ii. and iii., we find the sevenfold form of evil by which, what in Our Lord's parables is called "the kingdom of heaven," now known as Christendom, would, during this dispensation, be corrupted and leavened. We find also in the same epistles the faith and love, and holy walk, in which the Lord delights, pointed out. And to the overcoming ones, i.e., those who have lived in holy separateness from these evils, and who in faith and walk have kept the word of His patience, the sevenfold blessing, or the prize or prizes, which are to reward Christian faithfulness, is assured, viz., "the tree of life," "the crown of life," "the hidden manna," "power over the nations," "the morning star," "the white raiment," a place of honour in the temple of God, with the name of God, and of the city, the new Jerusalem, and the new name written upon him, and the crowning promise, is, "To him that overcometh will I grant to sit with Me on My throne, even as I also overcame and am set with My Father on His throne."

Is it possible for the believer to reach such prizes as these? Are these the things of untold glory and value which "eye hath not seen, nor ear heard, and which have not entered into the heart of man, which God hath prepared for those who love Him." Can *we* attain to such possessions—possessions which the greatest glory and magnificence of earth can but dimly foreshadow? Yes, to the humblest believer who is an overcomer, all, through grace, is possible. There is no reason, save unfaithfulness on our part, why all these prizes should not be ours. Collectively, I presume, they form the highest prize in the coming kingdom of God. In Rev. xxi. 7, we read: "He that overcometh shall inherit *all* things." Are not these the most privileged and dignified of that royal priesthood who shall sit on His right hand and on His left when He shall sit upon the throne of His kingdom? Surely to win such a prize is worthy of being made life's one work. The apostle's estimate of it was right, when he said, touching his ambition to win this, "This one thing I do." A little later, and when nearing the end of his course, this same apostle speaks confidently of this prize being awarded to him. His testimony is, that having "fought a good fight and kept the faith," the Lord, the righteous One, will, at His second coming, fulfil His promise, by giving the reward of faithfulness, viz., "a crown of righteousness." Also, that He will thus honour all those who are faithful, and love His appearing (2 Tim. iv. 7, 8). Many may be saved who will fail to win this "prize of the high calling."

Hence a walk corresponding to our profession and hopes is constantly urged upon us. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for

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great is your reward in heaven" (Matt. v. 11, 12). "Every man shall receive his own reward according to his own labour" (1 Cor. iii. 8). "Cast not away therefore your confidence, which hath great recompence of reward" (Heb. x. 35). "Look to yourselves, that we lose not those things which we have wrought (marg. gained), but that we receive a full reward" (2 John 8). A believer will surely be saved, but he may fall short of the reward.

On the last page of the inspired Word the Lord says: "I come quickly, and My reward is with Me, to give every man as his work shall be" (Rev. xxii. 12). All these, and corresponding passages, are addressed to those who are already saved, and they urge us to follow the apostolic example, "This one thing I do; I press toward the mark for the prize of the high calling." Believers cannot too clearly understand that they have to win the prize, not salvation. Salvation is at the beginning of the race, the prize is at the end. Until a man is saved, he has nothing whatever to do with the rewards of the great future; he is without life, and can perform none of the functions of life; he has no equipment for the spiritual war, seeing he has not put on the armour of God; he has no power to run the Christian race, nor does he know the way. Lessons on these themes are learnt only in the school of Christ. His Word is the only authorised lesson-book, and His Spirit the only infallible Teacher. No power of intellect, and no amount of human culture, can bring the prize of our high calling within the range of vision, or so elevate a man in character and condition as to give him a claim to this gift of God, or enable him to run for it.

Man, in his pride and independence of God, is boasting of intellectual culture and civilising agencies as the true regenerators and elevators of humanity. We would not discourage, or undervalue, these agencies; but they are not salvation; and of themselves, and as the expressions of man's attempt to raise himself, and to regenerate his fellows, by means of his own devising, they must utterly fail. God has laid before us His own plan, and no other can succeed. He has inseparably connected all blessing and all real progress with Christ, and has doomed to utter failure and the curse, all, even the proudest of human efforts and organisations which are not united to Him. History and revelation are full of lessons in proof of this; but the growing pride and unbelief of man will yet receive more complete and sorrowful illustration of it.

Christ is the Alpha and Omega of heaven-taught men—their calling, with its hope and prizes of countless value, they possess only in and with Him. These know that there is no salvation, no acceptance before God, but in Him, no personal holiness and no practical godliness, which can be laid upon the true altar, which are not the fruit of faith in Him, of which He is not the example and His words the rule, and no work which he will accept and reward, save "the work of faith and labour of love." The prize will be given, not to those who have given the most untiring service

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to party organizations, and been most successful in making converts to man's creeds and man's churches. Sea and land may be compassed to make proselytes to these, yet no work be done for God. Loyalty to His truth is the obedience He approves, and will, according to its measure, reward, not loyalty to human opinions, regarding His Word, or to the doctrines and commandments of men. These are often set forth as His Gospel, and we are asked to accept them as Divine authority, as genuine and not counterfeit, as wholesome food and not chaff or deadly poison, as a divine message and not subversive of the teaching of the Holy Spirit.

Never was the careful study of the Word, under the Spirit's teaching, more important than now. No human authority can be trusted as its true expositor: there is the greatest danger, even without our suspecting it, of our accepting something human in the place of that which is divine, and in so far as this is done we must fail in the Christian race and fall short of the prize of our calling.

The first step in Christian obedience and faithfulness is to accept God's word—*all of it*—whatever becomes of our opinions and creeds; and the second step is a holy walk in harmony therewith. There may be much zeal in crying, "Lord, Lord," but He reckons it of no value, if we do not the things which He commands. There may be great liberality in sacrifices and burnt-offerings, but "to obey is better than sacrifice." Those who keep the word of His patience are those He will keep in, or save from, the troubles which are coming upon the earth. He is the wise man that heareth these sayings and *doeth* them. "Blessed are they that hear the word of God and keep it." "Behold, I come quickly, blessed is he that keepeth the sayings of this book." Such and such only is the obedience which, according to its measure, will obtain the prize at His coming. "Of a truth, I say unto you, He will make such rulers over all that He hath."

Let us then abide in Him and His word abide in us; and while men cry, "Lo here, lo there," let us reply, "This one thing I do: I press toward the mark for the prize of the high calling of God in Christ Jesus."

"Be brave, my brother!
The recompence is great,
The kingdom bright and fair;
Beyond the glory of all earthly state,
Shall be the glory there.
Grudge not the heavy cost,
Faint not at labour here;
'Tis but a lifetime at the most,
The day of rest is near."

Teignmouth. JOHN AVERILL.

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DOES IT MATTER?

I HEARD, not long since, of a professedly Christian man, who, on being asked whether he was one of those who believed in the return of the Lord to reign on the earth, startled his interrogator by replying, "I never thought much about it; I do not think it matters much." Doubtless the man, although a teacher of the people, was woefully ignorant, and therefore deserves pity; but his answer set me thinking; and the more I thought, the more convinced I became that the subject, far from being an unimportant one, is the most important that can engage the attention of intelligent human beings.

Adam, the first man, was created in the image of God, and the sceptre of dominion (so far as this earth is concerned) was placed in his hands. He was to have dominion over every living thing that moved on the face of the earth, over every fowl of the air and fish of the sea. Where is man's authority now? Look at the lower animals—what is their condition? overworked, neglected, starved, terrified and suffering; and then look at Isaiah's picture of "the good time coming," chap. xi.: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together; and a little child shall lead them;" a prophecy of perfect peace, speaking quite as much of the happiness of the creatures mentioned in it, as of the security of man from their ravages; and as we read it, we are reminded that Paul says, "The whole creation groaneth and travaileth together in pain until now." But the prophecy cannot be fulfilled, the groaning cannot be hushed, until the second Adam takes His rightful place as head of the creation. It is an important question with regard to our common humanity. Our newspapers are full of reports of oppression, tyranny, cruelty, outrage, and violence. Is it not worth while troubling to find out whether the statements be literally true, that a "King is coming to reign in righteousness," and that during His reign there shall be "abundance of peace;" that "He shall deliver the needy when he crieth," and shall so rule that "all nations shall call Him blessed;" that when He comes, "nation shall not lift up sword against nation, neither shall they learn war any more;" that at that time, "earth shall yield her increase, and God, even our God, shall bless us?" Does it not matter whether these words, and hundreds more of the same kind, are truths, or whether they speak of a vision that can never be realised? Verily, if these things were understood aright, every responsible human being would, with agonizing earnestness, breathe the prayer, "Thy kingdom come;" and all hands would be uplifted to implore the return of Him whose "kingdom shall be an everlasting kingdom," whose government shall be perfect, and under whose righteous rule

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every form of evil, oppression, or cruelty, shall be put down for ever.

The subject has a most important bearing on the Jew. He and his race have been the subjects of many great and glorious promises. Prophecy is rich in visions of the greatness and glory of his nation, a greatness and a glory to which it has not yet attained. Who can read the splendid predictions of Isaiah xxv., xxxv., xl., and lx., and not feel his heart rebound with rapture at the thought of the future prospects of the chosen race; but they *are* future, and must remain so until Christ, their own Messiah, the true David, sits on David's throne, in David's city, and makes Jerusalem a praise of the whole earth. Alas, the poor Jew! he has need indeed to long and pray for the time that shall put an end for ever to the persecutions and tyrannies and sufferings which his race have endured for so many centuries; for the time when the prophecy of Isa. lx. shall be an accomplished fact: "Arise, shine, for thy light is come, for the glory of the Lord is risen upon thee."

Look at the subject as it affects us who believe truly in the Lord Jesus. Under any circumstances we are safe for time and for eternity; what concern is it of ours whether Our Lord returns to earth, or simply takes us up to heaven? A selfish question truly, but one that has been asked more than once or twice; and perhaps if the questioners realised its intense selfishness, they would take another view of this momentous subject. We are under the deepest obligations to our blessed Lord; we owe Him life, and all that makes life joyous. He poured out His precious blood for us; are His honour, His glorification, nothing to us? Think of Pilate's judgment-hall; think of the shame, the scorn, the spitting, the crown of thorns, the mock reverence, and say, you who love the Lord, you whom He redeemed with His own heart's blood, would you not choose, that there in that very city, on that very spot, your Lord and Master should be honoured as King of kings; that those very streets that once echoed the mad cry, "Crucify Him, crucify Him," should resound with the jubilant anthem, "Lift up your heads, oh, ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in?" We would honour Him we love; we would glorify Him if we could. Our Father and His has undertaken to do it; does it not concern us to find out how He intends to keep His promise and fulfil His purpose? The prophecies were given for our instruction; they are not of private interpretation, and those that speak of the second advent of our glorious Lord, and of His righteous reign on earth, are so full and clear that even a child may know something of their import. Does it become us to be ignorant of them? The Jews would never have allowed their Messiah to be crucified, had they listened to the voice of the prophets, read in their hearing every Sabbath day; but they closed their ears and hearts to those prophecies that spoke of the humiliation and sufferings of the Christ, and thus

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themselves fulfilled them. Are we wiser than they? Verily not, if we close our ears and understandings to the Scriptures which tell of the coming of the Lord to reign upon the earth. If we do, we shall probably be like the foolish virgins, too late for the glory; for the promise of sharing that glory is repeatedly made only to those who are longing, looking, waiting, watching, for the Lord from heaven. Doubtless it is the Gospel of the kingdom that must be preached to all nations. Would that all our preachers, at home and abroad, would see their duty in this respect, and do it.

For ourselves, let us not say, "it does not matter," but witness for Christ wherever and whenever we can, that He is in truth God's chosen King, whom He intends to set upon His holy hill of Zion; and, remembering that distress and perplexity and overturning must be until He comes whose right it is, let us be earnest and constant in prayer for the coming of our Lord, for "the time is at hand."

Christ Himself is waiting for the time. His patience has been very great; but He is "long-suffering and not willing that any should perish." God our Father (we say it reverently) cannot have His full meed of glory till all earth's nations bow before the Son of His love, and serve Him who alone will rule them in perfect righteousness.

Satan has a deep interest in the subject. He knows that when the Lord returns, his reign will cease; and therefore he is blinding the eyes and understandings of even Christians, with regard to that coming; well knowing that if they, with one heart and voice lifted up the cry, "Lord Jesus, come, come quickly," the time would indeed have arrived for the manifestation of the sons of God.

We cannot, as rational Christians, say the subject is an unimportant one, for everything of good and glorious in the future is made in the Scriptures to depend upon the coming of the Lord. Look at the beautiful earth. God made it surpassingly lovely; and even now, despite the curse of sin, it is most charming. Shall it be utterly destroyed? Shall the great adversary have ruled in it six thousand years, marring and defacing God's splendid work, and only a small minority of its myriads of inhabitants be any the better or the happier for the great Creator's beneficent designs, and then at last the great earth be burnt up, blotted out, forgotten, a failure in God's universe? No; a thousand times no; it cannot be. The earth was created for man, for *the* Man, the perfect One, the Man of God's right hand; and God's purposes cannot fail. Satan has usurped the throne, and poor, blind humanity has bowed slavishly to his sceptre; but his usurpation is nearly over, the stronger than he is coming; and when He comes, the glad hallelujah shall be heard; for the kingdoms of *this* world will then be truly said to be the kingdoms of our Lord and of His Christ.

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Blessed Saviour, we long, we pant, we pray, for Thine appearing; oh, come; come quickly. Creation waits, the nations wait, Thine Israel waits, the Church which Thou hast purchased waits. Delay not, we pray; oh, come, Lord Jesus, come! J. F.

MELITO, BISHOP OF SARDIS, AND THE PESHITO NEW TESTAMENT.

No. II.

WE have shown in a previous paper how Melito criticises the Septuagint reading of Genesis xxii. 13, by showing his preference for the Syriac rendering of one clause in this verse, and comparing the two renderings with the Hebrew. We have further noticed that the place selected for improvement in the rendering is taken from that section of the LXX., which scholars maintain was its *best* portion—the Pentateuch. And now we come to the question, Did Melito know and approve of the New Testament Peshito? This question suggests several others, as for example:

I. Whether there was a New Testament Peshito in circulation among the Syrian Churches in the time when our bishop lived?

II. Would Melito be likely to have a copy of it for perusal and study?

III. Do the portions of Melito's teaching which have come down to us, show that his way of presenting Christian truth was influenced by the Peshito New Testament?

IV. What bearing has this discussion on our duty in these days?

I. We ask, Was there a New Testament Peshito in circulation among the Syrian Churches in the time when Melito lived?

We may reasonably place him in active life from A.D. 140 to 170, for no novice would have been employed to draw up a masterly apology to the Roman Emperor on behalf of the persecuted Christians, as he did twice, in A.D. 165, and again in A.D. 169. Now, from the eminence which he attained, and the high character which Tertullian of Africa gives him in the latter part of the second century, it is reasonable to conjecture that Melito had been in the Christian ministry thirty years when he wrote the second apology. Was, then, the New Testament Peshito abroad at this time? Our own view of the facts is, that it was out a *century* before Melito presented his first apology.

For this view, we have in our favour the tradition of the Syrian Churches, that the Apostle Thady secured it for their use. Now this tradition is constantly supported by their use of the Peshito in their Church services for eighteen centuries. It is in harmony

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also with the fact, that the Peshito appeared when some parts of the New Testament could not be inserted, from historic necessity. They were as yet unwritten when its first edition came abroad. Many things in our New Testament go to support this Syrian tradition; as we have shown in the paper called, "The True Story of the First New Testament," which appeared in the RAINBOW of January, 1882, to which the reader is referred. But we will meet our Grecian friends on nearer ground than this. Out of their own mouths we will support the affirmative of our question. There was a New Testament Peshito abroad in Melito's time. Let us hear critics, who held the Syriac to be only the earliest translation from Greek manuscripts, as to when this was supposed to be made.

T. H. Horne, after giving the opinions "of Bishops Walton, Carpzov, Leusden, Bishop Lowth, and Dr. Kennicott, on the time when the Old Testament Peshito was translated as being in the *first* century, Bauer, and some other German critics, as giving it to the second or third century." Now, observe how this last notion about the third century is refuted by the extract from Melito, on which our previous paper was founded. That which was quoted in A.D. 150 could not have appeared *first* in the third century. But to return to Horne. He adds: "Jahn fixes the date of the translation of the Old Testament Syriac to the second century. De Rossi pronounces it to be very ancient, but does not fix or specify the date."

"The most probable opinion is that of Michaelis, who ascribes the Syriac version of *both* Testaments to the close of the first century, or the earlier part of the second; at which time the Syrian churches flourished most, and the Christians at Edessa had a temple for Divine worship, erected after the model of that at Jerusalem; and it is not to be supposed that they would be without a version of the Old Testament, the reading of which had been introduced by the apostles."

Notice how Michaelis makes sure the Christians in Syria had the New Testament, and only feels called upon to show cause for their also having the Old one, too, in their own tongue, at a date before Melito wrote his first apology.

We may, then, with confidence affirm, on the evidence of those who make the Peshito only a translation from Greek, that it was in circulation in the time when Melito was in the vigour of his powers, both as a preacher and writer.

II. Seeing, then, that the New Testament Peshito was in circulation in Melito's time, would he be likely to procure a copy for perusal and study? That he had the Old Testament Syriac, has been clearly shown; and, if Michaelis be near the truth in his view, that both Testaments were out in the first, or early in the second century, our bishop, when he procured the former, could also obtain the latter. Now, for a *Christian teacher* of his eminence,

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who knew the Syriac tongue, so as to study it critically, not to care for a copy of the New Testament in that tongue, is *very unlikely*. We have shown that neither the bishop, nor his readers, could have held Greek in such high and exclusive esteem, as has since been the case among critics. And further, there is so marked a resemblance between the style of both the Old and New Testament Peshitos, as shows them to be of equal estimation; and a Christian teacher who had high regard for the Old Testament Syriac, would not have been indifferent to the New one.

When Melito travelled in the East, with the special object of increasing his information on sacred subjects, he could scarcely fail to meet with the New Testament Syriac, or to learn the account of the share taken by "Jude, the brother of James," in procuring it for Syrian-speaking churches. And if he did hear it, how highly must he have valued a copy of the New Testament coming to him with such high credentials. We hold, then, that he would be most likely to possess the New Testament Peshito as well as the Old one; and that he would make such use of it as would mould his style of presenting Christian truth to his hearers and readers.

III. Do, then, the fragments of Melito, which have come down to us, show that his way of presenting Christian truth *was influenced* by the Peshito New Testament?

1. Let us look at the teaching of the Peshito New Testament on the Divinity of Christ. There is no doubt but this doctrine can be fairly proved from the Romish, Greek, and Syriac Testaments. And yet, in churches of the Greek and Romish sections, of Christendom, much Arianism and Socinianism have always prevailed. And this can be traced as early as the time when the Syriac began to be overlooked, in the prevalent eagerness to extol the Greek, and make its reading the sole original of New Testament teaching. Does not this suggest some want of emphasis in the statement of apostolic teaching on the subject? Let us take one instance. John i. 18, contains a clause asserting Christ's superiority to all men, and that clause is by Irenæus, quoted three ways:

"The only begotten God," "The only begotten Son," and "The only begotten Son of God."

The first is the reading found in the Peshito, and it is not utterly wanting in Greek. The other two are more common in Greek, and the second has given us the reading of the Authorised Version, and of the Romish Testament.

When one notices how, in abbreviated manuscripts in Uncial characters, the form for *God* and that for *Son* resemble each other, it is easy to see how copyists mistook the one for the other. And then, when copies were compared, and one found to read, "The only begotten God," and another, "The only begotten Son," after scribes, supposing them both defective, have sought to supply the omission, and so have written, "The only begotten Son of

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God." Now it is only in *Greek* that such confusion was possible. In Syriac it could not happen, because *Alla*-God, and *Bar*-Son, have no resemblance to each other; and, therefore, the true reading is, "The only begotten God." Now, this reading is a most emphatic assertion of the Divinity of "the Prophet of Nazareth." Have we, then, any trace of such a reading in Melito's remains? We believe so. We shall italicize such parts of the extracts as seem to us to bear upon our argument.

From a discourse upon the Crucifixion we get these sentiments: "Because of these things He came to us. Because of these things, when He was *incorporeal*, He fashioned for Himself a body like our own in structure." "He appeared as a sheep; but He *remained a Shepherd*. He was declared a man, by adoption, but He did not deny, i.e., renounce His *Divinity*. *He was born by Mary*, and *clothed with His Father*. He walked upon earth, and *filled Heaven*. He appeared as a child, and did not belie the *eternity* of His nature. He was invested with a body, and did not constrain the *simplicity of His Godhead*. He was accounted poor, and was not despoiled of His wealth. He felt the need of food, inasmuch as He was a man; but He *ceased not to nourish the world*, inasmuch as He was *God*. He was arrayed in the likeness of a servant, and did not exchange the likeness of the Father, by nature unchangeable. He stood before Pilate, and was *sitting with the Father*. He was fastened to the tree, and was *the Almighty*." Here is no wavering, in regard to Christ's Divinity. The views of the heretics, whether Docetæ or Arians, or any of those against whom Irenæus wrote, have no place here. And at the same time, the utterance is that of one who felt unqualified confidence in the documents from which he learnt what he thought of Christ. He needed no softening down of the words, "The only begotten God, He hath declared the Father." And yet, such teaching might well prove too strong for the men of later times, and influence them to leave uncopied this most elevated teaching. We think, then, that we trace the Peshito, influencing such teaching as this on the Divinity of Christ—the "Word which became flesh, and dwelt among men."

2. The teaching of Melito on the great purpose for which God was manifest in flesh, and died upon the cross, is markedly in harmony with the Peshito.

In the discourse on "Soul and Body," he says, "For this cause the Father sent His Son from heaven, without a body, that when He had become incarnate by means of the virgin's womb, and was born a man, *He might give life to man*, and *gather together His members whom death scattered when he divided man*." Here we see that Melito held that the mission of Christ was to *give life to man*, and after death had divided His members to restore him *in resurrection*. Take another quotation from the same work: "The earth trembled and its foundation was greatly shaken, the sun

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fled, and the planets retired, and day was changed, for they could not endure that thou, Israel, didst hang their Lord upon the tree, and the creation was astonished, being amazed, and saying: 'What, then, is this new mystery? The Judge is judged, and is silent; the Invisible is exposed to view, and is not ashamed; the Incomprehensible is apprehended, and is not filled with indignation; the Immeasurable is confined, and does not resist; the Impassible suffers, and does not avenge Himself; the Immortal dies, and does not answer a word; the Celestial is entombed, and endures it! What is this new mystery?'

"Creation is astonished. But when Our Lord arose from the dead, and trod death under foot, and bound the strong one, and set man at liberty, then the whole creation perceived that for the sake of man the Judge was judged, and the Invisible exposed, and the Immeasurable was bound, and the Impassible suffered, and the Immortal died, and the Celestial was entombed. For Our Lord having become a man, was judged that He might show mercy, was bound that He might deliver, was imprisoned that He might give liberty, suffered that He might sympathise, *died that He might give life*, and was buried that He might raise up." Mark the words: "*Our Lord died that He might give life*, and was buried that He might raise up." Whence comes the teaching, that the great object of the mission of the Son of God, who is also God the Son, was to give life? No report of His teaching and of that of His apostles, in Greek or Latin, can compare with the Syriac Peshito for giving prominence to this grand Gospel doctrine. That the great good news is more and higher than salvation from sin and suffering; even the gift of "length of days for ever and ever," and this ceaseless life, pulsating in fulness and joy, and enriched with everlasting and ever-varied pleasures: in the presence of our Father and His Son Jesus Christ. That Greek and all other Testaments contain this doctrine, we freely admit: for it was impossible to hide it from view; but no other Testament keeps it so steadily before its readers as the Syriac Peshito, and on this account we claim that Melito's way of emphasising the fact in the words, "He died that He might give life to man," is evidence that his style was moulded by the Syriac. We long since gave evidence from the Peshito as to the fact, in some measure of fulness, and the proof was presented in the RAINBOW; but it may not be amiss to recall some of the facts then noticed. At that time we held, with the generality of scholars, that the Peshito New Testament was *only* a translation from Greek. Constant study of the subject, and an open ear to learn from every source of information, have driven us to see that the Peshito is a true apostolic Testament, in no way dependent upon Greek; but older and earlier gathered than any other New Testament. And this perhaps Melito knew, and possibly taught, if his works had been carefully preserved. It has not, however, been the policy of those who were determined to exalt Greek, at

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all hazards, to re-copy works which would expose the unsoundness of the assumption in favour of the Greek. On the other hand, they have left to perish works which might now be of great use, in illustrating the question of the collection of the canon.

This, however, by the way; and now to the evidence that the Syriac presents the great Gospel blessing as Melito does, in the above extracts.

Where the Greek has *Saviour* or Deliverer from danger and evil, and *salvation* the substantive expressing what the Saviour does for men, although the Syriac has a *word* just adapted to the idea given in Greek, namely, the word parak, to break one's bonds, and so to deliver him, this Testament seldom uses it. Its almost constant practice is to give for Saviour Lifegiver, and for salvation to use the word life.

1st. The use of Saviour (Greek, Soter), John iv. 42, gives us the words of the enlightened Samaritans when they had heard the doctrine first preached to the woman at the well.

It was about *water of life* which should cause its possessor unending refreshment. For what else would Jesus teach the citizens, but the same doctrine which He had first taught the woman?

Now when they had heard the Great Teacher they confessed Him to be the long-expected Messiah, and acknowledged that He was "the Lifegiver of the World." Turn now from John to Peter, speaking in Acts v. 31, to the Sanhedrim before whom he stood. He affirmed that God had raised up Jesus whom they had crucified, and further, that God—for he repeats the Divine Name with emphasis—had exalted Him to His own right hand, in the twofold rank of Prince and Life Giver, according to the Peshito. Here the Greek again has Saviour. Now compare the opening of John xvii., in which Jesus reveals the Father's counsel as to His mediatorial exaltation. "Thou hast given Him power over all flesh that He should give *eternal life* to as many as Thou hast given Him." Here the Greek cannot conceal the grand Gospel. But Peter, who had heard this prayer, and was now standing just where the Saviour had promised him both wisdom and utterance, most fitly used the word Lifegiver to express what the exalted Saviour should become. So the Syriac uses Lifegiver in this passage where Greek has Soter, and we have no doubt but the Peshito gives the *very word* which the Spirit gave to Peter on this occasion.

Hear what Christ laid down as the guiding rule for His apostles when He sent them out. "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. x. 19, 20). Mark shows that Jesus repeated this assurance at the close of His ministry to Peter, James, John, and Andrew, on the Mount of Olives (Mark xiii. 11). Luke quotes the same promise of

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Divine assistance twice, first in chap. xii., and second in chap. xxi. So then it is not Peter, but the Holy Spirit, who calls the exalted Jesus the Lifegiver.

And now hear Paul in Ephesians v. He tells us "Christ is the Head of the Church and the Lifegiver of the body" (verse 23). Paul had spoken of the exaltation of Christ at the close of Eph. i., and told them He was given to be head over all things to the Church, which, he adds, is His Body.

In chapter ii. he had repeatedly taught that men dead in sin are brought into membership in this body by quickening or being made alive unto God, and now he cannot enforce domestic order among believers, in the married state, without reminding them that Christ is the giver of their spiritual life. So his teaching reads in the Syriac, where the Greek has Soter, the Saviour. Now Paul and Peter are at one in this teaching that the extracts from Melito so plainly set forth, that Christ is not merely the procurer of life, but is He Who *gives it.* Other apostles, when they speak of Him in relation to His Church, especially present Him in this higher aspect of Lifegiver. They had no immortality of the soul notions, as the later Churchmen had who followed the good men of Melito's time, coming between their eyes and the truth, and so they had great joy in telling sinful men, doomed to die in their sins, about One Who should give life *to the Church,* as Paul teaches *to Israel,* as Peter has it in Acts v., and *to the world,* as the Christ-taught Samaritans confessed in His presence and with His approval.

If Greek tells us He breaks Satan's chains and delivers his slaves from sin and punishment, this is true; but not the highest and brightest view of the Gospel. The teaching of the New Testament is pitched in a higher key, and the Syriac rarely fails to harmonise with it. Paul sings of the good news thus: "The gift of God is eternal life through our Lord Jesus Christ;" and the Peshito is rich in attestation of this grand fact, and its teaching reappears, after a hundred years, when Melito writes of Jesus that He *became incarnate to give life to man.*

We have yet to notice the use of soteria in Greek, and show how commonly, and properly, its place is filled in Syriac, not by parakna, deliverance, but by kia or khya, life.

John shall again supply the first illustration. In chap. iv. 22, Jesus tells the woman, according to the Greek, "Salvation is of the Jews." The Syriac has "Life is from the Jews." Now which Testament uses a word suited to the connection? In verse 14 Jesus had told the woman that He whom she considered a *mere Jew* could give to them that ask of Him living water, which gift should issue in life everlasting. Now to tell her life is of the Jews, namely, that which He could give, is most fitting. As yet He had said nothing to her of her sin and its remedy, except to tell her that she had had five husbands and now lived with a man to whom

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she was not married. Moses had no mercy for such as she, but Jesus could give her life, and this came through one of whom the Epistle to the Hebrews says, "Our Lord was a Jew" (Heb. vii. 14). "He whom thou regardest as a *mere* Jew is able to give everlasting life to all who seek it from Him, and for this end the truth has been preserved among the Jews. Ye worship ye know not what: we Jews know whom we worship for life everlasting, of which I have told thee is of the Jews." Such is the connection of Christ's teaching to the woman, and the Syriac gives it with great force and propriety. Melito repeats it when he says, Our Lord both became incarnate and died to *give life* to man.

Paul shall supply another illustration in Rom. i. 16, 17. In the Syriac we get, "I am not ashamed of the Gospel, for it is the power of God unto life unto everyone that believeth, to the Jew first and also to the Aramean, for therein is the righteousness of God revealed from faith to faith as it is written, The just shall *live* by faith." In verse 16 the Greek has soteria—salvation; and to match it Paul should have found a quotation like this: "The just shall be *saved* by faith." But he does not do so, but quotes one which speaks of *life* secured by faith, and so the Syriac makes his quotation and his own teaching harmonise. Faith in Him, or belief of the Gospel, which, with Paul, means the whole system of the truth as it is in Jesus, is a Divine power for life, and this is in harmony with the prophet's words. See further how Peter teaches ont his theme (1 Peter i. 9): "Receiving the end of your faith, even the life of your souls, of which life the prophets have inquired and searched diligently."

In these passages the Greek has soteria. Now in the lower sense of pardon and its attendant blessings, the prophet knew, without such deep research, what salvation was. But in the sense of life sustained by an inheritance more glorious than the one won for Israel by the sword, an inheritance incorruptible, undefiled, and never fading, secured through a suffering Messiah, they found a deep subject of research. Then this life, in its richest blessing, is to be entered on at the revelation of Jesus Christ; but pardon, justification, adoption, gracious help, and sanctification, all the stock in trade of a modern Gospel ministry, are not deferred until the second advent. Here again the life of the Peshito is better than the salvation of the Greek and those versions which follow it. John, Paul, and Peter support the Syriac by the connection of the word when it gives us life, and not mere deliverance, as the burden of the Gospel message.

Now, when after a century from the time when Thady supplied the New Testament to the Syrian-speaking churches, Melito, of Sardis, a competent Syrian scholar, is found using its very characteristic form of presenting the Gospel, is it not most reasonable to trace its influence on his teaching?

Robert Hall is said to have so accustomed himself to read the

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Old Testament in the Hebrew that he often gave, unconsciously, when referring to it, not the rendering of the Authorised Version, but one of his own which he had sometime worked out. Just in this way Melito seems to have interwoven Syriac representations of the purpose of the advent and the atonement, and taught that they were undertaken "that He might give life to man, and also might gather together His scattered members which death had divided." This view of the resurrection seems to have arisen from Melito's knowledge of the fact that many Christian martyrs were not allowed burial. And therefore he shows that Christ's power to raise His dead ones would meet the case of such as had no burial.

IV. In the light of this and the preceding paper, what lessons of duty are brought home to us in these days?

1. That preachers and writers on the Scriptures should strive after such knowledge of the original sources of revealed truth as will qualify them to teach it with authority.

Here is one who lived when persecution was rife and yet mastered three languages all closely connected with the Divine oracles. Hebrew, Chaldee, and Syriac, are all of one family. In the former two the Old Testament was written, and Our Lord preached in the Syriac, and certainly some of the New Testament authors first used it. Modern teachers ought, then, to strive to know enough of these tongues to enable them to verify a criticism from them.

2. Our duty, also, is to free ourselves from overweening confidence in Greek, so as to share the liberty to accept better light than it gives, just as Melito did. He called no man master in the matter of determining the import of the word, nor did he defer to the authority of councils in order to know what doctrines he should teach. And yet he was reverent and really subject to the revelation contained in both Testaments.

3. If an able and eloquent teacher, who, when deceased, was pointed out to Victor, Bishop of Rome, as a model for his imitation, paid such deference to Syriac renderings of Divine truth, we in these days might surely do well to follow his example.

It has been objected that the Syriac Peshito is hedged about by historical doubts as to emendations and their sources, and this is thought to enfeeble its claim upon our notice. On this objection, we observe that Greek manuscripts are hedged about with similar doubts to a much greater extent. That many of these things for which Syriac is censured are the outcome of the false notion that it must bow to our Greek or be condemned. That few of these faults would remain if it were accepted on its own merits, and not handicapped by heavy Greek lumber. How many links of transmission would be required to reach back from the Buchanan MS. at Cambridge, said by the Syrian Churches, from whom it was obtained, to be of very high antiquity, and regarded by Mr. Yeates, who published a collation of the Pentateuch, to be written about the seventh

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century? If this manuscript can be read after twelve hundred years, it is possibly a copy of a well-kept Testament edited by Thady.

Now, can more be said—nay, is there a critic who will say as much for any Greek manuscript extant? If not, then, why not study the Syriac on its own merits? JAMES HOLDING.

130, Angerona Terrace, Ashton-under-Lyne.

"THINK ON ME WHEN IT SHALL BE WELL WITH THEE."

Gen. xl. 14.

LIKE three shipwrecked souls clinging to one common raft, they met in prison;
Withering winds of passion gushing from despotic heads of Egypt, had wrecked their barque:
One might have sought from Rameses to Memphis, and not found three so unlike, in like dilemma.
Of two, we are but told that they were caterers in the court of Pharaoh;
But of the youngest of the three, named Joseph, it is recorded how much he was above his fellows;
Born to rule, the princely soul within him was early fed by visions of a throne.
Ere the coronet of power may rest upon his brow, the metal must be tested.
Two wheels within his timepiece worked with reverse action, and marked a downward course;
One brought him down to Egypt, and the other led to prison; while "wheel within wheel"
Brought round the hour-hand of events until it pointed straight to the right hand of Pharaoh.

'Tis well recorded how he entered Egypt at the first, betrayed by kith and kin;
And then how soon he rose, through wisdom from above, to be an Overseer.
As jewel in polished shaft, in the Lord's own hand, he flashed as diamond of purest water;
For his loins were girt about with truth, and righteousness gave boldness of a lion.
She who should have been as mother to the lad, spread out her meshes for his feet;
And, with a Siren voice, played the part of "call-bird" to lure his soul to death.

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Unlike the King of Israel, whose curious "eye of flesh" lighted on Uriah's lamb.
It was "to do his business" Joseph stepped into the net; and there, in duty's path, "the Lord was with him."
The very robe produced to prove him guilty, marked how he fled from sin, and gat him out.
We then must ever seek to "judge with righteous judgment," lest we be led astray by circumstantial evidence.

Like his antitype of later day, false witness led him forth to suffer for the truth,
And bound him, in the calvary of Egypt, between two malefactors.
Even there the keys of all were placed within his worthy hand, and as "the least of all," "he rose to serve;"
And, by his lips and life, he preached to those in prison of the liberty of truth, and endless life to come.
He did not beat himself against his cage rebelliously, for "the Lord was with him,"
And through him gave a revelation of many things to come.
So from prison-house of death, "within three days"—the resurrection sign—two men were lifted up;
The one called back to life and service at the king's right hand to bear the cup:
The other fell from grace, and so was led forth bound to be devoured of death.

'Twas just before "the three days," when talking of the cup, that Joseph begged to be remembered;
As He who gave Himself for us, spake o'er the cup, "Remember Me" in this.
Alas! how many raised ones to-day, with whom 'tis well through Him, forget the giver,
And see not Christ in prison, nor lying at their door so thinly clad, so sick and sore.
E'en so the truth languisheth in obscurity, while the apostate friend of Joseph holds up a cup to kings.
So down the ages: to raise the cup of error to their lips would have opened prison doors.
But they preferred to walk with the Lord in the dark than go alone in the light.
Joseph still dwells apart, but he holds the keys to every ward of truth, for "the Lord is with him;"
And soon the mystic sevens of worse than famine's woes will force earth's kings to "think on" Joseph's Lord.

ZAPHNATH-PAANEAH.

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APOCALYPTIC INTERPRETATION.*

(*Continued from page* 115.)

CHAPTER VIII.

WHAT THE PHRASE "THE LORD'S DAY" DOES MEAN.

IN the last chapter I called attention to the import of the words, "I was in the Spirit on the Lord's day," slurred over as their consideration is in Mr. Elliott's work. The *predicate* of the proposition, "I was in the Spirit," obviously relates, as I showed, to the abnormal condition in which, as on other like occasions mentioned in this book, the Apostle found himself. The *subject* is the time or season called "the Lord's day"—ἡ κυριακη ἡμερα. What this really means, I have made some advance to already, in a negative way, by disproving the popular notion of its being the term for the Christian Sabbath. I now proceed with the investigation.

1. And, first, as throwing some light on it, I refer my readers to 1 Cor. iii. We here find that a party spirit had crept into the Church at Corinth, and that with this mischief, Apollos (probably), who had succeeded Paul in his ministrations there, had had something to do. The Apostle accordingly, in a strain admonitory to all ministers, is led to expatiate on the nature and solemn responsibility of the Pastoral office. On himself, when at Corinth, it had devolved, he says, carrying out the metaphor of a building by which he had described the Church—to lay "the foundation," even Christ. Others who followed, *e.g.* Apollos, were to "take heed how they built thereupon." This naturally leads to the mention of different kinds of superstructure. "Gold, silver, and precious stones," to which he compared true converts, were the right materials to be incorporated in the edifice. But by hasty superficial workmen, intent upon the quantity rather than the quality of their work, there might be included "wood, hay, stubble," *i.e.*, spurious converts; therefore he adds that the fire should "try every man's work," inasmuch as "THE DAY" to be "revealed (literally *apocalypsed*) by fire," would be sure to consume the latter—hypocrites and false professors—thus depriving of his crowns of rejoicing, the minister having complacency in them; whilst the former, namely, genuine converts, like the fire-proof jewel, would pass through the ordeal unscathed, and be found to praise and honour and glory.

This is the substance of the Apostle's argument. Of course it will be admitted that "THE DAY" here spoken of is the day of the Lord's coming, called emphatically both in the Old and New Testament "THE DAY OF THE LORD." Indeed it is plainly identified

* By Rev. James Kelly, M.A., Incumbent of St. George's, Liverpool.

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as the same in the context (see chap. iv. 5); and the sense here is obvious, a time of Divine discrimination and retribution. Does not this of itself indicate the meaning of "*the Lord's day?*" And, as occurring in the introduction of a book, entitled, "the *Apocalypse* of Jesus Christ," how coincident is such explanation of the phrase, with Our Lord's own allusion in the Gospel—"the day when the Son of Man is revealed—*i.e., apocalypsed?*"—*ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλυπτεται* (Luke xvii. 30).

2. But, again, this phrase is further susceptible of interpretation from a remarkable verse in the following chapter, to which I now hasten: "With me," says the Apostle, "it is a very small thing that I should be judged of you or of man's judgment" (verse 3). Now the word here rendered "judgment," is literally *day*, antithetical to the former "day" (chap. iii. 13). But our translators, although they have acted as expositors so far, in putting the thing for the time of its transaction, have yet happily expressed the mind of the Spirit; for "MAN'S DAY" runs parallel with this whole dispensation, being the period of God's forbearance and long-suffering, wherein He "keeps silence," a silence misconstrued by the world, and is therefore obviously equivalent to the day of man's erring "*judgment.*" This, I submit, cannot be controverted. Why, then, I ask, should not the exactly analogous phrase, "the *Lord's* day," in the Apocalypse, be similarly expounded to mean *the day* of HIS *judgment?* The reader will, I hope, observe the double force of the evidence here adduced. First, we have our position directly proved by 1 Cor. iii., where we meet with an exposition of the term "day," as it relates to *the Lord.* And then we have it confirmed by the antithetical exposition of the same term as relating to *man.* Surely to a plain unsophisticated mind, this consideration must commend itself, as settling the point in debate.

3. This is not all. In 1 Cor. iv. 3, the expression, "*man's day,*" synonymous, we have seen, with *man's judgment,* is given in the original thus—*ἀνθρωπινη ἡμερα*; the possessive adjective is used instead of two substantives, of which the English idiom consists. And this, be it observed, is the very form of words which occurs in Rev. i. 10—*κυριακη ἡμερα.* I pray the reader's attention to this parallelism of expression as very important; because from the peculiarity just noticed of the adjective form of the word *Lord* being used in Rev. i. 10, Mr. Elliott, among others, contends for a meaning to be attached to it, *essentially* different from that which he allows to the ordinary phrase, "the day of the Lord" *ἡ ἡμερα του κυριου.* Now the futility of this position is at once apparent, when we refer to the passage in 1 Cor. iv. 3. For between *ἀνθρωπινη ἡμερα*—"*Man's day,*" which we find there, and *ἡμερα του ανθρωπου,* it surely will not be contended that there is any essential difference.*

* Lest this should be disputed, it may be as well to observe that, in Luke xvii., the expression *ἡμέρα αὐτοὺ* is used as synonymous with *ἡμέραι τοῦ υιού τοῦ ἀνθρωπου.* (Compare vers. 22 and 24).

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Why then should there be such between the exactly analogous expressions κυριακη ἡμερα and ἡμερα τον κυριου? The fact is, the assertion of an essential difference in the case is purely arbitrary. There is no authority for it, nor has any been advanced.

But still there is *a* difference between the import of κυριακη ἡμερα and ημερα τον κυριον. And I put it to the Greek scholar whether it consists not in this, that the former expression, according to the law of the possessive adjective, makes "the Lord's day," *in some sense*, to have already come; whereas the latter expression is indefinite. At all events, this supposition harmonizes with the fact, for in *vision*, the scene of the "*day of the Lord*" lay stretched out before John, when he was "in the Spirit." And it is remarkable, that in the only other place where the adjective form of the word "Lord" is used, there is the same correspondence of fact with theory. I refer to 1 Cor. xi. 20. Here "the Lord's supper" is expressed by κυριακον δεῖπνον not δειπνον του κυριου; and in regard to this ordinance, let us remember, that not only was the Lord *present* at its institution, but the realising His *presence* still, "*discerning the Lord's body*," belongs to the right participation of it.

Now, without going at all into details—if this determination of the meaning of "*the Lord's day*" be correct, and thus the *terminus à quo* of the Apocalypse be yet future, what is to be thought of Mr. Elliott's exposition, which makes so much of it past history? Surely it is not unlike the elaborate astronomical treatises of old, which were written on the principle of the sun revolving round the earth, instead of the earth on its own axis! And the sooner it is utterly exploded, as these have been, the better for the cause of truth.

Earnestly longing, I confess, for such consummation, but also, that Mr. Elliott himself may live to rejoice at it, as caring more for the vindication of the Divine wisdom, than for his own credit and discernment as an author, I now take leave of my readers. And may the Lord direct all our hearts into "the love of God, and into the patient waiting for Christ" (2 Thess. iii. 5).

APPENDIX.

Being a Series of Letters by the Author in reply to a Review of the first edition of the foregoing in the "Quarterly Journal of Prophecy."

IS THE APOCALYPSE FULFILLED OR UNFULFILLED?

To the Editor of the "Quarterly Journal of Prophecy."

DEAR SIR,—It is very desirable that every view of Prophetic truth which is put forward should be thoroughly canvassed and examined. Nor can the propounder of truth, if he really care for it more than for the credit of his own discernment, be impatient of this. On the contrary, at every detection of error into which he may have

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fallen, he must rejoice, because that thereby, at least negatively, he makes an advance towards the knowledge that is dear to him. In this spirit, I trust, I should be very glad and thankful to God to have any error that might attach to my interpretation of the Prophetic word pointed out to me. Accordingly, as a pamphlet from my humble pen introductory to the exposition of the Apocalypse has been somewhat elaborately reviewed in the first number of your periodical, I have endeavoured—as no doubt the Writer intended I should, amongst his other readers—to gather profit from it.

The first thing, then, which my Reviewer sets himself to oppose is the principle I had advanced, that all Prophecy has its principal use before its fulfilment. Admit that it is useful afterwards, that it evinces the Being and Government of God, and the truth of Divine revelation, and that the world may be startled, by the coincidence between prophecy and event; yet *the Church of God* waits not for this to be *fully persuaded* that all that God speaks is true. And this, by the way, is the very expression employed to denote the reception given by Abraham to an unfulfilled prophecy of most improbable import, according to man's judgment: "Being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being *fully persuaded* that, what He had promised, He was able also to perform" (Rom. iv. 19-21). Noah likewise is an example of the same: "By faith Noah was *warned of God of things not seen as yet.*" And not only was his estimate of the future formed by the word of Prophecy, but his practice was determined by it: "Moved with fear, he prepared an ark to the saving of his house" (Heb. xi. 7). And we have other instances in the Word. See Dan. ix. 2, 3, where Daniel is thus practically moved by Jeremiah's still unfilled prophecy, concerning the seventy years' captivity, to seek further counsel of his God. See also Acts xxviii. 25-28, where Paul appeals to Isaiah vi. as the ground on which he acted, in turning from the Jews to preach to the Gentiles. In fact, prophecy touching future good is but another name for *promise*, whereby the child of God is said "to escape the corruption that is in the world through lust" (2 Pet. i. 4). And prophecy touching future evil is but another name for *warning*. In regard to the former, the believer realizes the blessing, and is cheered by the assured hope of it. In regard to the latter, he sees the shoals and quicksands before him, of which he has to beware. Thus, unfulfilled prophecy is as a "light shining in a dark place (and the world will be such throughout this dispensation), until the day dawn" (2 Pet. i. 19). But if the child of God were to say, "It will be time enough for me to interpret the promise and warning of my heavenly Father when the event takes place," it is obvious that,

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for the prime end for which it was given, this would be too late. Suppose, for example, that when God announced to Noah the flood that was to come upon the earth, Noah had contented himself with believing in it when the fountains of the great deep were broken up, and the windows of heaven were opened (and this was what his contemporaries did), he would have been inevitably involved in the destruction by which they were overtaken. Prophecy, therefore, I maintain, is designed of God to be taken intelligent cognizance of by His people *prior to its fulfilment*. It may serve, indeed, afterwards to enliven their conviction that, however the Divine forbearance is abused by the wicked, yet it is God who controls all events; and it may confirm their faith in the Divine wisdom, which generally brings its purposes to pass in an unforeseen way; it may also arouse the Deist and the Idolater from their infatuation, to which end we find it appealed to in Isa. xli. 23. But these are only its incidental results, and are not to be confounded with its main end.

Now the application I made of this very important principle to the subject in hand was this:—Here is the Book of Revelation, concerning which the prevailing notion among Christians, following Mr. Elliott's guidance, is, that all the prophecies in it have been fulfilled, at least up to the outpouring of the sixth vial. But if this be the case, then has not the Church of God been profited by it as *unfulfilled prophecy!* For it is virtually admitted that none of the events which are alleged to have been contemplated were anticipated by Believers, even those actually concerned in them. One fact is notorious, that the primitive Christians, those who lived in the Apostolic days, and immediately after, expected the Lord's Coming, and the end of the age daily. Gibbon, the Historian, records this by way of casting ridicule upon them; and Mr. Elliott, in his History of Apocalyptic Interpretation, thus speaks of the establishment of Christianity by the Emperor Constantine:—"A revolution by which Christianity should be established in the prophetically denounced Roman empire *was an event, the contingency of which had never occurred apparently to the previous exponents of Christian prophecy.*"* And, if the early Christians did not foresee from the Apocalypse the establishment of Christianity, neither did they, we may suppose, its waning afterwards, nor its revival at the Reformation. Again, this last memorable event is affirmed by Mr. Elliott to be prophesied of in Rev. xi. But not merely were preceding generations of the Church blind to this, but the various Reformers who led the movement seem utterly unconscious of such an animating topic being contained in the book. As to Luther, we know he denied its very canonicity, and Calvin declined giving any commentary upon it. To this effect I had said in my pamphlet, arguing from Mr. Elliott's admission in his preface: "It is, there-

* "Horæ Apocalypticæ." By Rev. E. B. Elliott. Vol. iv., page 316.

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fore, an important fact to be borne in mind, that, taking the import of the Apocalypse to be what Mr. Elliott assigns, it has not, as Prophecy, advantaged the Church up to the present age. For example, the establishment of Christianity, under Constantine, so prominently pourtrayed to Mr. Elliott's view, took the Church by surprise. The fathers who flourished prior thereto, and who even wrote on the Apocalypse, saw no such consummation approaching, but rather the reverse. Nor did the prophecy of the two witnesses, in which Mr. Elliott so distinctly sees the history of the Reformation in the sixteenth century, animate those tried men who were engaged in it! This consequence cannot be evaded. I repeat, then, that, according to Mr. Elliott, only as converted by fulfilment into history has the Apocalypse proved profitable for instruction. And how startling an admission! True, indeed, on this very ground, until some twenty years ago, fulfilled prophecy only was esteemed worthy of study by the mass of professing Christians, and that in order to convince Deists of the Being and Revelation of God; whilst to occupy the mind with unfulfilled prophecy was deemed speculative and presumptuous in the extreme. But who would have thought of such a mature student on the subject, as Mr. Elliott professes to be, practically serving up this exploded notion; in connection, too, with an exposition of the Apocalypse, to which the solemn preface is, 'Blessed is he that readeth, and they that hear the words of this prophecy, for the time is at hand.'"

Now, how does my Reviewer answer this? He does not, be it observed, grapple with my position and proceed to overturn it; but appearing at first to admit it, that is, that Mr. Elliott's system of interpretation compromises the value of the Apocalypse as unfulfilled prophecy, he endeavours to prove that the same may be said of the Futurist system which is advocated by me. Afterwards, indeed, in the course of a comparison which he institutes between the two systems, he slides into *assertions* that Mr. Elliott's does not deprive the Apocalypse of its serviceableness as unfulfilled prophecy; but they are *only* assertions, and of a very equivocal kind, and not one word do I find advanced in the way of proof, or to meet the instances which I have cited. I proceed to weigh his observations seriatim.

And first, touching his retaliatory accusation against the Futurist system—which, by the way, if true, is no vindication of his own, for it would only expose both systems as erroneous—he thus writes:—

"*What now is the real contrast between the two systems. On the Futurist view, no part of the work has hitherto been of use as fulfilled prophecy, to strengthen the faith of Christians in the ceaseless providence of God.*"

The reply to this is obvious. Of course if the Apocalypse be *unfulfilled*, it has not had its use as *fulfilled*. This is a *truism*. But I will go further, and admit that it has been of comparatively

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little use to the Church, *as Prophecy* at all, at least in modern days, just because we have not looked at it in the light of "the day of the Lord." We have not "kept its words," its "true sayings," but have interpreted them to mean anything but what they do mean. We have, in fact, too long taken the word of *man* for the warrant of its fulfilment, and that symbolically, according to the ingenuity of its different commentators, who, like the Scribes of old, however unintentionally, have taught for *doctrines the traditions of men.* Thus, when my Reviewer adds, that it has been "*a fruitful nursery of mere delusions,*" I can assent to it, i.e., that man has for a long time made it such. But I must contend, that this has not been "*on the Futurist view*" of it, and I adduce the Reviewer himself as a witness for this, at least to his own satisfaction; for he says a little further on, that the Futurist view has been confined "*to six or seven writers of our own days, and the small minority of Christians who have faith in their novel principle of interpretation.*" If, indeed, he seriously maintain that it is only thus recently that the Apocalypse has been perverted, as he describes, I must relieve him from bearing this testimony for my point; but I cannot imagine his having recourse to this; for it is acknowledged on all sides, as a well-attested fact, that, after the very early ages of the Christian era, the book was, for the most part, utterly neglected, and the interpretations which have since come down to us are signally discordant. Bishop Hurd does not hesitate to say, that, though "a spirit of inquiry" as to the book, "sprung up with the revival of letters" at the Reformation, yet "that the book itself was disgraced by the fruitless efforts of its commentators, *until* "*Joseph Mede arose.*"* A glance at Mr. Elliott's synopsis will at once show the same; while he also admits that, even after the impulse given to Prophetic study by the French Revolution of the last century, not only were former difficulties left unsolved, but "*new mistakes and errors*" were so "*multiplied,*" that the Rev. S. R. Maitland "*dashed in like a falcon into a dovecote,*" and "*made havoc of them with such effect as to prepare the way in England for the adoption of the Futurist system.*"† If, then, my Reviewer subscribe to this, he is a witness, I repeat, with Mr. Elliott, that it is not on *that* system that the Apocalypse has been rendered "a fruitful nursery of mere delusions." This "nursery," or "*dovecote,*" as Mr. Elliott innocently varies the expression, existed beforehand, and the Futurist system was rather the *effect* of it than the cause. My Reviewer proceeds:—

"*Next*" (*on the Futurist view*), "*the whole must have been useless for seventeen centuries, as a prophecy of events near at hand, of practical interest and concern to those successive generations; since no such events are contained in the prediction.*"

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* "Hurd's Works," Vol. v. p. 270. † Vol. iv. p. 470.

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To this, the reply is very simple. If former generations of the Church mistook the visions of this book, as relating to a positively adjacent period, instead of, on the Futurist system, to "*the day of the Lord*,"—continuously impending throughout the night of this dispensation, the chronological length of which was concealed from them,—of course, they were so far exposing themselves to temptation and a snare; for such adjacent period might have arrived during their lifetime, and then might have ensued to them the dangerous recoil of disappointed hope. But, still, so far as they apprehended the events predicted to be simply impending, they, doubtless, derived profit from the book; nor was the protraction of such events beyond their day more inconsistent with this than that of the Second Advent of the Lord Jesus, with the continuous waiting for the same which characterised the Thessalonians (1 Thess. i. 10). The question, however, which I have raised, and to which my Reviewer ought to have addressed himself, is not, how far former generations of Christians may have been in error, like some of our own days, in prematurely "fixing times and seasons," but, could this book have answered its end, *as Prophecy*, if its predictions were discerned by them, only when fulfilled? To this conclusion I have shown that Mr. Elliott's *ex post facto* interpretation leads, and that it is, therefore, fundamentally erroneous.

"*Thirdly* (*my Reviewer adds*), "*it has been of no real use in all its earlier visions, as a warning of events to happen at the close of two thousand years, since no Christian for so many ages ever applied it to such events as the Futurist scheme supposes, occurring at that distance of time.*"

Thus, because so many centuries have already elapsed since this book was given to the Church, it is made a necessary adjunct of Futurist views, that those who held them, if any, in former times, foresaw also these intervening centuries; but, need I say, the supposition of this is not only gratuitous, but incompatible with the posture of continuous expectation of the end, which has been enjoined upon believers from the beginning? Disencumbered, then, of this assumption, the proposition before us comes to this, that *no Christians in former times ever interpreted the Apocalypse as Futurists do.* But how can this be affirmed? Is it not a fact, that amongst the earliest Fathers, such as Justin Martyr, Irenæus, Tertullian, Hippolytus, and Lactantius, are found many of the distinguishing views of the Futurists, such as the Personality and Reign of the Antichrist, for *three literal years and a half;* his appearance as a false Messiah in connection with the Jewish people; his mimicry of our Lord in His sending forth Apostles, the insulation of the last of Daniel's seventy weeks from the rest; the appearance in the first half of that week of the two Witnesses of chap. xi.; not Churches or corporate bodies, but living men, endued with miraculous powers, prophesying for the *literal period of three years and a half*, undergoing also in Jerusalem—the place

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of their testimony—a literal death and resurrection! But to go further—How can it be determined by my Reviewer, that simple-minded believers *in every age* did not look at this Book according to its title, as relating to the period of the Saviour's second Advent? They may not have been conspicuous enough to be reported of by Historians; but just as there was a remnant in Elijah's time, seven thousand that had not bowed the knee to Baal, so there may have been, whilst lost sight of amidst the degeneracy which quickly followed the decease of the Apostles, many children of God, not carried away by the current of mere human tradition. May not these faithful ones, then, have "realised the time of the end" as ever suspended over them, as those do who are called Futurists; and, besides, have continually improved to themselves the whole series of foretold events, regulating their consciences and hopes and walk by *principles of the Divine conduct therein disclosed!*

But even this need not be contended for. Admitting that it is only *now* that the Futurist views have been taken up, and, by an insignificant minority, still the whole Church of God may yet come to be awakened out of its bondage to human tradition, and to see the book in its true aspect, thus *proving its benefit as unfulfilled prophecy.* Whereas, according to Mr. Elliott's interpretation, and supported by his friend, *the greater portion of it having been already fulfilled, without the Church having intelligently discerned it beforehand,** no such benefit can possibly accrue. The time for this is irrevocably past. The book may be improved as history, but that is all.

Having thus shown, I trust, by fair reasoning, that the Futurist view of the Apocalypse does not nullify its Prophetic usefulness to any generation of the Church, but that, on the other hand, *it alone,* under the circumstances of the case, maintains for it that usefulness, contrary to the allegations of my Reviewer, I now proceed to examine his apparent vindication of Mr. Elliott's system from my strictures on it in this respect. He thus writes:—

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* Nor only this; it appears also, that when it was fulfilled, according to Mr. Elliott, the fulfilment was not recognised for centuries afterwards! Nor is it recognised even now, by many who are admitted to be candid Christian men, notwithstanding Mr. Elliott's juxtaposition of prophecy and event, aided by his accompanying comment. To exemplify this, I subjoin the following extract from the letter of a dear friend and brother in the ministry, rather prejudiced, as will appear, in favour of Mr. Elliott's work:—"I well remember, just after Mr. Elliott's book came out, reading to a party of intelligent, pious persons (they were well-educated gentle-people, too) his exposition of the sixth seal. They listened with much attention, and the trial was favourable, for they were not attached to any system of prophecy, as such. Besides, I had just gotten the book, and made sure from all I heard, that it contained the true interpretation: so that I previously imparted to them my own sanguine expectation on the occasion. As soon as I had finished, the exclamation was,—'*Is that* ALL—*does he mean that it was so fulfilled?*' I shall never forget," he adds, "the feeling of disappointment that pervaded the party,"

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"*On the wider view of its meaning*" (i.e., Mr. Elliott's view), "*the prophecy has announced to every age of the Church, and each generation of believers, events that were really near at hand.*"

Now, the allegation I have made is, that confessedly, according to Mr. Elliott, the import of the Apocalypse, so far as he holds it to be fulfilled, was not discerned beforehand by the Church. I have already quoted his admission to this effect concerning the Seals, which he explains as ushering in the establishment of Christianity. I repeat his words:—"*This was an event the contingency of which had never occurred to them.*" But, what does he say further, in introducing the visions of the Trumpets? Why, that the anticipations that prevailed were "*in total contrast*" with this true prospective of the future; and that while apostasy and judgment were at the very door, exultation only, as though the Millennium had begun, characterised the Church! Need I again advert also, to the barrenness, as prophecy (according to Mr. Elliott's interpretation), of chapter xi., where we have the vision of the two Witnesses? If, then, these principal topics of the Apocalypse were unappreciated by Christians, even by the generation actually concerned in them, as intimations of what was coming, how can my Reviewer say of the Book generally, that it "announced," or rather, was *apprehended to announce* (for this is the point in question) *events that were really near at hand?* The remainder of his paragraph, on this head, contains but variations of the foregoing clause, and even doubtfully asserted; for example, he says: "It has been at least *possible*, and indeed *highly probable*, that many believers in every age, should have been warned by it of imminent changes;" presently, indeed, he waxes bolder, and adds in the same breath,—"*it becomes certain*" that this was the case; but, still, *no evidence* is adduced. What I have already urged, therefore, must suffice in the way of reply.

Let me, however, in conclusion, commend to his candid consideration, how the line of argument he has adopted against Futurists might be turned by some brother against the Premillennial Advent. The Reviewer believes, I shall suppose, that the prophecies of the Old Testament, such as Isaiah ii. 1-5, which have been wont to be interpreted of the prosperity of the Christian Church of this dispensation, relate not to this, but to the future glory of the Jews. To this it is answered, that such a view makes the Old Testament prophecies "a fruitful nursery of mere delusions;" for, until lately, the prevailing notion throughout the Church was different, that these prophecies were appealed to in all ages, to animate the hope of Christians in the progress of the Gospel, and that their faith had been confirmed by many glimpses of their actual fulfilment;" that to interpret them differently now, and make them refer to a future period, would prove them to have "bred nothing but false expectations." "They have been wholly

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useless," it might be continued, "as *fulfilled* prophecy, and just as useless, for nearly sixteen centuries, as prophecy *unfulfilled*, while their benefit will have been confined to a few writers of this century, and the minority of Christians who have faith in their novel principle of interpretation." Such is the exact parallel of my Reviewer's argument, and substantially, as may be observed, in his own words. But would he not exclaim against it? May I not trust, then, that he will repudiate it as unworthy of him in this case; and if he would not yield to the clamour of traditional authority (for it really comes to this) against *one* truth, forbear to employ it against what many Christian brethren as firmly believe to be *another*. Let the appeal be to *the word itself*, and we shall be satisfied.

In the present paper, I have confined myself to the elucidation of one fundamental point at issue between us,—as it happens, the first in order. Our readers will, perhaps, collect from this, which party is most likely to have truth on his side, touching the whole controversy. Here, also, I am willing to leave the subject. Still, if your pages are open to me, I shall be glad, with God's help, to discuss, in succeeding numbers, the topics which remain.

Yours, &c.,

London, Nov. 21, 1848. JAMES KELLY.

IN MEMORIAM—WILLIAM MAUDE.

Born, Capetown, 1827. *Died, Liscard, Cheshire, February* 13, 1883.

LAST month it was the sorrowful duty of the Editor to announce the sudden decease of William Maude, with whose name and work the career of this journal has been intimately associated; it is now the sad privilege of another of his personal friends to weave a chaplet from scattered memories and fragrant impressions, to lay upon his grave.

He is not truly gone from us, for his work lives on. Prince in a school of thinkers, whose influence is powerful far beyond the circle of avowed disciples, now that he has dropped out of the conflict which his trumpet among others did so much to rouse, the battle still spreads upon a wider field, and is pushed to the gate with earnests of universal victory. As the cause which he furthered progresses, we may see him with it growing into fulness of life.

And this may be truly said, notwithstanding that in later years his views were not identical with those whose able exposition first brought his name into prominence; for, after all, to establish man's dependence upon God, and not upon natural necessity for continuance in being, is to furnish a starting-point for inquiries which may differ in their scope and issue, but are one in their Scriptural centre; and to that central truth he always held. The actual and necessary immortality of the soul—the impossibility of the Creator extinguishing in the creature the consciousness of existence, is rapidly being assigned a place among philosophical speculations, which are discarded by Christians as opposed

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to both reason and Scripture. A belief in the eternity of matter is rational in comparison; for matter may be the changing vesture of the immutable God, and dies with every change.

William Maude, second surviving son of Edwin Maude, belonged to the Kendal branch of an old Yorkshire family. His ancestors were members of the Society of Friends, and suffered persecution. He was born in 1827, at Cape Town, Cape of Good Hope (*nomen omen*), and came, when ten years old, to Liverpool, in which city and neighbourhood the chief part of his life was passed. For some time a pupil at the Liverpool Institute, the chief part of his education, owing to his delicate health, "was derived from his own omnivorous taste for, and indefatigable study of books. Unable to occupy himself with the sports of childhood and youth, reading and practical chemistry were his resources and pleasures." What follows is in the language of Mrs. Maude: "Led in early youth to devote himself to God, he became an earnest, though humble Christian; often distrustful of his own state, always of his attainments. He was, when quite young, attracted to literature and theology, and before he was twenty, published his first work, entitled, 'The Christian's Daily Portion.'"

It was among the Calvinists he received his early religious training, and he for some time contributed to their magazines. In late years he used to say, "I still believe in Election, but an Election for the sake of, not to the rejection of, the rest of the world." For some years he attended the ministry of the Rev. Hugh McNeile, through whose sermons his attention was specially drawn to prophecy. Up to about 1867 he was sound and orthodox, according to the views of truth then generally entertained; but about that time, during a visit to some friends in Wales, a seed was dropped into his mind destined to bear much fruit.

One evening several friends were conversing upon the awful state of the wicked dead. A German lady who was present took no part at the time in the conversation, but afterwards, laying a hand upon his arm, said, in a tone of gentle remonstrance, "*Dear friend, don't believe that of the good God.*" For two years this seed lay hidden in his mind, growing in silence. He made a point of asking all in whose views he had confidence, for the best arguments in favour of eternal torment. Gradually, but decidedly, his mind was changed; but he had mentioned the fact to no one, when he was laid prostrate by a severe illness. He felt persuaded that if God should restore him from the gates of death, it would be in order that he might seek to free the Heavenly Father's character from the libels of those who, while "loving Him, misconceived His character."

The remark of the German lady was not the only incident that turned his thoughts in a new direction. I had it from my dear friend's lips (and find allusion to it in the article on "Immortality," by which he will always be remembered), that a walk down Scotland Road, Liverpool, set him upon musings and inquiries which led to a crisis in his religious condition.

Scotland Road, Liverpool, is a thoroughfare not frequently trodden by respectable Church-goers. The brother of the Premier used to venture a few paces, carefully, so as not to be knocked over by the drunkards, the children, and the flaring women; and said some bitter things of the

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nonconformist pastors who never went there, and things not bitter of the Catholic priests who did. Our layman went there with his frail bodily presence, large head, and kindly eyes; and, before he had turned back, he had entered upon a new career; but it was long after Edward White had picked a little brown volume from a second-hand bookstall, and had entered upon his. Do these petty incidents prejudice the origin and aspiration of the movement they preceded? Yes, they do; if the finding of the Book of the Law by Hilkiah prejudices the Divine character of the Reformation by Josiah; if Christ did not find the oracles of Moses corrupted by the traditions of men, and if His own rescue and development of them was not afterwards to be lost under human accretions, and recovered by the hand of a monk, as it happened upon a neglected volume in the library at Erfurt!

Venturing to speak the truth that was in him, Mr. Maude was expelled from a society of Christian brethren and sisters; but in a smaller circle of believers, he continued to find sympathetic hearers, and made converts.

During all this period his pen was not idle. In 1864 the RAINBOW appeared. This Magazine, which was started to bear testimony to neglected truth, has always occupied a unique place among religious journals, on account of the earnest, reverent, and scholarly manner in which prophecy, eschatology, the relation of the Gospel to the destiny of the race, and Biblical criticism generally, has been treated by its various writers, many of whom had made important contributions to modern divinity before they sought its pages. Mr. Maude contributed to its 3rd No. an article on "The Spiritual Body," and many valuable papers followed. The chief theme of the RAINBOW then, and for the next five years, was the glorious Gospel of the coming kingdom. The Magazine had an established and increasing circulation; but a crisis was at hand. The new faith, which was the old, was spreading. The Rev. Joseph Stratford, of Cirencester—a name dearly beloved by Mr. Maude, as by all who know it—had resigned his Congregational pastorate on account of it. Meetings of believers there, and at Birmingham and at Liverpool, were assembling to confess it; but these were only accidental symptoms of a movement that, like an earth-wave, was rocking the foundations of the orthodox standards throughout the country. Edward White began to re-write his book. Dr. Leask requested Wm. Maude to write a paper upon Immortality. The article appeared in March, 1869, and in the development of the controversy has attained an historical importance. Edward White confessed that it did more to stir the public mind than anything he himself had written; his own standard volume enlarged did not appear until some years after.

But in reading this essay, it appears to me that it owed its celebrity more to the subject, and the time and place of its appearance, than to any unusual display of the author's excellences. The usual high level of all his work was here maintained, and much that was characteristic of it. The masterly grasp and arrangement of materials, the lucid and orderly presentation of the argument, the discernment and thoroughness of his investigations, and deep reverence of spirit; the soundness and closeness of his reasoning, his caution and candour, and the purity, elegance, and flexibility of his forcible style, often grand by a chastened

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imagination, and glancing a spirit of humour, are all apparent; likewise his over-abundance of quotation, his capability of launching a thunderbolt daintily, and of insinuating a sting like an unguent; but of that originality of thought which is Mr. Maude's chief claim to literary distinction, there is none.

A characteristic of his sentiments at this period—I think modified before he died—also appears. I allude to that "aversion" which "struggled" with "compassion" towards the degraded human products of civilization. He seemed not sufficiently to consider how much of humanity is swept into dark corners by a besom of destruction, which it neither invokes nor can withstand, how many fallen angels are dragged down by the falling ones without choice or will.

However inadequate as a complete illustration of Mr. Maude's especial power, it was the appearance of this article that made him famous and placed the RAINBOW at the head of the New Reformation; but alas! for the sacrifices entailed upon the restorers of lost truth, the consequences to the Editor were the loss of *five hundred subscribers, and years of anxiety and reproach!* The fact was the blow was only too well-aimed, and coming from such a quarter, anger and consternation spread amongst the orthodox. To use a vulgar but expressive simile "the fat was in the fire" with a vengeance. White, Jukes, Constable and Minton rushed into the controversy and added intensity to the flame, to which the Editor and Mr. Maude continued to add fuel until it was recognised that a new beacon to truth-seekers had been set upon a hill and could not be hid.

It was a critical period in the early history of this hardy serial, but so far from permanently injuring its reputation or its usefulness, it henceforth spake with new authority. New readers listened with a more eager attention, and it ran over seas and continents, uniting in the bonds of sympathy and hope, hearts which its truths had touched and gladdened. It remains true to the cause for which it was called to suffer, and only seeks the privilege of contending in a wider field with its old ardour and ability for the truths of the Gospel of the kingdom, the genuine Fatherhood of God, and the old evangelical theology purged from its human importations.

While Mr. Maude was displaying such intellectual strength, his native bodily weakness was scarcely less remarkable: a congenital disease, valvular malformation of the heart, made his lifetime one prolonged trespass upon the borders of dissolution. All that is implied in a life of mental effort, accompanied by physical disability, the reader can faintly imagine. He bore his lot with uncomplaining fortitude, but at times when an excess of weakness prevailed, he deemed death preferable. It was impossible that with such physical experiences his mental views should not often take the gloomiest tinge, and having once left his Calvinistic moorings, he began to take a cometary sweep through the heavens of speculation, feeling the chill and darkness of his more distant orbit, yet in no wise less firmly anchored to central truth than formerly. He beheld the creeds of Christendom tending to solution, and before their crystalization into creed again, expected a universal eclipse of faith, but he also cherished devoutly and wonderingly the expectation of another Revelation to supervene at or just prior to the second coming of our Lord.

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Several beautiful speculations or "pious opinions" set forth with rare skill, adorned the pages of the RAINBOW. Readers will remember a paper of great power and beauty upon the Transfiguration of Christ, in which it was suggested that *there* was a revelation of the natural development of the species, if sin in the first Adam had not arrested its progress. Man, that is, would, without death, have been removed by translation to a higher sphere in the glorified fashion in which the sinless second Adam was ascending, when, while His feet were but removed from earth, love's necessity to accomplish the decease at Jerusalem drew Him down again.

In another paper upon the resurrection bodies of the saints, it was suggested that as sanctified character was in process of formation during the discipline of life, the supersensible or that which interpenetrated the visible world received and shaped the mould of it—and in that mould would the bodies of the resurrection be cast—we should know ourselves again, and all our characteristics re-appear.

Anon he was pondering the problem how the Infinite God could make Himself known to finite man, and in pursuing it elaborated a new argument for the Incarnation and the Trinity. Such speculations as these were interspersed with thoughtful expository and exegetical papers and frequent explorations into the domain of prophecy. In regard to this last, he appeared to accept some of the conclusions of the historical school together with all those of the Futurists. A trenchant criticism of Mr. Guinness' pamphlet against the Futurists was one of his latest productions.

He was always abreast of the latest literature of importance, philosophy, and theology claiming his chief regard. His friend of many years and many kindnesses, "T. W.," initials known to the RAINBOW as formerly to OUR HOPE, writes: "I think I may say of him that he was the *best read man* I ever came across; you could scarcely mention a book on the subject of Christianity in any relation which he had not read."

Although through physical causes even the use of the pen cost him much, so great was his conscientious and laborious industry, that he would transcribe a duplicate of every MS. contributed to the magazines that he edited, for fear of loss or fire in the printer's office. He was a man to be depended upon, sensible in conduct as sober in sentiment, and cautious in judgment: of the utmost frankness, simplicity and kindness, too great in mind and character to feel the breath of envy. Calm and unruffled under provocation, firm and faithful in his friendships, though patience and long-suffering might be taxed.

Often misunderstood and always possessed of an immense amount of reserved conviction and advanced thinking which he could not exchange with ordinary minds, he felt keenly at times his isolation; and perhaps this feeling led him to discern a fellowship in experience with certain of the one-eyed school—men who have put out one eye in order to see clearer with the other—who know there is no vacuum anywhere but in heaven—the Scientists. At all events he would throw his shield chivalrously in front of some assaulted names, and never was known to lose his calmness or his judgment except when he called Charles Darwin a "Prophet of God."

Lest any wrong impression should be conveyed by what I have just

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indited, I will quote from a letter just received from his dearly beloved friend and fellow champion in controversy, Joseph Stratford, now of Gloucester:—

"Life was to him only worth having, when regarded as a prelude to and an education for a glorious immortality. Thus he looked at it. The world is a great school, truths are lessons, sorrows, difficulties and pains are discipline. God is our Teacher. In June last, writing to me, he used the words '*God is in our lives*,' and in conversation he more than once told me how his faith in the knowledge and love and providence of God had been preserved and strengthened by his own personal experience of the Divine dealings with him in his life's history. How deep was his reverence! I shall never forget his prayers at our family worship; it was not so much the petitions he offered, though these were always appropriate, but the spirit in which he worshipped."

These extracts remind the writer of the concluding words of a brief reply received on a Monday morning—"Excuse more; it is the Lord's Day." One can see the Sunday sunlight stealing into the little parlour at Birkenhead and making dials of the neglected pens, while the man of the Bible retreated within the curtains' shadow to ponder the themes so dear to his heart.

The same dear friend from whom I have just quoted draws attention to his lack of interest in natural scenes. It was the *unseen* world that interested him. I spent a day with him on Muswell Hill, sunny and blue; the hard world became a cloudland kissing cloud, and beneath avenues of elms and limes, where once Johnson preached and Goldsmith stammered, we paced and talked of everything *unseen*. In picture galleries he was mute and tired, but once he rushed forward to a brown daub, where balustrade and tree confronted sky, and only sky: "I like that!" "Why?" "Because one cannot see what *lies beyond*." Ah! that beyond! He faced it with a yearning peace, as he loved to quote Whittier's lines—

> "Beyond His judgments shall His love endure,
> The mercy of the merciful is sure."

Although so frail in body and suffering in health, it is questionable if the vigour of his mental faculties was not even stimulated by it sometimes. The forces of life, driven from the outposts and betrayed in their principal stronghold, seem to have retreated to the brain, there to make a display of the energies defeated elsewhere. The writer once received an account of a slight accident, with the additional information that his mind seemed to have gained by the affection of the body, whereupon he cited the case of an archbishop who received a great illumination through spraining his ankle (or somebody treading on his corns, I forget which).

Neither did abstruse studies quench his love of poetry, or destroy his sense of humour. Tennyson especially, and after him, Mrs. Browning, Buchanan, and Whittier, were favourites. He was a novel-reader too, who would name George Eliot almost with solemnity, and George Macdonald with warm appreciation. His humour glances out in many of his serious pieces, but often abounded in his letters and conversation.

Mr. Stratford writes: "As a family we like to think of his quiet cheerfulness, his relaxation from deep thought, his humour, the ghost-tales he could so well tell, and the riddles he could propound."

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Thus he commenced a letter to the writer, Jan. 2nd, 1881: "I feel moved to send you a greeting at the opening of this symmetrical year, 1881," and, after amusing himself with a play upon its figures, he continued, "Nor is this all. A most ominous fact remains to be noticed. Eighteen, differently divided, makes *three sixes*, 666, the number of the beast; therefore, I trust, no doubt will remain in your mind that *this year Antichrist is to appear*. The argument is solid, at least as solid as many theological arguments, and the interpretation sure." We would linger over other traits of our gracious, gentle, and courteous friend, but space forbids. It was matter of heartfelt satisfaction to all who knew him that, though late in life, he had allied himself to one whose devoted attentions and intelligent and cheerful society sustained him under many attacks of dropsy, neuralgia, and other painful affections.

On his marriage, in 1875, he removed to Finchley, and, after two years, to London. Here he attempted more literary work than his feeble frame could endure, and this, combined with the fact that London air did not suit him, so affected his health that the physician, in the spring of 1879, pronounced him a dying man, slowly, but surely, passing away. He left London for Liscard, less with the hope of improvement to his health than with the desire of dying and being buried among the scenes in which the chief part of his life had been passed.

Owing, however, to favourable surroundings, and careful nursing, he partially rallied; and though never anything but a confirmed invalid, and sometimes suffering greatly from extreme prostration, dropsy, &c., continued till within a week of his death to employ himself to some extent in literary work, his last article on Antichrist being despatched, not quite finished, three days before his death. Jaundice had been gradually coming on for a month or two, but it was only during one week that he was confined to bed.

The day (Feb. 5th) preceding his last seizure he was very busy writing, in addition to the above-mentioned article, a letter for the RAINBOW, in answer to Mr. Constable. He had a short time before finished a paper on the "Character of God," of which he had more than once said, "I should like to live till that is concluded."

During the last week of his life the action of his heart was very low, and, consequently, the brain much congested, so that he lay great part of the time in a state of half stupor. When informed, on the last day, in answer to his inquiry, that the end was near, he said, "Well, I can say, with the Archbishop of Canterbury, if this is dying it is not so bad after all" (he had always had a dread of the physical pain of dying). A perfect peace possessed his mind; so marked was this that he had leisure quite towards the last to remind his wife to pay for a book sent home a few days previously. He expired on the evening of Feb. 13th, within twelve days of completing his 56th year.

And now

"Lifted up and separate, on the hand of God he lies."

awaiting the resurrection of the just.

Besides contributions to the RAINBOW, Mr. Maude was editor of OUR HOPE, a periodical promoted by "T. W.," which, after pursuing an independent career for a few years was incorporated for a few more with

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this Journal. He was also a most valued contributor to ISRAEL'S WATCHMAN, and when his intimate friend, the late Henry Dunn, was publishing SUNDAY MORNING, it was the striking nature of his contributions that led the writer to make his acquaintance.

Bristol. HENRY DEACON.

ELIM.

O LEAD me to Elim! so rough is the way,
So arid the desert, so sultry the day,
My feet have grown weary, my heart is opprest,
O lead me to Elim! O lead me to rest!

The Word of Jehovah is faithful and sure,
His covenant mercies unchanging endure;
But faith sometimes fails on the wilderness road,
And the journey seems long to the city of God.

Then lead me to Elim, where journeyings cease,
Where the soft waving palm branches whisper of peace,
Where the weary may rest from their labour and strife,
And the thirsty may drink of the water of life.

The way I have come has been rough to my feet,
O lead me, dear Lord, to a peaceful retreat;
The way I must go may be drearier still,
Lord, teach me at Elim how sweet is Thy will.

O lead me to Elim! my spirit is faint,
But the wells of salvation shall soothe my complaint;
O lead me to Elim! my soul is distrest,
But the shade of the palm tree shall draw me to rest.

Lord, Thou art my Elim! the journey I go,
Did I take it alone, were a journey of woe,
But wherever my paths through the desert may be,
I find rest, and refreshment, and healing in Thee.

Then lead me to Elim—Lord, lead me to Thee!
Though affliction's dark cloud my conductor may be,
'Twere worth the affliction, the sorrow, and pain,
To learn how Jehovah His saints can sustain.

And lo! all along on the wilderness road,
There remaineth a rest for the people of God;
From Elim to Horeb, from strength unto strength,
They are led to appear in fair Canaan at length.

Dear Master and Saviour! Protector and Friend!
May Thy presence abiding unchanged to the end,
My solace and stay on my pilgrimage be;
O lead me to Elim! Lord, lead me to Thee. A. W.

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ON THE INTERMEDIATE STATE.

THE Scriptural evidence in favour of what I advanced in my last paper, as to the nature of the intermediate state: I now furnish a selection of some passages. The first place is due to Gen. ii. 16, 17: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." That is, the penalty of transgression shall be death. And, what is death? The testimony of common sense, supported, as it is, by all the dictionaries, is, that it is "extinction of life;" a penalty which necessarily involves the return of the transgressor to a state of non-existence. And with this sense of the term, all Scripture agrees. God cannot be the author of contradiction and confusion.

But the passage before us not only gives us the Divine judgment, as to both the origin and penalty of sin, but enables us to trace to its source the now prevalent, though in primitive Christian times utterly unknown, theory of the intermediate state; by furnishing us with the particulars of the interview between the serpent and Eve; to whom he had introduced himself as a professing friend, desiring to advocate the rights of her husband and herself; representing the Divine statement to Adam as merely the effect of jealousy, lest man should, by partaking of the forbidden fruit, become equal to God in knowledge and power. The enemy saw instinctively that he could turn to his own account, and render subservient to the attainment of his ends, the instrumentality of "the weaker vessel," Eve, as the more likely to suit his purpose, by yielding to the influence of his subtle address; to the character of which the apostle has done no more than simple justice in saying, that the serpent had "beguiled" Eve through his "subtlety" (2 Cor. xi. 3). The deceiver's calculations were justified by the result. She lent her ear to his scheme, partook of the forbidden fruit, as did her husband, on her recommendation; and the immediate effect was, that the eyes of both were opened, and they saw their error; and at once manifested its consequence in their foolish attempt to hide themselves from the observation of the all-seeing God!

The enemy, seeing his course thus clear for the accomplishment of his cherished object, lost no time in carrying it out in the positive contradiction of the Divine award; saying, "Ye shall not surely die!" Here, then, we have the origin of the intermediate state theory, which ignores the Divinely-awarded penalty of sin; perverting the assigned relative period of its infliction into one of supposed transfer of the departed to an imaginary condition of comparative bliss in Heaven! and involving the obvious inconsistency of such a case with a possibility of resurrection and judgment; the penalty being thus, as it were, turned into a premium, and the false statement of the "father of lies" preferred to the solemn award of the God of truth!

And what plan did the enemy devise for reconciling the apparent discrepancies in question? A very simple one indeed. He is never at a loss for expedients suited to his requirements. In this case he had merely to say that, although the human constitution consists of three elements, body, soul, and spirit—the union of which is, according to the

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Divine ordinance, indispensable to the existence of man—yet, one of them—the soul—can exist by itself, unconnected with either of the others! But, unfortunately for the credit of this ingenious device, the Word of God directly contradicts this, by declaring that it is the soul that dies; as, for example, in Ezek. xxiii. 3, 20: "The soul that sinneth it shall die." So entirely erroneous is the commonly-received notion that the body dies while the soul continues to live, that the very opposite is the fact. For the body, not having *per se*, life, cannot, of course, *per se*, possibly die. The man, composed of the three elements specified, lives, and the man dies. Adam's body was as perfectly formed before he became alive, as afterwards; but, till God "breathed into his nostrils the breath of life," he did not become "a living soul," and was, therefore, not alive. It is, in short, the in-breathing of the soul-imparting Spirit that gives life; which, according to the lexicons, is the acknowledged synonym of soul; ψυχή standing for both. And in accordance with this, the Word of God invariably places the personality of the departed in the body, and not in the soul; as, for example: "He is not here, He is risen; as He said. Come, see the place where the Lord lay" (Matt. xxviii. 6). And the same authority as invariably consigns the departed to the grave; and never, even in one solitary instance, to heaven, whither they are so confidently sent by the prevalent anti-Scriptural theory as to the condition of man in the interval between death and resurrection. Even the cases of Enoch and Elijah form no exception to this rule, inasmuch as Our Lord, who must, of course, have known of them, says to *Nicodemus*, several centuries after their removal from earth, "No man hath ascended up to heaven" (John iii. 13). The two men in question having been eminent servants of God, they have been hitherto reserved from the ordinary fate of man, in order that they may fill the *role* of the "two witnesses" (Rev. xi. 3), whose testimony for God and His truth is to be wound up by their being put to death in the course of the awful state of things which shall characterise the close of the present dispensation. Had they died before, they could not answer this end; their designation to which may have formed the *raison d'être* of their past reservation from death. Did the space permit, I could furnish extracts from early Christian writers to this effect. It seems to me that the very form of the Divine reference points in the same direction. "My two witnesses;" as much as to say, two men who are well known to have witnessed for God in past trying and eventful times.

And now look at the testimony of other Scriptures. God said to Abram, "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age" (Gen. xv. 15). Then it is said of Joseph, that "they embalmed him, and put him in a coffin in Egypt" (Gen l. 26). "Moses, the servant of the Lord, died there, in the land of Moab, according to the word of the Lord, and He buried him in a valley in the land of Moab, over against Beth-peor; and no man knoweth of his sepulchre unto this day" (Deut. xxxiv. 5, 6). "Gideon, the son of Joash, died in a good old age, and was buried in the sepulchre of Joash, his father, in Ophrah, of the Abi-ezrites" (Judges viii. 32). "Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah" (1 Sam. xxv. 1). "And

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David slept with his fathers, and was buried in the city of David" (1 Kings ii. 10). "Solomon slept with his fathers, and was buried in the city of David, his father" (1 Kings xi. 43). On the occasion of the supposed death of Joseph, Jacob says, "I will go down into the grave, unto my son, mourning" (Gen. xxxvii. 35).

To these portions of the Old Testament preceding the Psalms, many might have been added; but I shall now make a selection from that Book, because of its admitted value as a summary of all revealed truth, in accordance with the maxim, "*Psalmosum clavis Christo fides;*" the correctness of which will be acknowledged by all who make the Bible their study; there being, in point of fact, *no* portion thereof which is not recalled to mind by one or other of the Psalms, the Book of "The Revelation" forming no exception to the rule.

"Return, O Lord, deliver my soul; Oh! save me, for Thy mercies' sake. For in death there is no remembrance of Thee; in the *grave* who shall give Thee thanks?" Here the dead are represented as tenants of the grave; and therefore, unable to praise or to thank God; the body of even the living man not being the element of his constitution capable of such exercises. This explains the prayer for the deliverance of the soul of the speaker, as that is the synonym of life; and that shall be restored at the coming of the Lord, which is here connected with that great event, "Return, O Lord, deliver my soul: Oh! save me" (Psa. vi. 4, 5).

"Thou wilt not leave my soul in hell (sheol, the grave), neither wilt Thou suffer Thine holy one to see corruption. Thou wilt show me the path of life" (Psa. xvi. 10, 11). "As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness" (xvii. 15). Here the intermediate state is, as throughout all Scripture, made of sleep, which is as completely a state of unconsciousness as is that of death. Slumber is not sleep. The distinction between them is recognised in Psa. cxxxii. 4: "I will not give sleep to mine eyes, nor slumber to mine eyelids." In sound sleep there is no consciousness. A good treatise on the Intermediate State, by the late Archbishop of Dublin (Dr. Whately), treats of this point with his usual clearness of argument and illustration.

"All they that go down to the dust shall bow before Him; and none can keep alive his own soul" (Psa. xxii. 29). "What profit is there in my blood, when I go down to the pit? Shall the dead praise Thee? Shall it declare Thy truth?" (Psa. xxx. 9). "O spare me, that I may recover strength, before I go hence, and be no more" (Psa. xxxix. 13). "God will redeem my soul from the power of the grave, for He shall receive me" (Psa. xlix. 15). "Wilt Thou show wonders to the dead? Shall the dead arise and praise Thee? Shall Thy loving-kindness be declared in the grave? or Thy faithfulness in destruction? Shall Thy wonders be known in the dark? and Thy righteousness in the land of forgetfulness?" (Psa. lxxxviii. 10-12). "What man is *he that liveth and shall not see* death? Shall he deliver his soul from the hand of the grave?" Psa. lxxxix. 48). "Thou takest away their breath, they die, and return to their dust; Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the earth" (Psa. civ. 29, 30). Here we have the death of man, and his restoration to life, at the

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coming renovation of the earth, connected, as throughout Scripture at large.

"He hath made me to dwell *in darkness*, as those that have been long dead" (Psa. cxliii. 3). "While I live will I praise the Lord; I will sing praises to my God while I have any being. . . . . His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. cxlvi. 2-4).

And now some passages from some of the Scriptures succeeding the Psalms: "The living know that they shall die; but the dead know not anything." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. ix. 5, 10). Here, again, the personality is ascribed to the body, as throughout the Bible at large.

Of Our Lord it is said, that "*He made His* grave with the wicked, and the rich in His death"—(that is, on the occasion of His death) (Isa. liii. 9). "The righteous perisheth, and no man layeth it to heart: . . . . none considering that the righteous is taken away from the evil to come" (Isa. lvii. 1). Here death is called perishing, as elsewhere destruction; neither of which would admit of survival in any conceivable sense.

"The soul that sinneth it shall die" (Ezek. xviii. 4, 20). "O My people, I will open your graves, and cause you to come up out of your graves" (Ezek. xxxvii. 12). "Many of them that sleep in the dust of the earth" (Dan. xii. 2). "I will ranson them from the power of *the grave;* I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction" (Hos. xiii. 14). "Your fathers, where are they? and the prophets, do they live for ever?" (Zech. i. 4).

The New Testament contributes largely to the same effect: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; while strait is the gate, and narrow is the way, which leadeth unto life (ζωήν); and few there be that find it" (Matt. vii. 13, 14). "God is not the God of the dead, but of the living" (Matt. xxii. 32). Our Lord so said in speaking of the Resurrection, which must necessarily precede the attainment of eternal life, inasmuch as till then the dead are non-existent. "And these shall go away into everlasting punishment; but the righteous into life eternal" (ζωήν) (Matt. xxv. 46). The punishment here is necessarily destruction, as the clearly-revealed destiny of the unsaved. It is sometimes alleged by the advocates of the generally-received notions of the condition of man in the intermediate state, that destruction would not be punishment. But the Word of God expressly calls it so, in saying, "who shall be punished with overlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. i. 9).

"And the graves were opened, and many bodies of the saints who slept, arose; and came out of the graves, after His resurrection, and went into the holy city, and appeared unto many" (Matt. xxvii. 52, 53). Then these "saints had not been in the heaven (!) of popular theology.

"He is not here; for He is risen, as He said, Come, see the place where the Lord lay" (Matt. xxviii. 6). Then He had not been in

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heaven! whither men are supposed to be sent by death, as so confidently asserted by the same deceptive authority!

After Our Lord's resurrection, He, Himself, said to Mary, "I am not yet ascended to My Father" (John xx. 17). "Jesus said unto her (Martha), I am the resurrection and the life; he that believeth in Me, though he die, yet shall he live (Revised Version); and whosoever liveth and believeth in Me, shall never die" (John xi. 25, 26). Here Our Lord is drawing the recognised distinction between the lot of the believer, who dies, and the believer who shall be found alive at the period of His coming; when the former shall be raised to life from the grave, and the believer then found alive shall be given his glorified, pneumatical body, without partaking of death at all, and be "caught up" therein, to meet the Lord "in the air" (1 Thess. iv. 13-18).

There are other portions of the New Testament which might be quoted; but it is unnecessary. I shall, therefore, merely refer to the very plain testimony of 1 Cor. xv.; but especially the unmistakably intelligible and unanswerable evidence of the latter part of the chapter, from ver. 50 to the close: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

I would just observe before closing, that ver. 19 of this chapter seems to imply, that the intermediate state has no place whatever in the apostle's argument. He recognises merely two states of life, in saying, "If in this life only we have hope in Christ, we are of all men most miserable;" as much as to say, there is another life to succeed the present, which will more than merely make amends for the trials of this. Had he intended to endorse the anti-Scriptural notions of the intermediate state, which is now so prevalent, he would have said, if in life only. The passage, as it stands, obviously recognises merely two states of life, not even hinting at any such thing as a state of existence embracing the interval.

The apostle, speaking of God, says, "Who only hath immortality" (1 Tim. vi. 16). How, then, can man claim a share in that which belongs to God alone? And in the same chapter, man is called upon in two different verses (12 and 19) to "lay hold on eternal life." What would be the meaning of calling on a man to "lay hold on" what the current teaching has persuaded him to believe that he already naturally possesses? But I must draw to a close, and reserve for a future opportunity the consideration of the important "Book of the Revelation," which contains much to our purpose. I hope also to consider, in a future paper, the several attempts made at ascribing to the Word of God the paternity of the notions generally held on this subject, when I shall be able to show that, not even in one instance can they claim its authority. I undertake to make manifest that, not only have they no foundation in its teaching, but that the arguments usually put forward in their support are inconsistent with each other, and even on that ground, inadmissible.

J. CONYNGHAM MCCAUSLAND.

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BRIEF BIBLICAL NOTES.*

JESUS BY THE SEA.

(Read Matt. iv. 18-22; Mark i. 16-20; John i. 35-42. Other names for this sea—Chinnereth, Num. xxxiv. 11; Lake of Gennesaret (a garden), Luke v. 1, &c. Sea of Tiberias, John xxi. 1; Sea of Galilee, Matt. iv. 18; all from towns on its west coast.)

JESUS WALKING BY THE SEA.

JESUS walked by this sea, and called four disciples—two pairs of brothers. The account in John fills up and completes the narrative, and shows us why Andrew and Peter so readily followed. In John i. 35-40, Andrew and Peter were not yet called. Philip was. They heard John say, "Behold," &c. (ver. 37). They behold and follow (see John x. 27) the tenth hour (x. a.m., Roman; iv. p.m., if Jewish) was a decisive hour—the birth hour of the future Church. The name of the second is in "the Book of Life." Andrew, the first to come. Peter, first in the lists. James, the first martyr. John, the first in love. (Three times Andrew brought others: John i. 41; vi. 8, 9; xii. 22.) ver. 41, he "findeth;" ver. 42, "he brought." Jesus "*beheld* (not for the last time). See Luke xxii. 61). Note the change of name. Matt. iv. 18, &c. is the official call as disciples. "Casting" shows how "immediately" they followed (ver. 20). In John it was "Come and see." Now it is "follow Me."

"Fishers of men," i.e., by being witnesses for Christ (Acts i. 8) to bring souls out of obscurity and darkness and confusion into the light, brightness and peace of God (See Acts xxvi. 18). The net is the Gospel. The sea is the world of sinners (Isa. lvii. 20, 21). (*Four* disciples first called. Four is the great world number.)

Christ is the great Caller. He is the "Merchantman," seeking goodly pearls. He "came to *seek* and to save." In the parable of the pearl—pearls are the sinners. What are pearls? Their origin shows our state by nature, and their end shows our state in glory. (Like the diamond and precious stones—pure carbon or pure silicate). Jesus is not now beside the sea; but by the right hand of God, and has sent forth His called servants to fish for men.

JESUS SITTING BESIDE THE SEA.

(Read Matt. xiii. 1, &c.; Mark iv. 1, &c.; Luke viii. 4, &c.)

Jesus is the *great Teacher* (walking He calls; sitting He teaches), see John i. 18 (to declare the Father), Heb. i. 1, 2 (as the Son), John xviii. 37 (to bear witness of the truth), Luke iv. 42, 43 (therefore am I sent), Deut. xviii. 15-18.

He taught in various places. Synagogue. Luke iv. 15, 16; Houses Luke x. 38. (Wayside) Luke xxiv. 13, 14. John iv. 6. (Here by the sea).

Seven Parables. Four to the multitudes (ver. 2, 34); three to the disciples in the house. First group—the outward. Second—the inward. [Explain the meaning of the words "parable" and "mystery," ver. 11, 35. Rom. xvi. 25, 26; Eph. iii. 5; Col. i. 26.]

They unfold to us the *mystery* of the present dispensation of *the rejection of the kingdom of heaven and its consequences.*

I. THE SOWER shows the proclamation of the kingdom by Christ.

* Originally prepared as notes for Sunday School Lessons.

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"The seed is the *Word;* nothing less, more, or different. The whole field is to be sown.

The great classes of ground—

1. "*By* wayside" (ver. 4) the devil gets, (ver. 19); 2. "*upon* stony places (ver. 5) the flesh gets (ver. 20); 3. "*among* thorns" (ver. 7) the world gets (ver. 22); 4. *into* good ground (ver. 8) God gets. The good ground is "*prepared* ground (Ps. x. 17; Acts xvi. 14; Luke xxiv. 45); no plough or harrow ever passed over it.

II. THE TARES (ver. 24-32) among the good seed and *good ground.* Satan gets in. He can't pluck *up;* but he can *mix* up (ver. 38). Christ explains this fully.

III. THE MUSTARD SEED (ver. 31, 32) shows the *working* of these tares and the result. In the first parable the *fowls* (ver. 4) are "the wicked one" (ver. 19). The field is the same in the first and second, so the *fowls* are the same in the first and third (see Rev. xviii. 2). So the "great tree" is the prophetic figure of the world (see Ezek. xxxi. 3-14; Dan. iv. 7-9). The *effect* of these tares is shown in the Church becoming worldly, and spiritual things used for worldly ends. "A man" sowed; "a woman" hides the leaven.

IV. THE LEAVEN. No. III. shows the *outward* effects. No. IV. shows the *inward.* Both the result of the *tares. Three* leavens in Scripture. (1) Leaven of Pharisees and Sadducees (Matt. xvi. 6); doctrine (ver. 12; 2 Pet. ii. 1-3). (2) Herodians (Mark viii. 15) worldliness. (3) Leaven of Pharisees (Luke xii. 1) hypocrisy (See also 1 Cor. ver. 6-8. "Old leaven.")

V. THE TREASURE (ver. 44). These last three relate to the "*sheaves*"—to the bringing of the Church out of all this evil world. Christ is the seeker and finder (Luke xix. 10; xv. 4, 5). *He* sells all (Phil. ii. 7, 8; 2 Cor. viii. 9). The sinner has got nothing to sell, and nothing to buy with. Christ buys the field (the world). Satan now usurps it (Luke iv. 6). But it is Christ's, and presently He will come with power to eject, cast out, and bind the usurper (Rev. v.; xi. 15, &c.).

VI. THE PEARL (vers. 45, 46). No. V.; one aspect, the world. No. VI.; the Church, individually and collectively, "goodly pearls," and "one pearl." Christ goes down into the depths to purchase them (Psa. lxix. 1, 2, 14, 15; xlii. 7; lxxxviii. 7).

VII. THE NET (vers. 47-50), like the Sower, reaches from beginning to the end, and is another aspect of the *Tares.*

JESUS UPON THE SEA.

(Read Matt. viii. 18-27; Mark iv. 35-41; Luke viii. 22-25; Matt. xiv. 22-36; Mark vi. 45, 46; John vi. 16-21).

Luke viii. 22—"a certain day," same day as parable of *Sower.* "He fell asleep," Mark iv. 38 says, "*on a pillow.*" Some hand placed it, some heart thought about it, and Jesus uses it (apply). "*A storm of wind*"—an effort of Satan to destroy Christ (Eph. ii. 2; Job i. 19). [Note other efforts. Pharaoh, Ex. i., Ex. ii.; Athaliah, 2 Kings xi. 1-3, &c.; Haman, Est. iii.; Herod, Matt. ii. The Rulers, Matt. xxvii.] "They awoke Him" by prayer. To whom could they go? (John vi. 68). *Fear* comes from unbelief (Luke i. 12, 20). "Rebuked," first, the disciples; then the *sea* (Mark viii. 26). His *word* sufficed (Luke iv.

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38) [Joshua conquered water by *Ark*, Elijah and Elisha with *mantle*, Christ by *word*. No storm too violent for Him to quell in world, Church, home or heart. "Obey Him" (Psa. cvii. 29; lxv. 7; xxix. 10).

John vi. 1. Sea of Tiberias, so called only by John. The multitude follow and are fed. (16) "*He constrained them.*" (17) He selects our trials (Jonah iv. 6-11). The scene is a parable. The sea is the world in its unrest (Isa. lvii. 20). The winds are trials (Job. ix. 17). On this sea we have *Hope* for our anchor, Faith for our helm, Bible for chart, Christ for Captain, the breath of the Spirit for wind. "*Now dark*"—always dark without Christ. [Note: Light and darkness at birth (Lu. ii. 13 and xxiii. 45) and death.] "*He saw them*" (Mark vi. 48; Exod. iii. 7; Psa. lvi. 8) before "they see" Him (ver. 19). "When?" "the 4th watch" (Matt. xiv. 25; so it was in Exod. xiv. 24). "It is I" (v. 20) *I am*. Learn the "I am's" of John vi. 35, 48; the Bread of Life (viii. 24, 28; xviii. 5, 6); "I am," (viii. 5, 8). Before Abraham (x. 9); the (x. 14); the Good Shepherd (xi. 25); the Resurrection (xi. 25); the Door Life—It is I. He points to Himself as the source of all their comfort, peace, and safety.

(*To be continued.*)

LITERATURE.

The Approaching End of all Evil. By GEORGE GREENWELL. Adelaide: Scrymgour and Sons.

In this pamphlet our old friend speaks like a strong man, as he is. We are glad that he is giving the men of his adopted country the benefit of his intellect and heart. Here is a specimen:

"If we found a man without theological training, but with some relish for the pursuits of the linguist, we would be quite willing to rest our cause with him as to the meaning of death, destruction, and perishing. In fact, we feel sure that he would be amazed to hear that a man cast into the lake of fire and subjected to the second death, was still *alive;* that a man who had perished was still in conscious being, and that everlasting destruction was compatible with everlasting existence. While under traditional dogma, we read the words, as the masses do, without any serious inquiry into their meaning. But on reading the passages now, we are astounded that such meanings should ever have been foisted into them. The words convey so clearly and so decisively a meaning directly opposed to the traditional interpretation. The ecclesiastical world has been in darkness and under nightmare for long ages, during which time evil dreams and evil deeds have abounded; but it is high time for the sleeper to awake, and for the unclean birds of the night to flee away for ever. It has been objected to me that many things connected with man may *perish*, and yet the man survive. This is true, but has no argumentative force. His character may perish; he may become a hopeless reprobate; his health may perish; he may fall under disease which is incurable; his property may perish; he may pass from affluence into poverty beyond recovery; his freedom may perish; he may be confined in prison for life; but in all these cases the word never departs from its radical meaning. That thing

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has perished concerning which the word was employed. But when the man perishes there is an end of all. The substantial person is destroyed, and all is ended for ever and ever. Hence, when the Lord is revealed from heaven in flaming fire, the wicked are consumed with EVERLASTING DESTRUCTION from the presence of the Lord and from the glory of His power."

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THE CABINET.

"B. A."—It is only in the region of theology that men tolerate such absurdities as "the death that never dies."

"C. L."—The "restoration of the Sodomites." Forbid! Their day of judgment and destruction is past for ever. But the "land" will be delivered from the curse, the Dead Sea will be "healed," and the mother city, Sodom, with its "daughters," i.e., suburbs or small towns, will flourish again, and be inhabited by righteous people in the new age. All this is certain, because predicted; but the guilty dwellers in the ancient towns have been ashes 3780 years.

"T." says: "I beg to thank you for your loving-kindness in sending me the RAINBOW. I cannot tell you in words how grateful I am. I can only pray the MASTER to bless and reward you. I have not been used to much kindness in life, and it melts my heart to find anyone treat me kindly. My lot has been a hard one until lately, when the Lord mercifully opened my eyes to the glorious truth as it is *only* in Christ, and since then only have I begun to live. I always had a great love of reading, especially religious works, but I *never* could reconcile reason and orthodoxy together. The addresses at Bradford, *especially* that one of *yours*, 'The Old Faith,' did more for me than all that I had ever read in my life."

"N.Y."—We are sorry that the committee on Mr. Dening's case should ask the Church Missionary Society for "toleration." Toleration! The word insults the holiness of personal conviction. He who tolerates us assumes the place of judge of another man's conscience. We repudiate the assumption. The manifesto of the committee wants strength and point. Truth demands a hearing. She does not, hat in hand, beg to be allowed to exist as a poor relation in the presence of patronised error.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MAY, 1883.

OUR PRESENT POSITION.

ONE principal characteristic of the campaign in the warfare between revelation and vain traditions, which you and some others have been permitted to sustain, is the copious and ever-increasing outflow of the literature which advocates the doctrine of life in Christ. Where, during the days of our own fathers, to go no further back, a solitary essay bearing on this topic made its occasional appearance, a thousand rivulets are now pouring their contributions into the advancing flood, each one sparkling in the sunshine and making glad the nations. Much has the river of life already accomplished in the way of sweeping aside the stagnant rubbish of ages, the guano concretions of a thousand false prophets. It has also had the felicitous effect of fertilizing and stimulating the productive capacity of what was already good and honest soil. And still the tide rolls on; and friends as well as foes are silently forecasting whereto it all will grow. To the one it offers a welcome revival of primitive self-sacrifice and apostolic energy; the other it threatens with the extinction of their long cherished fortresses of mental tyranny. In either case it places in unmistakable evidence the potent charm, the celestial spell which accompanied this new epiphany of Divine truth. Shall we compare it to the electric light when it quenches the dull splendour of the old-world lamps? Nay, the similitude is all too feeble. It was as if truth herself, spurning the dusky shrouds and harlot adornments which the perfidy of Rome bequeathed to her, stepped deftly down into the arena of struggling manhood, and with a smiling countenance said, "Friends, wherefore are ye still so sad, and why do thoughts arise in your hearts? You think perhaps that I am too good to be true; but indeed I am truth itself. Handle me and see; for I am a reality, and am no simulacrum."

As a blessing to the present age it has come to pass that this winsome appeal has subdued many hearts and enlisted many a free lance to engage in love's warfare. On the other hand, it has

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awakened hostility in quarters where we might not unreasonably have predicted a happier result. Hence the rapid interchange of challenge which marks the present crisis; nor are we likely to witness a cessation of arms or even a temporary truce. The contributions of our friends exhibit of course very varied merit as literary productions. Here and there the hand of a master is plainly discernible; but as they all fetch their artillery from the same arsenal, it were waste of time just now to be hypercritical. Even the very best among them are found to be capable of being fashioned and burnished into a still higher degree of efficiency than they possessed at the hour of their first appearance. We know, for example, that the form which Mr. Edward White's standard work at present bears is a total re-cast of the original essay which was issued thirty-eight years ago; while the preface to Mr. Constable's latest editions of the "Duration and Nature of Future Punishment" testifies to similar improvements in that book.

It is related of one of the old Wiltshire knights, Sir Walter Hungerford, that he held of Henry V. the castle and barony of Homet, in Normandy, by the tenure of presenting to the king one lance with a fox-tail hanging thereat, yearly, upon the feast of the exaltation of the holy cross. Such an emblem might not unsuitably grace the tilting spear of Henry Constable whenever he takes up a position in this great controversy; for surely he has displayed a pre-eminent faculty for unearthing disguises, for pouring light on dark places, for driving theology to bay, and then killing it outright. Among the book parcels which our friend Mr. R. J. Hammond, of 80, Edgeware Road, distributes at a nominal price, and which he facetiously, but very correctly, describes as "surprise parcels," I recently found a copy of the fifth edition of Mr. Constable's work aforesaid; and having by some unaccountable oversight never read it before, was doubly gratified by the happy chance. No book, it strikes me, is better calculated to meet hostile objections on the one hand, or to satisfy the anxious enquiries of Christian philanthropy on the other. Its stern, unbending logic ought to commend it to every self-styled rabbi; but, alas, the rabbis have a notion that their own "mixtures" are a more marketable article. But leaving the rabbis to dabble in their fond traditions, I would like to suggest that those persons who can afford to distribute in public places and open-air gatherings well-bound books, in place of tracts and leaflets, which are quickly destroyed, can hardly do better than furnish themselves with copies of the work in question.

But, indeed, the well-assorted miscellany which Mr. Hammond supplies in the manner above described offers such a variety that I am far from advocating one book alone. By making good speed to secure a packet (and they are going very fast), distributors will at once discover the material which is in best accordance with their individual taste or judgment. The literature, then, being provided, where are the open-air messengers to be found? This is

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the most pressing want of the hour. Not mere controversialists, though there is so much to pull down, as well as to build up; not mere abusers of popular creeds, however disastrous, ignominious, and cruel may be the results of the prevailing systems of interpretation—the agency now wanted should consist of good speakers, who are able to present such a manly, lucid, and intelligent exhibition of the joyful message as shall carry its own authority, and, at the same time, upset false systems without naming them. When thinking men are addressed, they like to be placed in a position to draw inferences for themselves, rather than to be fired into directly point-blank in the stomach, and charged with apostasy from God.

And where is the hardship of this open-air service? Talking week by week to the same audience may well be called hardship. The preacher in this latter case, having ascended his habitual rostrum, becomes aware at a glance of the fact that his congregation is much the same as on the previous Sunday, that as a rule they are predisposed to accept without controversy what he is about to utter; and that though many of them are well able to criticise the matter, there is little fear of any open or audible revolt. Of course, in our northern climate, the shelter of a roof is indispensable in winter, and is accepted with thankfulness. But no sooner does sunshiny weather attract the multitude to walk abroad than the gathering groups and the impromptu harangues again testify to the mental activity of the working-classes. It may be that these debates are neither very intelligent nor very stimulating; they are, nevertheless, occasions which may be turned to very good account. The audience being shifting and migratory, there is no fear of taxing their patience: while any speaker whose matured mental powers are aided by a corresponding faculty of utterance may confidently reckon on respectful attention.

Here, then, is a wide and open door. Temperance advocates, with other religious, as well as anti-religious agencies, have long known and utilised the opportunity presented. Why should not the orators of a pristine message which was once "heard gladly," but which for ages has been smothered and kept under hatches, again make the grand experiment of putting all false testimony out of court, of placing in burning evidence the challenge of life, and of turning the world upside down? J. WAYLEN.

CHRISTIANITY PAGANIZED.

THIS "Paganization of Christianity" is not confined to the creeds, confessions and theological symbols of the modern churches—claiming, too, to be "orthodox and evangelical"—but it infests likewise the schools and colleges, the learning, the poetry

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and literature of the age in which we live, and even glories in its shame, in adopting or imitating the absurd and puerile blunders of Paganism, exalting them by contrast over the truth and wisdom of the Divine religion. We do not stop to instance the obituary and funereal literature of the day, which without hesitation dispensing with the Bible teaching of the resurrection and a future judgment day, sends the dead to heaven or hell direct, and thus makes void the Word of God, that they may keep their own traditions received from their Pagan saints, Plato, Epicurus, Zoroaster, Confucius, etc., for such is familiar knowledge to all our readers. How often do we hear or read, on such occasions, of the dead having "gone to that bourne *whence no traveller returns;*" that they have fallen into "*the sleep which knows no waking;*" that with them, as the learned John Quincy Adams declared, when stricken down by death in the nation's Capitol, "*And so this is the last of earth;*" sentiments and language entirely inconsistent with the teaching of the Bible.

To the same purport, and marked by the same practical disregard and denial of the truth of God's Word, certain of our own poets have contributed the resources of their genius and learning, following in the wake of Socrates and Plato, of the "Stoics and Epicureans," whom St. Paul encountered at Athens, and refuted by preaching "Jesus and the resurrection," to the utter confusion of their immortal-soul theory (Acts xvii.).

It is sad, though true, that our modern poets in civilised Europe and America, are mere copyists and imitators of Homer, Sophocles, etc., in Greece, and of Virgil and Ovid of Rome. Shakespeare, Milton, Pope, Young, Addison, Byron, and Moore, with Bryant, Poe, Whittier, Longfellow, and Holmes, heedless of the voice of inspiration, are all content to adopt the creed of Platonism without inquiry or demur, and quietly to take their allotted places in the vast pantheon of the dark and blind superstition of Paganism. A few familiar extracts from our modern Platonists in poetry will serve to illustrate this position.

In Hamlet's soliloquy, Shakespeare thus records his creed:

> "To die; to sleep;
> To sleep: perchance to dream! Aye, there's the rub.
> For in that sleep of death, what dreams may come
> When we have shuffled off this mortal coil,
> Must give us pause. . . .
> Who would fardels bear,
> To grunt and sweat under a weary life,
> But that the dread of something after death—
> The undiscovered country from whose bourne
> No traveller returns—puzzles the will,
> And makes us rather bear those ills we have,
> Than fly to others that we know not of.
> Thus conscience does make cowards of us all."

Here there is no light above the tomb, no hope of escape from

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the grave, the common prison-house of humanity; no promise of return from the "undiscovered country" whose bourne none have explored, but only the conscious "dread of something after death, which makes cowards of us all." What advantage, then, had the noble Dane, in a Christian land, over the learned Pagan who worshipped at the shrine of the "unknown God" in Athens? Thus we see that even Shakespeare, in the wide sweep of his almost universal knowledge, had succumbed to the childish, though unquestioned and "orthodox," theology of his times. If, like St. Paul, he had been enlightened by Divine Revelation, the gifted genius of Avon would, like Paul, "have put away childish things."

In Addison's Cato, the Roman suicide's plea is thus urged:

"Eternity, thou pleasing, dreadful thought!
Through what variety of untried being,
Through what new scenes and changes must we pass.
The wide unbounded prospect lies before me;
But shadows, clouds, and darkness, rest upon it.
. . Here will I hold. . . .
Thus am I doubly armed; my death and life,
My bane and antidote, are both before me.
This,* in a moment, brings me to an end;
But this† informs me I shall never die.
The soul, secure in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years,
But thou shalt flourish in immortal youth,
Unhurt amidst the wars of elements,
The wreck of matter, and the crash of worlds."

Very practical, very orthodox and very sublime *nonsense;* unworthy of what has been called the Augustan age of English letters, the palmy day of the Reformed Religion!

Young, in his "Night Thoughts," thus describes man:

"Distinguished link in being's endless chain!
Midway from nothing to the Deity!
A beam etherial, sullied and absorpt,
Though sullied and dishonoured, still Divine,
Dim miniature of greatness absolute;
An heir of glory, a frail child of dust,
Helpless immortal! Insect infinite!
A worm! A God! I tremble at myself,
And in myself am lost. At home a stranger
Thought wanders up and down, surprised, aghast,
And wondering at her own. How reason reels!
Oh, what a miracle to man is man!
Triumphantly distressed, what joy, what dread!
Alternately transported and alarmed.
What can pursue my life, or what destroy?
An angel's arm can't snatch me from the grave;
Legions of angels can't confine me there."

* The dagger.

† Plato's Treatise.

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He fitly closes this tortured paradox, long drawn out, with the masterful contradiction:

> "Death gives us more than was in Eden lost:
> *The King of Terrors is the Prince of Peace!*"

Christianity, in its modern perversion, is the ancient Paganism in a new dress, baptized with a new nomenclature. Its founders and professors have substituted God for Jupiter, Heaven for Elysium, Hell for Tartarus, Satan for Pluto, and immortal-soulism for the resurrection; and, like the ancient idolaters, they erect temples and build statues, monuments, and memorial churches and windows, to their Gentile saints, heroes and poets, whose crimes in some instances, rather than their virtues, have given them a bad eminence among their fellows. Pope, one of their great poets, has recognised this modern Paganistic equality, and communism of the Godhead, in his "Universal Prayer," which is applauded by common consent as both orthodox and beautiful:

> "Father of all, in every age,
> In every clime adored,
> By saint, by savage, and by sage,
> *Jehovah, Jove*, or *Lord*."

And, as if deliberately ignoring, if not discarding, God's revelation of Himself, the same Agnostic poet writes, in his "Essay on Man":

> "Know then thyself; *presume not God to scan,*
> *The proper study of mankind is man.*"

God's Word offers little inducement to man to study himself. Self-knowledge, chastened and guided by Divine inspiration, begets within us the humility and self-abasement which is the first step toward true wisdom and manliness; otherwise it is delusive, and becomes the source and spring of self-esteem, pride, and vanity. The Divine Oracles admonish us, that "Man at his best estate is altogether vanity," and that it is "not in man that walketh, to direct his steps." Such admonitions offer us little inducement to copy from a model so defective.

"Know then thyself"—a heathen precept—is naturally enough followed by, "Presume not God to scan," a lesson of modern agnosticism, in broad contrast with the wisdom which comes down from above, that commands: "*Acquaint thyself with God.*" Thus saith the Lord, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might. Let not the rich man glory in his riches, but let him that glorieth glory in this, that *he understandeth and knoweth me*, that I am the Lord, which exercise loving kindness, judgment, and righteousness, in the earth, for in these things I delight, saith the Lord." Again, "This is life eternal, *to know Thee*, the only true God and Jesus Christ, whom Thou hast sent."

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Pope's agnosticism is only paralleled by Plato's pantheism. In the multitude of heathen divinities unable to decide as to the true one, both bow down, with equal reverence, before the Athenian altar dedicated "*to the unknown God!*"

Is not the precept equally absurd which declares, "*The proper study of mankind is man?*" Without a true knowledge of man's origin, constitution, and destiny, which our theologians and philosophers confess they do not possess, how can they profitably "study man?" As man is himself a creature—the offspring of God—we can only intelligently comprehend him by tracing his parentage; in knowing the Creator we best become acquainted with the creature. We know the stream by ascending to its fountain. Even the profane Latin poet wrote, "*Felix qui potuit cognoscere causas rerum.*"* Hence the English poet should have written: "The proper study of mankind is *God.*"

Here is another gem from the same tawdry crown of a spurious religion—from "*Christianity as it is*" in modern days. It is a scrap of fugitive poetical orthodoxy from the fervid but obfuscated fancy of Lord Lytton, author of "Lucile," etc. It is boldly entitled, "*There is no Death.*"

"There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jewelled crown,
They shine for evermore.

. . . . .

There is no death! An angel form
Walks o'er the earth, with silent tread;
He bears our best loved things away,
And then we call them "dead!"

. . . . .

And when he sees a smile too bright,
Or heart too pure for taint or vice,
He bears them to that world of light,
To dwell in Paradise.

And ever near us, though unseen,
The dear, immortal spirits tread;
For them the boundless universe
Is life—*they are not dead.*

In view of the learned ignorance of these poetical interpreters of the new orthodoxy, we are bound to recognise the logical consistency of their creed in expunging the resurrection of the dead altogether, for if "there is no death" there can be no resurrection from the dead, and so that cardinal tenet of the Christian faith, which, as we have seen, is our only ground of hope for future life, is discarded and abandoned. How can such infidel reasoners—"turning away their ears from the truth unto fables" (immortal souls, etc.)—hope to escape St. Paul's condemnation in his great

* Happy is he who is able to trace the causes of things.

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argument in 1 Corinth. xv., to wit: "If there be no resurrection of the dead, they which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. What advantageth it me if the dead rise not? Let us eat and drink, for to-morrow we die."

Our own Longfellow, in his "Psalm of Life," is equally deficient in the Bible doctrine. It is thus he writes of man's constitution and destiny, even with God's Word open to his inspection:—

"Life is real, life is earnest,
And the grave is *not* its goal.
Dust thou art, to dust returnest,
Was not spoken of the soul."

In flat contradiction of the Word of God! For it was to man—to Adam—the "living soul," according to Moses and St. Paul, that God spoke the words in Gen. ii. 7; Ib. iii. 19. Yet the poet, spoiled by patristic lore, his gifted genius darkened by the thick veil of Pagan blindness and orthodox philosophy, is led to give utterance to the exact opposite of what the Divine record declares. Thus we see the natural fruit of adopting the Pagan creed; yet men still presume to ask, "Is there any harm in believing in the truth-opposing dogma of an immortal soul in man?"

It is sad to see that modern literature as well as modern Christianity, the orthodox religion of the present day, is a compound of Platonism, Pantheism, and Paganism. It is the legitimate product of the wide-spread apostasy from the primitive faith declared by Christ and His apostles, which they predicted. He said to the scoffing Jews, "How can you believe who seek honour one of another, and seek not that honour which comes from God only? I am come in My own name, and ye receive Me not. If another shall come in his name, him ye will receive." How strikingly are these things fulfilled and illustrated in our modern ecclesiasticism! How ardent and reckless the pursuit, in this age, of the honours, the applause, and the wealth, which are sought of worldly ambition! The honour which men seek from their fellows! How few those who seek and strive for that true honour which cometh from God only! The vast multitude of religionists in this generation are careless or faithless as to receiving Christ in His own name, but readily accept those teachers who come in their name. The whole calendar of Romish saints, and the great army of Protestant sects, rise up before us as so many witnesses of the truth of this prophecy. Look at the Lutherans, the Calvinists, the Wesleyans, the Swedenborgians, &c., which complacently adopt the names of those whom they confess to be their "founders," while the will and the word, even the name of Christ, are forgotten or ignored!

We cannot better close this imperfect review of the ignorance and folly of the current creed of our future state, and show how daringly defiant of the plain teaching of God's Word is the ortho-

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dox belief, than to insert, as the latest phase of the current theology on the state of man after death, the following lines, published extensively in the press of our country, without dissent or demur. Doubtless no one will deny that Socrates, Plato, Shakespeare, Carlyle, and Emerson, are *dead*. One would be laughed to scorn who presumed to affirm the contrary, yet our religious guides will assert continually man can be dead, and yet alive, at one and the same time. All recognise life and death to be exact opposites—that they cannot co-exist, that if a man is dead, he cannot be alive. Yet, while admitting all this, men accept with approval the very opposite—the flat contradiction of their own admissions—as in the following poetical apotheosis of one of their demi-gods, entitled—

EMERSON.

The Transcendentalists—he now transcends
The cloud of death to meet immortal friends.
The wise man of the West, the saintly sage—
The mystic bard, the Plato of the age,
Hath changed his habitation. Lo! his ghost
Takes note authentic of the unknown coast.
He holds Divine communion with the men
Who consecrate to wisdom tongue and pen.
Perchance his "clear, fine talk" may reconcile
Momentous discords with redeemed Carlyle;
Mayhap in Soul's hospitable domain,
He hails the shade of voluble Montaigne;
Or treads with reverential feet the road
(A welcome guest) to Shakespeare's own abode;
'Tis apt he strays beneath celestial trees,
In questions deep with genial Socrates.

Surely this is poetical transcendentalism *transcended*—"a vaulting (orthodox) ambition which o'erleaps itself and falls on t'other side." To adopt a fairer fullness of statement than Mr. Ingersoll could afford to give at Boston, we may say, "if the poet be right, the poor ghastly 'ghost' of Emerson, floating in chilly ether, its body mouldering in the grave and denied resurrection, has not even the temporary relief granted to the demons to enter the swine and perish in the sea, rather than be disembodied, a state of being most to be dreaded according to the devils themselves; and yet to this happy condition the poet consigns his friends, Socrates, Emerson & Co., for ever."

In clear contradiction of these fancy sketches of the immortality of man, and the final catastrophe of creation, we submit the testimony of God's Word. "As for man, his days are as grass, as the flower of the field so he flourisheth, for the wind passeth over it, and it is gone." "Thou turnest man to destruction, and sayest, Return ye children of men" (to the dust), for "dust thou art, and unto dust shalt thou return." And as to the grand "wreck of matter," &c., which is to rend and ruin man's dwelling-place, it is only necessary to remind the intelligent reader that the same

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faithful Word assures us that "the earth *abideth for ever*, and shall *never* be moved out of its place."

Such are, in practical reality, the deplorable consequences of Paganising the religion of the Bible.

Is it wonderful that, under the influence of such patent absurdities, Christianity as it is, in its present dress of dogmatic theology, robed in the tattered garments of the old Pagan superstition, should be at first suspected, closely scrutinized, and at length boldly discarded, and that honest and intelligent men, detecting the counterfeit, should abandon the ranks of a spurious orthodoxy and easily lapse into absolute indifferentism, or fall into the open gulf of infidelity? Anciently, and in its original application, the term *orthodox* meant sound in doctrine tested by the Divine standard, but in its present use it denotes the popular creed in any particular locality. Thus, Popery is orthodox in Rome, Episcopacy in England, Unitarianism in Boston, Presbyterianism in Princeton, Mormonism in Utah. The phrase has thus lost its original meaning. In its proper and better use, history testifies, it was applied in the early Church to the pure truth of the Bible. Gibbon relates that "the ancient and popular doctrine of the millennium, the second coming of Christ, the resurrection of the dead, &c., though it might not have been universally received, appears to have been *the reigning sentiment of the orthodox believers*, and seemed so well adapted to the desires and apprehensions of mankind that it must have contributed in a very considerable degree to the progress of the Christian faith." Thus, what was orthodox with the early Christians, even according to profane history, is now heretical—a result attributable to *no other cause than the* modern corruption and Paganisation of the pure faith of the Gospel of Christ.

It is a deplorable reflection with all well informed and candid men that these meretricious garments of a long exploded mythology should have been picked up and appropriated by the theologians and philosophers of succeeding generations, and are at this day ostentatiously paraded and emblazoned in the gaze of the credulous multitude, as the resplendent robes of Christ's righteousness and the glistening regalia of "the King in His beauty."—*Magruder's reply to Ingersoll.* Second edition. Chicago: C. H. Jones.

THEISM AND THEOCRACY.

IN the city of Athens Paul testified concerning Jesus and the resurrection, and he was arrested and taken before the Supreme Court of the State, or Areopagus, accused of being a "proclaimer of strange gods;" and being arraigned, and requested to speak on the subject touching which he was charged, he at once cleared himself before the Court, saying:

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"Sirs, Athenians, I perceive that in all respects you are extremely devoted to religious worship; for as I passed through and beheld the objects of your veneration, I found an altar having this inscription, To an Unknown God. Him, therefore, whom not knowing, you worship, do I announce to you. The God who made the universe, and all things therein; He, being Lord of heaven and earth, does not dwell in temples made with hands, neither is served by men's hands as needing anything, He having given to all life, and breath, and all things; and has made from one (man) all nations of men to dwell on the whole face of the earth; and has determined the appointed seasons, and settled the limits of their habitations, that they might seek God, if perhaps they might feel after Him and find Him. And indeed He is not far from each of us, for by Him we live, and move, and exist; as even some of your own poets have said, 'For we are His offspring.' Being, therefore, the offspring of God, we ought not to suppose that the Deity is like unto a gold, a silver, or stone sculpture, a work of human art or device. The times of this ignorance God overlooked; but now commands to all men a change of mind, because He has appointed a day in which He will rule the habitable world in righteousness by a Man whom He has ordained, having furnished a proof to all by raising Him from among the dead."

The apostle in this manner cleared himself from the accusation of being a proclaimer of strange gods, which, by the laws of Athens, was a capital offence; and, at the same time, he proclaimed pure Theism, and the future establishment of Theocracy all over the nations of the world.

1. He proclaimed God, the Unity, the Creator of the Universe, the Supreme, the Independent, the Giver of all good, the Maker of all men, the Governor of the nations, the Sustainer of human existence, the Author of resurrection from among the dead.

2. He wisely exposed the unreasonableness of idolatry. And for this purpose, he referred to the received sentiments of Grecian poets, by citing a clause from the hymn of Cleanthes to Jupiter, "varied only in quotation by substituting the third person for the second." And it will accord with our general purpose to insert a translation of the hymn:

"Mightiest of immortals, Thou many named, almighty ever,
Jupiter. Nature's lord! all things with law controlling,
Hail! For to give ear to all men is thy wont.
For we are thy offspring, who have received the gift of repeating speech,
We only, whatever mortal things do live and creep upon the ground."

By citing the clause, "For we are Thy offspring," Paul met his accusers and judges on their own acknowledged ground, and exposed before their view the absurdity of idol worship, seeing that men are intelligent beings, endowed with articulate speech. But, certainly, he did not endorse the sentiment that mankind are the

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offspring of Jupiter; neither did he admit that human beings are by nature the children of God. Even Cleanthes did not use the word *tekna*, but *genos*, which means a class, or kind, or genus; and this term he used to denote that men are superior to all other creatures on earth, and most in accordance with his conception of Jupiter.

3. In conclusion, Paul spoke as a man sent from the true God, to command a duteous confession of Him by all men to whom His revelation came, or might yet come. For this was the intent of his words, when he said, "The times of this ignorance (i.e., of idol worship) God overlooked; but now commands to all men everywhere a change of mind." And, proclaiming the future Theocracy, he intimated to the Athenians that when that day shall have arrived, neither an idol nor an idolater will be permitted on the earth.

Such is also the significance of one of the visions which the seer on Patmos beheld: "And I saw an angel flying in mid-heaven, having the everlasting good news to proclaim to those who dwell upon the earth; even to every nation, and kindred, and tongue, and people, saying with a great voice, Fear God, and give glory to Him, for the hour of His rule is come: and worship Him who made the heaven and the earth, and the seas, and the fountains of waters." And three thousand years before the present time, the Theocracy which shall be, was celebrated in the inspired songs of the Hebrews, in which all peoples and all nature are called upon to make a joyful sound unto the LORD; and to rejoice and sing praise, and be exultant before the LORD: "For He cometh to rule the earth: He will rule the world with righteousness, and the peoples with His equity and truth."

THE KINGDOM OF THE SON OF MAN.

The Theocracy to be established by the Messiah over the nation of Israel, and through that nation, over all the nations of the world, is the grand theme of the Hebrew Scriptures, and in the Christian revelation it is expressly taught.

But that theme is too comprehensive to be treated of at large in an essay* which is designed to describe the relations of men to the moral government of God, and to His eternal purpose and grace in His Son. But, having respect to the concurrent teaching of the Scriptures on the subject, and to their obvious meaning, as read in accordance with established usage, an epitome may be presented for observation in the following order:—

The Lord Jesus will return in glorious majesty, attended by His angels; and "the field" of Christendom shall be reaped. The falsely-professed Christians shall then be judged, and shall perish. The saints—the raised and the changed—shall ascend to meet the

* "The First Adam and the Last Adam."

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Lord in the air, and so shall be ever with the Lord in immortality and glory.

The anti-Christian enemies of the Lord, and of His saints, shall be destroyed by the judgments of His power.

The twelve tribes of Israel shall be restored to the land of their fathers, and shall become one nation in the land, under the Messiah, their rightful Lord and King, and shall be the dominant nation on the earth, the centre, and the executive of the sovereign rule of the Messiah over all nations, and peoples, and tribes.

The Theocracy, vested in the Messiah by God the Father, shall be publicly manifested by the abiding presence of His shechinal glory over the city of Jerusalem, which shall then be the metropolis of the world.

The nation of Israel will then be a nation of true believers in JESUS. All Israel shall be saved in the Lord with an everlasting salvation. They shall be all righteous, and in them shall that word be fulfilled: "This people have I formed for Myself; they shall show forth My praise." And, rejoicing in Him, they, as a nation, will say, "Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His Name shall be called Wonderful, Councillor, Mighty God, Eternal Founder, Prince of Peace. Of the increase of His government and prosperity there shall be no end; upon the throne of David and over his kingdom, to order and establish it with justice and judgment, from henceforth even for ever. The zeal of the LORD of hosts will perform this."

During the reign of the Messiah all government shall be administered in His Name, and all evil shall be restrained. Satan shall be bound in the abyss. Wars shall cease. Peace and prosperity shall be established, and longevity shall be restored to the inhabitants of the world. Beneficence shall abound.

But the subjugated nations will not, in heart, acknowledge allegiance to the rule of Messiah, the King of Israel. He will "rule in the midst of His enemies," who will be kept in subjection by the manifested greatness of His power, and will yield a feigned obedience to His righteous laws.

Individuals of the Gentiles will become true believers, and shall be incorporated and blessed with Israel as sons of the living God. But the nations will eventually rebel. As soon as Satan is again let loose, they will, simultaneously, rise up in rebellion, and seek to regain dominion on the earth. And they shall be destroyed, as was seen in the visions of John, and as it is said in the record of those visions: "Fire came down from God out of the heaven, and devoured them."

The Divine and final assize shall be held, and the race and representatives of the first, the disobedient man, shall perish in that "day of judgment and destruction of ungodly men."

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The End.

"Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority and power. For He must reign till He hath put all enemies under his feet. The last enemy that shall be destroyed is death."

All evil shall then have been destroyed. Moral and physical evil shall be no more for ever. The universe shall then have been purified, and shall be re-headed-up in the Christ, to abide for ever in the unity of good. And then will the Son of God deliver up to the Father the sovereignty over the earth, with which He had been entrusted, as the Son of Man, the last Adam.

When He had come into the world in humiliation, He *magnified* the supremacy of God, by a voluntary subjection, and by a perfect obedience, even unto death. When He shall come in majesty and glory He will *assert* the supremacy of God, by the restraint of evil, under His righteous and resistless control. And, finally, He will *vindicate* the supremacy of God by the destruction of all evil beings, and evil things, and by the consummation of all that is holy, and just, and true. And then, within the view of angels, principalities, and powers, He will voluntarily take the place of subjection to God the Father; and God shall be all in all. And the supremacy of God shall remain unquestioned for evermore.

The jubilee of the universe will be celebrated in every province of the empire of God, with the voice of gladness, thanksgiving, and praise. The anthems of the angelic hosts will blend with the songs of the redeemed. The mind and heart of the universe will be one. The counsel of the Godhead will be realised.

The Son of God, Jesus the Christ, will be seen by adoring myriads vested and crowned with the glory which He had with the Father before the universe was called into existence. In Him the perfections of the Godhead shall be intelligibly displayed: and all the fulness of the Godhead shall be made known; and in Him the Father shall be for ever glorified. And the immensity of space shall for ever thrill and reverberate with the triumphal shout, "Hallelujah! the Lord God, the Omnipotent, reigneth!"

W. Morris, M.D.

THE LIMITATION OF THE WITNESSES.*

"Not to all people."—Acts x. 41.

YOU will observe that this limitation does not refer to the outgoing of the love of God, or to the destination of the Gospel

* The substance of a Sermon preached in the West London Tabernacle, on Easter Sunday morning, March 25th, 1883, by Joseph B. Rotherham.

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of His Son. The love of God goes forth to all the world, to every creature. The good news of salvation is expressly sent first to all the people of the Jews (Luke ii. 10), and then to all the nations of the earth (Matt. xxviii. 19). The limitation described in the words before us, has exclusive regard to the provision and preparation of witnesses to a particular fact—that of the resurrection of Jesus of Nazareth from the dead—and its intent is to secure to their testimony the highest possible value, so that, though not in the first instance entrusted to all the people, it should, as given forth by the selected witnesses, be worthy of all acceptation by all men of all ages. This fitness in the limitation drawn, to impart the highest force to the evidence, will appear if we notice, *first*, the difficulties standing in the way of supposing an unlimited showing forth of the Risen Jesus to all the people; and, *second*, the direct and positive advantages resulting from this restriction of the number of primary witnesses to the crowning fact on which our faith and hope are built.

I. The DIFFICULTIES in the way of conceiving the absence of this limitation. The first thing that strikes us is the *delay* that would have been caused in the ascension of our Lord into His heavenly glory, and His entrance on His priestly work on high, if He had first been manifested to all the people with the same circumstantiality and repetition of appearances which were vouchsafed to the chosen number. For, remember, forty days were spent by Jesus in submitting Himself to His disciples after He rose from the dead. Little by little He placed within their grasp the many infallible proofs which were to settle their confidence for ever. Time was of the essence of the manifestations granted, so far at least as the witnesses were concerned. There must be time for the first excitement to subside; time for new doubts to rise and be laid; time for eager discussions among the disciples in the Master's absence, to quicken their perceptions for further and closer scrutiny of His form and gait and face and voice and attitudes and personal habits, when and as He should again and again appear in their midst. It seems to lie in the fitness of things—constituted as we are—that in these greatest questions of life and death, we should need time to settle our faith beyond further doubt. Our loved ones die before our very eyes: we see them sinking; we are sure they are very much worse; at length they are manifestly taken for death—the hour and article of death are upon them; and then at last they expire, breathe no more, turn cold, stiffen, are covered over. They are dead: every one else says, and we say, "they are dead;" "all is over now." And yet—and yet—it seems incredible. We cannot believe it for very grief. We return again and again to view the corpse. Little by little, and only so, does the stern fact grasp our hearts with relentless rigour, "Oh, they are gone. They will speak—move—never again." Substitute joy for grief, and you indicate the process necessary for bringing home to the heart the over-

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whelmingly gladdening conviction which found expression in the words, "The Lord is risen indeed!" At first the disciples could not believe it for joy. Only slowly and at length, could they trust their senses or their minds. How satisfactory that all this play of human strength and weakness should have been allowed for. Brethren, it was allowed for, by the limitation before us; even *because* it was given Jesus to become manifest "not to all the people." It would have taken years to give similar satisfaction to a whole nation.

We are next met with the *disqualification* of "all the people" to become the depositaries of such a trust. Suppose Jesus had been shown alive to all the people, of what value would their evidence have been possessed? Many of them had seen Him only once or twice, for a few minutes, hemmed in by a crowd. Had Pilate himself been confronted by the risen Jesus, he might very well have hesitated before certainly identifying Him. For if Jesus, restored to life, had not been changed in appearance—when all the trial, the pain, the weariness, were over for ever—*that* would have been suspicious; but if naturally He was greatly changed, then give us for trusty witnesses those who had known Him intimately and long.

Other minor difficulties stand in the way. It was not morally and spiritually best for all the people to see Jesus with their own eyes. "Blessed are they that have not seen, and yet have believed." It is, doubtless, better for some natures to be led to faith by the gentler way of mediate testimony, than by the fiercer light of immediate revelation. Nay! for aught we can tell, there may have been some peril of goading men into resolute unbelief by letting in upon them coercive proof. We know that too strong a light may blind. And, finally, the Lord Jesus had, whether in mercy or judgment, or both, precluded Himself from appearing to all the people, after He had risen from the dead. For when He took His leave of them in the temple courts, He declared: "Ye shall not see Me henceforth, till ye shall say, Blessed is he that cometh in name of the Lord." (Matt. xxiii. 39). They were not saying this by the first day of the ensuing week. Alas! they are not saying so even yet. Better for their Messiah to remain hidden from their eyes. We think there may have been mercy; we are satisfied there was intrinsic fitness and wisdom in this concealment of Jesus from their further gaze.

II. The ADVANTAGES of this limitation of the witnesses already suggest themselves. Thereby a selection of able, willing, ready witnesses was secured: "God gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with him after he rose from the dead."

1. *Able* witnesses.—The question is not one of seeing a dead man rise; but is one of personal identity: Is this man, now before

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us, Jesus? The witnesses selected by God were, of all men in Palestine, the most competent to answer this question. They had seen Him near and far, in sun and shade, talking, eating, sleeping; had heard Him in loud discourse and in quiet converse, in tones severe and in accents gentle; had become well-acquainted with His parables and similes; had in memory His teachings and warnings,—which He, He alone, could repeat, resume, expound. To them a look, a tone, a turn, a word, a hint, was of a thousand times more worth,—for the purpose of identification,—than larger actions and longer discourses could have been to strangers.

2. *Willing* witnesses.—Would "all the people" have been willing witnesses, even if they had been competent? Would they not have hidden the light under a bushel? The reply is evident. Being what they were, they would have refused to honour Him whom they, by Roman hands, had hanged on a tree: they would have suppressed the testimony. Not so the men chosen by God! They loved Jesus. His resurrection was life from the dead to them. They were prepared to receive the Spirit of Jesus into their hearts, and, when so endued with power, were bold to speak the truth, even with much contention and in the face of personal peril. Witnesses were needed, not merely convinced themselves, but willing to take their lives in their hands and turn the world upside down in their endeavours to convince others.

3. *Ready* witnesses.—By "ready" here we mean furnished with the needed proofs, and not merely competent to judge and willing to attest. Thus furnished with the latest facts, conversant with the series of signs spread over the forty days, were these witnesses chosen before of God. Note the life-like detail recorded by the Apostle Peter, who utters these words: "Who did eat and drink with Him after He rose from the dead." The more you reflect on this, the more it will commend itself to your minds. When do we see so much of our friends, and see it so well, as during a social meal? In public discourse, the speaker is removed a little from those who listen, and his position relatively to them is comparatively fixed: in private discourse between two alone, on the other hand, the hearer's mind may be too closely kept to the matter spoken, to notice much of him who speaks; so that the hearer, all intent to follow and to answer, sees, and yet does not see,—to recall them,—the features, the gestures, the dress of him who leads the conversation. The social meal hits the happy medium. In it there are the common occupation, favourable to leisurely talk; the several guests, to share the feast of reason and the flow of soul; the frequent courteous attentions of each to the other, causing convenient turnings this way and that; so that thus, glances are discreetly exchanged, features are observed, mannerisms are noticed. You are struck with something: presently you look again—there it is, you see it! There it is again: you cannot be deceived. Such being the characteristic opportunities of social

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meals, you have only to picture to yourselves JESUS, as one of the guests, submitting Himself to the varied observation and lengthened scrutiny thereby secured for groups of His erewhile familiar friends. How all thought of self-deception or spectral illusion is thereby dispelled. Fresh from such scenes as these, my brethren, went forth the witnesses chosen before of God, to proclaim Jesus and the Resurrection among all nations, beginning at Jerusalem.

And so, once more, we assure ourselves, by a survey from a special point of observation, of the certainty of Our Lord's resurrection from the dead. We have the fact attested by competent men, who had special opportunity and every motive and wish to make sure that their witness was true. These witnesses come near to us, and by their well-supported words,—supported by transparent honesty and flaming zeal, speak down into our heart of hearts when they attest: "Him God raised up the third day, and gave Him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us who did eat and drink with Him after He rose from the dead."

But now, brethren, why have we thus anew considered the certainty of Our Lord's resurrection? Why have we dwelt on that point with so much emphasis? It is because the resurrection of Christ is everything to us; because *that* is our only hope of a future life. For we are not ashamed to avow, that herein we follow Pauline guidance, being convinced that our great apostle was himself under Divine guidance, and taught others what had been revealed to him from above. Instructed by Paul's magnificent disclosures of the fundamental significance of the resurrection of Jesus from the dead, we unhesitatingly believe that that resurrection secures ours. We accept the principle, that death comes by Adam and life by Christ; and that the former was permitted because the latter was planned. We thus find that the mystery of death itself is abated, if not wholly explained; and we become reconciled to a complex order of things, according to which, grace, we are assured, will ultimately superabound over sin. In short, we become able, under this instruction, to feel the force of Paul's words to the Thessalonians: "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him." Oh! the sweetness and power of that word "bring," in the hour of bereavement. Our dead are asleep: that is one view of their condition; and, in contrast with the pain and weariness now ended, it is a very comforting conception of their state. But another feeling haunts us: our dead are gone; they have utterly left us; we are parted; they make no sign; and an inevitable sadness, owing to a keen and sustained sense of bereavement, possesses us. Our loss well-nigh overwhelms us. But our dead in Christ are not lost. They are safe. God has them, in all the sacred individuality of their persons, safe in His keeping. He will let us see them again—ah, with undimmed eyes!

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He will bring them with Jesus. And, reflecting the brightness of their Lord and ours, with what beauty they then will shine!

"The morning flowers display their sweets,
And gay their silken leaves unfold;
As careless of the noontide heats,
As fearless of the evening cold,

Nipt by the wind's unkindly blast,
Parch'd by the sun's directer ray,
The momentary glories waste,
The short-lived beauties die away.

So blooms the human face divine,
When youth its pride of beauty shows:
Fairer than spring the colours shine,
And sweeter than the virgin rose.

Or worn by slowly rolling years,
Or broke by sickness in a day;
The fading glory disappears,
The short-lived beauties die away.

Yet these new rising from the tomb,
With lustre brighter far shall shine;
Revive with ever-during bloom,
Safe from diseases and decline.

Let sickness blast, and death devour,
If Heaven must recompense our pains;
Perish the grass, and fade the flower,
If firm the Word of God remains."

Reluctant as I am to suggest a fault in so beautiful a hymn, I am compelled nevertheless to ask (and with this question I close), whether the unpardonable defect of the composition might not be supplied by a substitution for the only line which has a flaw in it, in some such way as this:—

Let sickness blast, and death devour,
If *Christ* be recompensed His pains;
Perish the grass, and fade the flower,
If firm the Word of God remains.

APOCALYPTIC INTERPRETATION.*

(*Continued from page* 168.)

APPENDIX.

Being a series of Letters by the Author in reply to a Review of the first edition of the foregoing in the "Quarterly Journal of Prophecy."

IS THE APOCALYPSE FULFILLED OR UNFULFILLED?

No. II.

To the Editor of the "Quarterly Journal of Prophecy."

DEAR SIR,—In my last I endeavoured to vindicate the important truth called in question by my Reviewer in your pages, that

* By Rev. James Kelly, M.A., Incumbent of St. George's, Liverpool.

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the great end of Prophecy is to enlighten God's people concerning the future in the way of consolation and warning; and that thus alone it answers the Divine definition—"a light shining in a dark place until the day dawn." It would not suffice for the mariner, we know, to descry the lighthouse when he is just upon it; but, keeping it in view when at a distance from him, he thereby takes his observations, and guides his ship accordingly. It is thus in regard to the word of Prophecy. From thence, amidst the perilous ocean of this evil age which the believer has to navigate, there beams a heavenly light which illumines his horizon and reveals the surrounding objects through which lies his course. Like the mariner, after making the harbour, or avoiding the shoal, by the aid of the friendly signal, he may pause to admire its construction, and appreciate, with more lively emotion, the sagacity and skill of the devising artist; but he is not to forget, that *in its acting as a signal* lay the Artist's chief design. The recognition of this by the believer serves, I maintained, to explode from his mind all those interpretations of Prophecy which have never answered the end of guiding the Church beforehand, and especially Mr. Elliott's interpretation of the Apocalypse, which makes it, in a great measure, already fulfilled; inasmuch as the alleged fulfilment of it has confessedly taken place without any portion of the Church, even those most concerned, having anticipated it.

I now proceed to confirm another important point advanced by me, namely, that in the interpretation of the Book of the Revelation, we should scrupulously beware of proceeding upon hypothesis, *apart from experimental examination of the text.* The evil effect of this has, alas! been demonstrated, on a large scale, in the case of the Jewish nation, who, without examination of Old Testament prophecy, were led by their hypothesis, as we may call it, of an *immediately* reigning Messiah, to reject the Son of God when He came to them in lowly and suffering form. They overlooked the truth, that Messiah was to suffer first, and then to enter into His glory; and so they stumbled at the very foundation-stone of all their hopes, and have been broken as a nation ever since. In the same way the Christian Church for many ages, and a multitude of Christians even now, have come to the reading of the Scriptures with the notion in their minds, that the world is to be converted by the preaching of the Gospel under this dispensation; and so the most palpable statements of the Word concerning the pre-millennial advent, and the restoration of the Jews, are perverted from their simple meaning, to give a corresponding testimony. Whereas, if, renouncing their traditionary prejudices, they examined the Scriptures fairly and without bias, they would see, that of this, as of all preceding dispensations, apostasy is the predicted issue; and that the consummation of a converted world is to result only from the Lord Jesus appearing in glory and building up Zion, employing her children to make known His saving health amongst the nations.

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To descend from these solemn considerations, we may also call to mind the story of the would-be philosophers who racked their brains to no purpose to discover why the dead fish weighed more than when alive, when all the while the difference in question existed only in their own minds, as they at length ascertained by actual experiment. Surely an instructive moral may thus be read to us upon the vanity and mischief of resting the interpretation of the Apocalypse on *mere hypothesis*. Most legitimate it is, from an acquaintance with other books of Scripture, having gathered the method of the revealing Spirit, to presume, *from analogy*, that the same may obtain here. But even this opening key, furnished from other Scriptures, we must delicately use; for the book before us, the Apocalypse, may be characterised by such peculiarity as to render it an exception to the rule, and the precise treasure of its contents may be accessible only by the key which itself furnishes.

Such was the burden of my remarks, under the head of "*mere hypothesis no right starting-point of interpretation*," in the Pamphlet reviewed in your first number. Only the single illustration which I there employed was taken from the well-known fact of the Ptolemaic system of astronomy, which so long held the human intellect in bondage, having been, in like manner, the offspring of hypothesis. The hypothesis in question, that the earth was the centre of our planetary system, was a very plausible one; for apparently the earth moved not; whereas the sun and the other heavenly bodies seemed to revolve around it. But, in the light of experimental philosophy, all this was discovered to be a mistake, the apparent motion of the sun being produced by the earth turning on its own axis. Now, how does my Reviewer reply to this, in behalf of Mr. Elliott? In the first place by retorting on me, that I have equally dealt in presumptions myself. He thus writes:

"Now if all presumptions are mischievous, and opposed to the sound maxims of inductive inquiry, it is surely very unwise to spend so much time and pains in the attempt to establish an opposite presumption in favour of the Futurist exposition. After all, it seems that presumptions, in the abstract, are not an evil, but only such as clash with our own favourite views."

In reference to this attempted satire upon my consistency, it is only necessary for me to remind our readers, that the presumptions I had advanced as legitimate, in contrast with Mr. Elliott's, *were those suggested by the analogy of Scripture in general*; and, after calling attention to such, I only denominated them "*dispensational truths*," "*capital points of information*," on which the student of "*the Revelation*" *should not be ignorant*. And I even dismissed their consideration with these remarks: "I now enter upon an examination of the actual contents of the Apocalypse; and I humbly pray for myself and readers that we may have our minds disengaged from the influence of all *à priori* considerations as to

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its import. Let this portion of the word speak for itself. It may, or may not, find its place at once in our system composed from other Scriptures. It may fit in easily to a vacant niche, or it may oblige us, by a dislocation of our system, to make room for it. And this reflection ought to suggest to us, as long as any part of the Sacred Word is obscure to us, to beware of compacting any system too closely. But, still, it is well to be furnished with scriptural knowledge from other parts of God's Word, *and it is in this light, not simply as rebutting Mr. Elliott's gratuitous presumptious, I attach importance to the topics already discussed in these pages.*" How my Reviewer could have read the foregoing and similar passages of my Pamphlet, and yet charge me with a predilection for mere hypotheses of any kind, I am really at a loss to imagine. But to proceed. He continues:

"The whole objection, however, is doubly and entirely groundless, both in its general principle, and in its application to the Horæ, and the usual course of Apocalyptic interpretation. And first, it is quite untrue in its general principle. Some previous hypothesis is needful in almost every step of inductive inquiry. Presumptive evidence needs, almost in every case, to prepare the way of exact and full inquiry."

Naturally, after this, the readers of the "Quarterly Journal of Prophecy" would suppose that my objection to arguing from hypothesis was urged too generally, and without sufficient discrimination. But what will they think when they learn that, in the most explicit way, I had disclaimed calling in question *the legitimate use of hypothesis*, that my Reviewer contends for. My words were: "Of course it is not intended by these remarks to object to the method pursued with such success, even in physical science, of sounding, as it were, in the field of knowledge, by some strictly provisional hypothesis, or '*precogitation*,' as Lord Bacon has it, to be at once relinquished, if not responded to by the facts educed. The *Word*, equally with the works of God, may be reverently and profitably questioned in this way. What is excepted to, as in Mr. Elliott's procedure, is the framing of hypotheses irrespective even of a general survey of the ground to be explored, and then ingeniously straining everything to fit them, as though they were indubitably correct; intermingling, moreover, these hypotheses with the progress of the inductive argument; whereas, according to all law of legitimate reasoning, the two considerations ought to have been scrupulously kept distinct, so as to let the verdict of experiment fairly test the proffered theory."

To the above rule, moreover, I had, in the same Pamphlet, evinced *practical* deference. For, after urging my view of the import of the Apocalypse, derived from the analogy of Scripture, I thus continue: "A careful, experimental examination of the Apocalypse may show this view to be right or wrong, and I do not now go into that part of the question. All I insist on is, that the

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analogy of Scripture prophecy, so far as it goes, would indicate such to be the character of the Apocalypse, instead of that which Mr. Elliott assumes." Surely the art of the Reviewer is strikingly illustrated in his suppression of these qualifying clauses of his Author's argument, added for the sake of *accuracy*, and then quietly producing his own digest of them, to substantiate his charge of *inaccuracy*. May I not ask how would his defence of Mr. Elliott appear, if, to this distinction between the legitimate and the illegitimate use of hypotheses, he had been induced to add, as candour might have suggested, that his Author had himself spoken to the very same effect, but had maintained that *Mr. Elliott's hypotheses* were not to be regarded as coming under the former head? With such an admission, my Reviewer's proposition concerning my objection, that it was *groundless in its general principle*, would hardly fail, I think, of being estimated by his readers as a mere flourish. Nor can the following language, I submit, be otherwise characterised:

"The Ptolemaic system only confirms and illustrates the same principle. In its own day, it was really the ripest fruit of inductive inquiry, as much as the Newtonian system in our own times. Hipparchus and Ptolemy, to whom we owe it, were not loose theorists, but the most accurate and careful observers of ancient times."

Now, with all respect, what has this general strain of commendation of Hipparchus, and his successor, Ptolemy, to do with the question in hand? Except indeed this, to which it was not, of course, the Reviewer's object to call attention, that Mr. Elliott's "Horæ Apocalypticæ" should not be compared with the system of astronomy derived from these celebrated men; for the latter, with all its unsound hypothesis of the sun moving round the earth, did, nevertheless, combine with it the result of many useful observations, such as the computations of eclipses, and catalogues of the fixed stars, &c.; whereas the former, Mr. Elliott's book, apart from its principles of interpretation, is only valuable, as has been well said, "*as a technica memoria of Roman history.*" The wrong of omitting to make this distinction, I thus repair at my Reviewer's instigation, though perhaps he will not be pleased now at eliciting it. Still, that the general principle of my objection against arguing from mere hypothesis, *is* illustrated by the case of the Ptolemaic system of Astronomy, is a position not to be yielded up to my Reviewer; and, indeed, his counter-assertion of the latter being the "fruit of inductive inquiry," quite startled me at first by its novelty, until I observed the not very prominent qualification prefixed to it, which certainly renders it innocent enough; for the whole sentence runs thus: "*In its own day,* it (the Ptolemaic system) was really the ripest fruit of inductive inquiry." It is really amusing to see how thus, by a little word or two hidden, as it were, in the corner, a proposition

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most glaringly untrue in its appearance can be made to turn out sufficiently defensible by the author, though certainly at the expense of his character for plainness of speech. For, "*in its own day*," the doctrine of our earth being the centre of the planetary system, was, we may admit, the *ripest* fruit of inductive inquiry; in the sense, however, that anything may be said to be the superlative of nothing! For, at the time in question, *that doctrine only* existed. But that it was not the fruit of inductive inquiry at all, but an erroneous hypothesis is plain from the fact that inductive inquiry put an end to it. In the same way my Reviewer's eulogium of Hipparchus and Ptolemy is disposed of. Granting they were "the most accurate and careful observers of ancient times," this only shows that, in regard to the point in question, *bad was the best;* they were not accurate and careful *enough*, but proceeded in their labours on a gratuitous supposition.

Indeed, from what my Reviewer says of the Ptolemaic system, one would almost think that, up to Ptolemy's time, the science of Astronomy had been progressively advancing towards maturity, under a process of careful induction, prosecuted still further by Ptolemy himself! Whereas, in point of fact, he and his more immediate predecessors were innovators on the ancient and true system of Pythagoras, afterwards revived by Copernicus, and confirmed and demonstrated by our own Newton; and similar to this is the imputation on Mr. Elliott of innovating by his theory upon Apostolic and primitive interpretation. This brings me to another stage of my Reviewer's argument. He writes:

"Next, in its immediate reference to the Horæ, and similar works, the objection is equally baseless. The presumption here referred to, is, in reality, only a postulate assumed for convenience of arrangement, while the question is fully and clearly discussed in another place. Mr. Elliott has elsewhere given his reasons at great length for rejecting both the Preterist and Futurist systems, not only in his Preface, but in two distinct supplements of considerable extent. To place this discussion in the forefront of a work designed for general readers, would be as unnatural and unwise, as to prefix to every almanac an abridgment of the 'Principia,' and a laboured proof of the Newtonian system. Hence no charge can be more destitute of the least shadow of truth, than the one thus carelessly advanced, that he has neglected even a general survey of the ground to be explored."

Now, first of all, it is necessary to submit to the reader the confession made by Mr. Elliott, upon which my Reviewer puts such a favourable construction. In the original preface to the Horæ, Mr. Elliott's words are, speaking of himself in the third person:—"*In commencing his researches after it* (the true import of the Seals), *there were two preliminary presumptions on which he judged that he might safely proceed. The one presumption was, that, supposing the fortunes of the Roman world and Christendom, from St. John's*

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time down to the consummation, to have been the subjects of Apocalyptical figuration, the eras successively chosen by the Divine Spirit for delineation, must have been the most important and eventful in the history of Christendom." Here, the first presumption of Mr. Elliott, as I observed in my Pamphlet, resolves itself into two—1st, "That the Apocalypse treats of Roman history in connection with the progress of Christianity from John's time forward. 2nd, Of the most important periods of that history as estimated (we read in the body of the work) by the judgment of '*standard authorities*,' the *beau ideal* of whom, according to Mr. Elliott, is *Gibbon*, the Infidel historian!" All this, however, according to my Reviewer, is, "*in reality only a postulate assumed for convenience of arrangement.*" But is this the case? A postulate, if I mistake not, in its legitimate sense, is either an assumption against which no objection can be presumed to exist; or, which had been already proved by others; or is proposed to be proved by the writer himself. Certainly the first alternative cannot be predicated of Mr. Elliott's presumptions. Not even an antecedent probability attaches to them, for the Apostolic Church were apprised of the Coming of their Lord to take them to Himself as *an imminent thing*; and, with such expectation, it is hard to realise the consistency of a revelation to them of a long series of intervening events in Roman history. The second alternative is not more tenable. Nor have we even a reference by Mr. Elliott to any writer who has established his presumptions for him. Indeed my Reviewer plainly implies, that it is only by virtue of the last, that is, *Mr. Elliott's own purpose to vindicate his presumptions against objections*, that the term *postulate* can be applied to them. But where have we such vindication? In vain is it looked for throughout his work. My Reviewer, indeed, says: "Mr. Elliott has elsewhere given his reasons at great length *for both rejecting the Preterist and the Futurist system.*" But what has this to do with the question, which is—Has Mr. Elliott given his reasons, and adequate reasons, *for presuming that the Seals relate to Roman history as recorded by Gibbon?* His exposing, as he thinks, the difficulties of other systems of interpretation, touches not this point. No more than the arguing, that a key produced for a given lock was more promising in its form than other keys, would affect the inquiry how such key itself was devised. After all, it might be, not only not the key required, but the mere result of a superficial guess, without examination of the wards of the lock. Thus, other systems of Apocalyptic Interpretation may be faulty, but showing this is no substitute for Mr. Elliott's proving his own *postulates*, to use his friend's favourable term. Were those postulates, indeed, as flatteringly hinted, analogous to the "Principia" of Newton, and Mr. Elliott's "Horæ to the Almanac;" *of course*, Mr. Elliott's readers should not look to him for any proof at all. But, with all its popularity, the *Horæ* has not attained to this *yet*.

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At all events such prestige did not belong to the work *before it was born*, and therefore Mr. Elliott might have condescended to argue out the matter; at least, in his first edition. But the fact is, no edition, that I am aware of, supplies this desideratum; and this is admitted *practically* by his friend, my Reviewer. For, we may suppose that the latter, in following up his defence of Mr. Elliott's presumptions with *any* degree of reasoning in behalf of them, would draw that reasoning, as indeed he does, from Mr. Elliott's lauded depository; and yet, what is its character? I cite his own words:—

"Whoever objects to this, i.e., Mr. Elliott's *presumptions*, (only from calling them 'postulates' before, he now advances to designate them '*maxims*,') must be prepared to maintain either that there is no principle of wise selection in the Divine prophecies; or, that it consists with the Divine wisdom to predict trifling changes rather than the more important, and to choose inappropriate rather than appropriate symbols to describe them."

Now the obvious answer to this is, that we are not competent to decide upon what would constitute a *wise* selection of events for the roll of Prophecy. Suppose, in regard to the Historical facts of revelation, we were to determine beforehand of what subject-matter they should consist; for example, the Book of Genesis,—Judging by human reason, the standard of my Reviewer, should we not conclude that that book would surely contain what ancient historians have devoted their pages to—the rise and fall of mighty empires? Yet, what is the fact when we come to examine it? Why, the greater part of it is taken up with the domestic history of the Patriarchs. So that that which in *our* esteem would have been so very important, has no importance *with God*. And, *vice versâ*, the Record which we should have regarded as insignificant, and unworthy of Divine revelation, turns out to be of special moment. In fact, with one Family the thoughts of God are occupied throughout the Scriptures of the Old Testament; and the History of the nations of the earth is only incidentally given, as they happen to have to do with that family. Who would have recognised the wisdom of this beforehand? In like manner, while Mr. Elliott and his friend may speculate concerning the contents of the Apocalypse, that it is to be presumed, as a matter of course, that they relate to those events that Gibbon, with his philosophic mind, has thought fit to record, the actual state of the case may be very different; and, indeed, on reflection, the child of God should apprehend as much, and that what the Infidel, with his carnal mind, judged to be of most prolific interest, the Holy Spirit of God would most likely pass by: "My thoughts are not your thoughts, neither are My ways your ways, saith the Lord." Hence, to lay down, *á priori*, what any portion of Scripture should relate to, is unbecoming in the extreme. It implies that we are competent judges of the fitness of the Divine purposes. All such arrogancy, then, we must utterly abjure, if we

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would profit by the Book of Revelation. We must even be watchful against any bias as to its import operating upon us as we read it. What *we* may think expedient for God to do or prelict, *He* may think very inexpedient. Who would have descried the expediency beforehand of that great mystery of Divine love, that God should give His only-begotten Son, out of His bosom to die for a sinful world? Does not the carnal mind even now revolt from it, and say, How can these things be?

But, further; may I not ask the writer of the above sentiments,—Does he forget that they have been used by the Infidel *against the whole volume of Inspiration?* Who does not know that such was the argument of the scoffing Voltaire and his unhappy associates in this country, who held up the Bible to scorn, because of its contents being what they are, taken up with the circumscribed ritual and laws of one solitary, isolated people, yea, with personal biographies, and little incidents of domestic life, whilst leaving almost unnoticed the vast empires of Egypt and Assyria. How is it possible, said they, that the Divine mind, with the whole course of the world's evolutions before it from the beginning, could have been occupied with such trifling topics? Thus was the wisdom of God derided as foolishness, just because the puny creature arrogated to determine what it was becoming in the Creator to do. And so our illustrious Bishop Butler (with whose Analogy I trust I may say, without offence, it would be well for my Reviewer to refresh his mind) exposed the presumptuous and frivolous cavil. It may not be inapposite here to quote his sagacious words; and a remarkable instance it is of his comprehensive mind, that he delivers himself on the subject before us as though he had in view the very language of my Reviewer. To show this, I shall just put the one authority in juxtaposition with the other.

Two extracts from Butler, corrective of the two propositions of my Reviewer:—

REVIEWER.

"As for the two maxims themselves, whoever objects to them, must be prepared to maintain, either that there is no principle of wise selection in the Divine prophecies, or that it consists with the Divine wisdom to predict trifling changes, rather than the more important."

"And to choose inappropriate rather than appropriate symbols to describe them."

BISHOP BUTLER.

"As we fall into infinite follies and mistakes, whenever we pretend, otherwise than from experience and analogy, to judge of the constitution and course of nature, it is evidently supposable beforehand, that we should fall into as great, in pretending to judge, in like manner, concerning Revelation." . . .

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"As we are in no sort judges beforehand, by what laws or rules, in what degree, or by what means, it were to have been expected that God would naturally instruct us; so, upon supposition of His affording us light and instruction by Revelation, additional to what He has afforded us by reason and experience, we are in no sort judges by what methods, and in what proportion it were to be expected, that this supernatural light and instruction would be afforded us." . . . .

"There are several ways of arguing, which, though just with regard to other writings, are not applicable to Scripture, at least, not to the prophetic parts of it. We cannot argue for instance, that this cannot be the sense or intent of such a passage of Scripture; for, if it had, it would have been expressed more plainly, or have been represented under a more apt figure or hieroglyphic; yet we may justly argue thus with regard to common books. And the reason of this difference is very evident; that in Scripture we are not competent judges, as we are in common books, how plainly it were to have been expected what is the true sense should have been expressed, or under how apt an image figured. The only question is, what appearance there is that this is the sense; and scarce at all, how much more determinately or accurately it might have been expressed or figured."

Having thus explained and discriminated, I trust, the nature of the position taken up by Mr. Elliott, and sought to be maintained by his friend, I need scarcely add, that I retain undiminished my objection against it; nor can I think it will commend itself to the readers of your Journal, by standing in need of such support as has now been adduced.

To the discussion of the remaining heads of my Reviewer's argument, including your own auxiliary remarks, I hope to address myself, if God will, in your subsequent numbers. May I, in common with all your Correspondents, be guided herein by the spirit of truth and love; and that so much the more, as we see the day approaching.

Yours, &c., JAMES KELLY.

POETRY OF THE BIBLE.

"From the uttermost parts of the earth we hear songs;
'Glory to the righteous!'"—Isa. xxiv. 16.

"Sing, O ye heavens, for JEHOVAH hath done it;
Shout, O ye depths of the earth!
Burst forth, ye mountains, into song!
Thou forest, and every tree therein;
For JEHOVAH hath redeemed Jacob,
And glorified Himself in Israel."—Isa. xliv. 23.

THE subject which formerly engaged our attention was the Structure of the Bible. Generally speaking, that subject was external;

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relating rather to the outside than to the interior of the building. Grand indeed are its adamantine foundations, its divinely-cemented walls, its gates of massive pearls, and its gem-sparkling dome, rising up to the heaven of heavens. Consummate skill is exhibited in its erection, liberal expenditure is everywhere obvious; and from the faultless symmetry, as well as the magnificent size of the edifice, we infer that it was designed by, and perfected under the superintendence of, a glorious Master Mind. Indeed, from the striking resemblance between its structure and that of the material universe—a resemblance which could not have been accidental—we reached the conclusion that both have sprung from the same source; that the one is as really the WORD as the other is indisputably the WORK of the ever-living God. I think this conclusion inevitable. Every argument which goes to prove the unity of design, and the unlimited resources of the Designer, in the universe that surrounds us, may be alleged with equal logic in favour of the celestial origin of the Bible. But without dwelling on this, I found the same conclusion on a principle which all may understand, namely, the choice of the *smallest* difficulty. When told that the Book, though materially differing from other books, is essentially the same, namely, the result of intellect and genius, without supernatural light, I am immediately placed in a difficulty. That difficulty springs from the simple fact that there must be some proportion between cause and effect. This is a matter of positive necessity which no rational being will deny, be his religious creed what it may. Indeed, it is a thing with which religion has nothing to do, although it has to do with religious phenomena as well as with all other realities in the world, mental, moral, and physical. Admit, then, as perforce you must, that Jewish shepherds, husbandmen, and fishermen, and even Jewish females, said things and made disclosures in the hearing of which Plato would have stood amazed, and Socrates fallen down and worshipped; and admit, as again perforce you are obliged to do, that the Jewish seers gave out prophetic oracles as much superior to those of the renowned Delphic oracle as the brightness of a summer sun is to that of a candle—prophetic oracles, moreover, the fulfilment of which the historians of Asia and Europe have faithfully related without knowing it—and then, on the theory of non-inspiration, account for these unquestionable facts. *All we require is a cause sufficient to produce these results.* Let that cause be named by the opponents of inspiration; and let it be thoroughly logical, as well as accordant with the philosophy of cause and effect; but until it be presented, we take refuge from the difficulty which otherwise presses upon us, in the doctrine that the writers of that venerable Book *were* under Divine direction. Without this doctrine we are lost on a sunless sea of inexplicable wonders; but with it, all is clear, satisfactory, glorious.

Now, we open the Book; or, to recur to the metaphor of a building, we cross the threshold, and enter inside. First of all, we are struck by the brilliant light that plays on every part of it. It is light from above. But as we attempt to gaze upon this house of many mansions, and to form something like an idea of its vast extent and magnificent appearance, we are arrested with the sound of song. There are many voices, many parts, many tones, many instruments, many subjects; and yet the

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effect of the whole is wondrously harmonious. Chained for a while to the spot, we listen, and the oratorio of creation peals around us, the morning stars sing together, and the sons of God shout for joy. Scarcely has the echo of this died upon our ear, when we are excited by the voice of a vast multitude shouting a song of triumph over a fallen foe, whilst a procession of females, headed by one with a timbrel in her hand, sing responsively what appears to be the grand chorus, "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." Proceeding towards the interior, we hear pastorals, odes, elegies, dirges, lyrics innumerable, wails of heart-rending lamentation, choruses, and temple music; whilst a melodious voice is ever and anon singing, "Praise the Lord with the harp; sing unto Him with the psaltery, and an instrument of ten strings. Sing unto Him a new song; play skilfully with a loud voice. I will go unto the altar of God, unto God, my exceeding joy; yea, upon the harp will I praise Thee, O God, my God. My heart is fixed, O God; my heart is fixed; I will sing and give praise. Awake up, my glory; awake, psaltery and harp: I myself will awake early." And then, in loftier accents, he cries, "Sing aloud unto God, our strength; make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast-day." But deeming the combined effect of voice and instrument still unworthy of the glorious Being whose attributes he celebrates, he rises to a pitch of enthusiastic grandeur, and loudly summons all creation, rational and irrational, visible and invisible, material and spiritual, to unite in one prolonged and universal anthem to Him whose name alone is excellent, and whose glory is above the earth and heaven. To this concert he invites two distinct companies—one from the heavens, and another from the earth; as if he wished their harmonies to meet and mingle in mid-air, and the grand result would be a universal psalm to Him whose excellent glory fills the universe. Surely, this must be the sweet singer of Israel, whose harp to this hour dispossesses the evil spirit from many a sad and melancholy heart.

But, feeling with the poet Young that we are still in the vestibule—

> "This is the bud of being, the dim dawn,
> The twilight of our day, the vestibule"—

we venture towards the centre of the oracular temple, and assuredly our expectations of something still greater are not disappointed. It is our privilege now to listen to a company of prophets, who, though sometimes they give out their utterances in stately prose, frequently excite and astonish us by the burden of their poetic revelations. Those revelations, whatever may be the associated circumstances, point steadily to ONE very wonderful Personage, whose appearance among men those venerable seers not only predict with feelings of positive certainty, but in the anticipation thereof they sing—rejoice—shout—triumph—in strains of poetic grandeur, which have excited the wonder and commanded the admiration of every person capable of appreciating the beautiful and sublime. They sing of Him as a Teacher, possessing all-embracing and all-comprehensive knowledge, at whose feet the tribes

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and peoples of the world should gladly and gratefully sit down; as a Priest, in whose sacred character and functions all the sacrificial offerings of the Aaronic economy should meet and merge; and as a King, who should reach His throne through unexampled sorrows and sufferings, encountering opposition at every step of His journey, notwithstanding the justness of His claims and the disinterested beneficence of His purposes. These seer-bards of the Bible seem to drop their wing and hold their breath when describing the melancholy experience of this great One; they introduce it by saying that the people to whom they prophesied would not credit it--"Lord, who hath believed our report?" —but when they pass over the temporary sufferings and come to describe the glory that shall follow—the duration of the reign of this great King, the splendour of His administration, the magnificence of His empire, the felicity and number of His subjects, the destruction of impurity, sin, war, suffering, death, and the everlasting supremacy of their opposites—they rise to a fulness of poetic feeling and a grandeur of poetic imagery which cannot be surpassed. Let us now proceed in order and without metaphor.

In the neighbourhood of the little city Bethlehem, in Palestine, certain Jewish shepherds were tending their flocks by night—no uncommon occurrence in a pastoral country, where robbers and beasts of prey abounded. Whilst engaged in this ancient and useful employment, "Luke, the beloved physician," informs us that "The angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour, who is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." This seems the concentrated burst of gratitude gathered up from the shadows, types, symbols, ceremonies, and prophecies of all preceding ages; whilst it is the key-note of the prolonged song of praise for the same event which gives tone to all subsequent writings in the Bible. The diffusion of the Gospel; the redemption of man; the triumphs of Christ; the benignity of God; and the glories of the future had to be sung, not said. Writing on such themes men must become poets. The heart catches the thoughts that fill the intellect, and rolls them forth in living numbers. Poetry is the greatest kind of language, and these greatest of themes demanded its use; and, when the Spirit of the Lord spoke by them, the Hebrew prophets, intensely interested, entranced, rapt, rolled off their burden in inimitable song. Is there not in their permission to do so a proof of true inspiration? Would not God attract His creatures to what He had to say, by the mode in which it was said? Would He not win men to the feet of His prophets by the melody of their tones? Would He not gain their ear by the music of love? Would He not wish them to sing, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth?"

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Accordingly we find a considerable portion of the Bible written in the rich strains of Eastern poetry—a poetry which has never yet been equalled either in pathos or sublimity by the colder imaginations of the Western world; a poetry which has for its text the grandest of themes, and sings its sweet numbers close by the ear of God; and a poetry that has made "Judah's harp" the admiration of men of genius in all ages of the world. We should never have heard of our Handels or Haydns, but for these gorgeous Oriental rivers of song. Pope's "Messiah" would never have seen the light without them; but the son of Jesse had swept the harp of Judah, and the son of Amoz had struck the prophetic lyre long before, and had left the tones of their music to float in undying echoes over a thousand generations.

I shall call to your memory some specimens of Biblical poetry, accompanying them with a running commentary which will serve as a string for these "Orient pearls;" and though they be "strung at random," their own lustre will be a sufficient attraction.

Imagine now that you see a mighty multitude of men, women, and children crossing the bed of a sea which has parted before them, and stands as a wall on the right hand and the left. They are followed by a pursuing army, who, recklessly disregarding the obvious miracle, rush after them at the command of their imperious general. The leader of the fugitives, who have safely reached the opposite shore, stretches out his hand over the divided waters, which immediately return to their strength, and cover the chariots, and the horsemen, and all the host of Pharaoh, so that there remained not so much as one of them. The emancipated bondmen, beholding this wonderful deliverance, are filled with gratitude, and break forth into a song of remarkable power and compass. "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea." This may be considered a sort of brief preface, or title, to the song, intimating the occasion and the subject. It is the oldest poetical composition extant in the world. Probably the Israelites sang in companies, and whilst their shouts of joy awoke the echoes of the wild mountains around them, they proceeded thus:—"The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him a habitation; my father's God, and I will exalt Him. The Lord is a man of war: the Lord is His name. Pharaoh's chariots and his host hath He cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: Thy right hand, O Lord, hath dashed in pieces the enemy. And, in the greatness of Thine excellency Thou hast overthrown them that rose up against Thee; Thou sentest forth Thy wrath, which consumed them as stubble. And with the blast of Thy nostrils the waters were gathered together, the floods stood upright as an heap, the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with Thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto Thee, O Lord, among the gods?

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Who is like Thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out Thy right hand, the earth swallowed them. Thou in Thy mercy hast led forth the people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation. The people shall hear and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of Thine arm they shall be as still as a stone; till Thy people pass over, O Lord, till the people pass over which Thou hast purchased. Thou shalt bring them in, and plant them in the mountain of Thine inheritance, the place, O Lord, which Thou hast made for Thee to dwell in, the sanctuary, O Lord, which Thy hands have established. The Lord shall reign for ever and ever." A noble conclusion to the song of Moses, to which allusion is made on a still more glorious occasion in the Book of Revelation.

There is a remarkable war-song in the Book of Judges. I refer to that entitled "The Song of Deborah and Barak." It is a tumultuous shout of victory. Kings and Princes are summoned to listen. The terrible scenes of Sinai are recalled. The desolations and horrors of war are depicted. Clouds of arrows flying from the bow appear in your sight. You hear the rush of kings and the prancing of their war-horses. The curse upon Meroz, and the blessing upon Jael, stand side by side in startling proximity. You behold the stars shooting adverse influences against the idolatrous foe, and the river Kishon red with the blood and covered with the bodies of the slain. You see at your feet the ghastly corpse of the captain of Jabin's host. He had lately under his command "nine hundred chariots of iron." Twenty years he had terribly oppressed the children of Israel. But there he lies, nailed to the earth through the temples by the hand of a woman! And in the distance you have a life picture of the mother of Sisera, surrounded by her wise ladies, talking in a strain unbecoming the modesty of their sex; whilst the song closes with a grand climax unsurpassed for the sublimity of the idea, and the splendour of the image employed. To give portions of this venerable ode would mar its effect. I must ask you to read it at leisure.

To these specimens of the ancient lyric, I shall add a few verses from one or two songs of mourning over the calamities of the land and people of Israel. Thus in the 44th Psalm, after a grateful reference to the mighty works which their fathers had told them that God did for the nation in their days, in the times of old, the writer mourns thus: "But Thou hast cast us off, and put us to shame; and goest not forth with our armies. Thou makest us to turn back from the enemy: and they who hate us spoil for themselves. Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen. Thou sellest Thy people for nought, and dost not increase Thy wealth by their price. Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us. Thou makest us a byword among the heathen, a shaking of the head among the people. My confusion is continually before me, and the shame of my face hath covered me." Again, in the 60th Psalm, the effects of God's displeasure are described

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with a force and brevity which nothing but pure poetry could accomplish. "O God, Thou hast cast us off, Thou hast scattered us, Thou hast been displeased; O turn Thyself to us again. Thou hast made the earth to tremble; Thou hast broken it: heal the breaches thereof; for it shaketh. Thou hast showed Thy people hard things; Thou hast made us to drink the wine of astonishment." The 73rd and 74th Psalms, and several others, belong to this class. And who can forget the long heart-breaking wail of Jeremiah in his lamentations over the destruction of the holy city? Each chapter is a distinct elegy, which cannot be read without deep emotion. The sympathies of our souls gush out towards the venerable patriot-saint, as we listen to his tear-music echoed back from the ruined palaces of Jerusalem. Many a time has this book of lamentation, mourning, and woe, been wet in the dwelling of both Jew and Christian—aye, and in the study of the man who was neither the one nor the other. Indeed, it may be considered the melancholy key-note struck by the prophet-lyrist for the nation he represented then, and represents to this hour. Zion mourneth still; she spreadeth forth her hands and there is none to comfort her; she weepeth sore in the night, and her tears are on her cheeks; she is covered with a cloud, and all her people sigh. Who can resist paying a tribute of reverent love and admiration to the man who sits in sacred sorrow viewing the desolation of his fatherland, and who so thoroughly identifies himself with it that he speaks of its crushed and captive sons as his *own children?*

Take one or two lines from his first elegy, and judge whether pathos and patriotism be not united here in tenderest bonds. "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger. The Lord hath trodden under foot all my mighty men in the midst of me: He hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a wine-press. For these things I weep; mine eye—mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate because the enemy prevailed."

This reminds us of a few words which once fell from the lips—nay, I should say from the *heart*—of a father, over the untimely death of a beloved but erring son. That father was a king; but no matter; nature is greater than monarchy; and the paternal relation is more sacred than the regal. The fact is thus introduced:—"And the king was much moved, and went up to the chamber over the gate, and wept";—yes, fathers will weep even over those sons who have caused them much sorrow, and perhaps for that very reason their tears will be increased in bitterness;—and as he weeps you hear him sobbing out these matchless words, whilst his whole frame trembles like an autumnal leaf nearly detached from the branch: "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" Now, how shall I characterise this? If it be not poetry, there is none in the world. But it does not consist of words; it is the throbbings of a breaking heart—the audible beatings of a father's soul. It is nature pierced and wounded, baptized in tears, and groaning unutterable things. Let us leave it, lest we should veil its beauties with a network of words.

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Of this kind of Biblical poetry I shall select one other gem. It is an elegy or dirge over two persons, father and son, one of whom had been the mortal enemy and the other the bosom friend of the poet who laments their death. I know not which most to admire—the poetry, the sentiments, or the spirit of the poet whose magnanimity led him to forget all the injuries which one of the deceased had inflicted upon him, and whose ardent love to the other led him to embalm the memory of both in the following immortal strains:—"The beauty of Israel is slain upon Thy high places" (or, as it has been rendered, "O antelope of Israel, pierced on thine own mountains"): "how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!"

We may now turn our attention to some of the odes or hymns which celebrate great or joyful events. As an instance of sublime majesty, a portion of the 18th Psalm may be quoted: "In my distress I called upon the Lord, and cried unto my God; He heard my voice out of His temple, and my cry came before Him, even into His ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because He was wroth. There went up a smoke out of His nostrils, and fire out of His mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under His feet. And He rode upon a cherub, and did fly: yea, He did fly upon the wings of the wind. He made darkness His secret place; His pavilion round about Him were dark waters and thick clouds of the skies. At the brightness that was before Him His thick clouds passed, hailstones and coals of fire. The Lord also thundered in the heavens, and the Highest gave His voice; hailstones and coals of fire. Yea, He sent out His arrows, and scattered them; and He shot out lightnings, and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered at Thy rebuke, O Lord, at the blast of the breath of Thy nostrils." The 24th Psalm is a brilliant star in the constellation of one hundred and fifty constituting the Psalter—so much loved by the Christian Church. It opens with the proposition, that "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." It then assigns in proof of this right of possession the fact, that

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He hath founded it upon the seas, and established it upon the floods. The question is asked who are the fit persons to enjoy certain honours which are named; the reply is purely a moral one; it is not position, but character, which is required in the aspirant. A burst of applauding welcome is then given to the King of glory, who is represented as returning triumphantly to His capital after some tremendous battle, in which He had been gloriously victorious. Have you not sometimes fancied yourselves among the shouting spectators, as you have read this: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory."

The 29th Psalm is a series of thunder-blasts rolling over the waters, splitting the cedars of Lebanon, dividing the flames of fire, shaking the wilderness, and making the mountains to dance. The 46th is an exulting cry of confidence in God amidst trouble and war, roaring waters, a quaking earth, mountains tossed into the midst of the sea, and raging heathen kingdoms; but in the midst of this chaos of terrible images a crystal river is introduced, watering with its streams the city of God, the holy place of the tabernacle of the Most High. The 48th shows us the picture of assembled armies seized with panic, and a naval expedition wrecked and scattered into fragments by a hurricane; whilst all this time the citizens of Zion are leisurely walking about, telling her towers, marking her bulwarks, and considering her palaces, that they may tell it to the generation following. You can conceive of nothing combining more perfectly the extremes of grandeur and quiet beauty.

The third of Habakkuk is a specimen of what is termed dithyrambic, or enthusiastic, poetry. For the wildness of its imagery, and the impetuosity of its style, it is unequalled. The whole universe is laid under contribution to supply materials to the excited poet. Yet it closes with a calm hymn, dictated by that Divine faith which laughs at impossibilities. I cannot quote from it; but by a re-perusal of this strange chapter in your dwellings, you will see that I have not exaggerated.

Of devotional hymns, in which the poetry is bathed in piety, there are many in the Bible, especially in the Psalter, which have made that portion of the beautiful Book a quiet haven for myriads amidst the storms of life. There are some pieces of poetry in the Bible which I would call, for want of a better term, severely natural—real pictures of fact, which pain the eye of the spectator. Such is the description of a famine in the 14th of Jeremiah. Yet you will observe that the poetical element runs through it like a beating pulse. "Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters; they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. Because the ground is chapt, for there was no rain in the earth, the ploughmen were ashamed, they covered their

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heads. Yea, the hind also calved in the field, and forsook it, because there was no grass. And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass."

For didactic poetry, of course the Proverbs of Solomon will for ever maintain their supremacy. The 45th Psalm and the Song of Solomon are sacred love-songs, in which the poetry and the literature, though exceedingly fine, are almost lost in the mysterious meaning. The wonderful Book of Job is unquestionably dramatic. You do not, so to speak, read it, but see and hear everything that takes place. You behold the wealthy Emir seated in his Oriental palace in the morning, and before night falls he is suddenly plunged to the very depths of penury. Evil tidings, like the rolling waves of the sea, chase each other. His friends come from a distance to condole with him; but they are so confounded at the change which has taken place in his circumstances and appearance, that they sit in mute astonishment seven days and seven nights; and afterwards they find the power of speech only to accuse him. Meantime his wife, who should have been his comforter, acts the diabolical part of suggesting blasphemy and suicide. The kingly man becomes more royal than ever, as he sits, with an ash-heap for a throne, and a potsherd for a sceptre, and rebukes the foolish counsellor with these grand words, "What? Shall we receive good at the hand of God, and shall we not receive evil?" The action proceeds. Satan has been upon the scene. He still hovers near, watching the effect of his malignant scheme. Strange visions float before the eye. Eliphaz, Bildad, and Zophar, deliver long speeches abounding with metaphors. Job, though tormented with pain, replies to them all with surprising calmness, and puts the speakers to silence. And now a young man suddenly appears, who apologises for his youth, and thus accounts for his silence hitherto. He is full of what he considers righteous indignation against the suffering man. He pours out an oration sparkling with valuable thoughts and the finest morality. But, hark! he suddenly stops. A voice is heard out of the whirlwind. Let all flesh keep silence. It is the voice of God. This rolls on through four chapters in unapproachable magnificence, and the scene closes with restored health, wealth, and honour, to the patriarch of Uz; whose patience amidst sufferings has been immortalised, and will never be forgotten while afflicted man exists upon the earth.

And now I pass on to the prophet-bards of Judah—the seers of a thousand generations. We have little time left to hear either how or what they sing; but the faintest echo of their harp will bring us to the regions of a glory that excelleth. As time rolls on, their songs of the future—for such to a great extent they still are—seem to gather strength and intensity, and to become, like Ezekiel's awful wheels, instinct with mysterious life. The mind that sympathises with Isaiah, for example, feels the warm glow of those lips which were touched with celestial fire, as he speaks of the sufferings of Christ and the glory that should follow. Those sufferings are for ever ended; and that glory appears to the student of these Divine songs, to be coming nearer every day. We hear, more distinctly than in former years, the rhythm of the Hebrew parallelisms; and the stream of Holy life that runs through them carries

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us onward and forward to the grand crisis-period when the mystery of God shall be finished. We study them not now as the old sayings of a venerable book, but as news from the unseen, heralding events which are soon to be transacted in the sight of gazing nations. They reverse the ordinary process of nature; for instead of growing old as the time recedes when they first fell upon the ear of the house of Judah and the inhabitants of Jerusalem, their beauty and vigour increase as the period approaches when they are to receive their full accomplishment under the reign of the coming One. Formerly, as it were, they lisped fragmentary sentences—line upon line—here a little and there a little—interrupted, if I may so express the idea, by the intervening tumults of nations, the groanings of creation, and the boasting blasphemies of a huge apostasy; but now as these things wax old and haste away, they lift up the head and sing together in a clearer atmosphere, already illumined by the rising beams of a sun that shall go no more down. Indeed, this is a characteristic of prophecy which might have been expected from the nature of the case, and which is obviously referred to in the words, "The vision is yet for an appointed time, but at the end it shall speak, and not lie." And do we not hear its voice now speaking with extraordinary distinctness in such seer-songs as these (I use Lowth's version):—

"The people that walked in darkness
Have seen a great light;
They that dwelled in the land of the shadow of death
Unto them hath the light shined.
Thou hast multiplied the nation, Thou hast increased their joy:
They rejoice before Thee, as with the joy of harvest;
As they rejoice who divide the spoil.
For the yoke of his burthen, the staff laid on his shoulder,
The rod of his oppressor, hast Thou broken as in the day of Midian.
For the greaves of the armed warrior in the conflict,
And the garment rolled in much blood,
Shall be for a burning, even fuel for the fire.
For unto us a Child is born; unto us a Son is given;
And the government shall be upon His shoulder;
And His name shall be called Wonderful, Counsellor,
The mighty God, the Father of the everlasting age, the Prince of Peace.
Of the increase of His government and peace there shall be no end;
Upon the throne of David, and upon His kingdom;
To fix it, and to establish it
With judgment and with justice, henceforth and for ever.
The zeal of Jehovah God of Hosts will do this."

Again:—

"But there shall spring forth a rod from the trunk of Jesse,
And a cion from his roots shall become fruitful.
And the spirit of Jehovah shall rest upon Him;
The spirit of wisdom and understanding;
The spirit of counsel and strength;

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The spirit of the knowledge and the fear of Jehovah;
And He shall be of quick discernment in the fear of Jehovah:
So that not according to the sight of His eyes shall He judge;
Nor according to the hearing of His ears shall He reprove.
But with righteousness shall He judge the poor;
And with equity shall work conviction in the meek of the earth.
And He shall smite the earth with the blast of His mouth,
And with the breath of His lips He shall slay the wicked.
And righteousness shall be the girdle of His loins;
And faithfulness the cincture of His reins.
Then shall the wolf take up his abode with the lamb;
And the leopard shall lie down with the kid:
And the calf, and the young lion, and the fatling shall come together;
And a little child shall lead them.
And the heifer and the she-bear shall feed together;
Together shall their young ones lie down;
And the lion shall eat straw like the ox.
And the suckling shall play upon the hole of the aspic;
And upon the den of the basilisk shall the new-weaned child lay his hand.
They shall not hurt nor destroy in all My holy mountain;
For the earth shall be full of the knowledge of Jehovah,
As the waters that cover the depths of the sea."

Then follow some lines equally attractive for their subject and beautiful for their melody, respecting the restoration of the outcasts of Israel and the dispersed of Judah from the four extremities of the earth, and the moral influence of their blessed reunion, for the jealousy of Ephraim shall cease, and the enmity of Judah shall be no more.

Once more, take the following sublimely-beautiful description of events which thrill the heart with expectation and hope:—

"The desert and the waste shall be glad;
And the wilderness shall rejoice, and flourish;
Like the rose shall it beautifully flourish;
And the well-watered plain of Jordan shall also rejoice:
The glory of Lebanon shall be given unto it,
The beauty of Carmel and Sharon;
These shall behold the glory of Jehovah,
The majesty of our God.
Strengthen ye the feeble hands,
And confirm ye the tottering knees.
Say ye to the faint-hearted: Be ye strong;
Fear ye not; behold your God!
Vengeance will come; the retribution of God:
He Himself will come, and will deliver you.
Then shall be unclosed the eyes of the blind;
And the ears of the deaf shall be opened;
Then shall the lame man bound like the hart,
And the tongue of the dumb shall sing:
For in the wilderness shall burst forth waters,
And torrents in the desert.

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And the glowing sand shall become a pool,
And the thirsty soil bubbling springs:
And in the haunt of dragons shall spring forth
The grass, with the reed, and the bulrush.
And a highway shall be there;
And it shall be called the way of holiness:
No unclean person shall pass through it:
But He Himself shall be with them, walking in the way,
And the foolish shall not err therein.
No lion shall be there:
Nor shall the tyrant of the beasts come up thither;
Neither shall he be found there;
But the redeemed shall walk in it.
Yea the ransomed of Jehovah shall return;
They shall come to Sion with triumph;
And perpetual gladness shall cover their heads.
Joy and gladness shall they obtain;
And sorrow and sighing shall flee away."

These are but a few specimens of the rich and exulting poetry of the prophet, whose sublime strains, as has been already noted, have given birth to the finest uninspired poetry in the world. The exquisite lines of Cowper beginning

"O scenes surpassing fable and yet true,"

are founded upon a passage already quoted from this prophet; and many a heart, besides that of the bard of Olney, has lost its melancholy, and burst forth into praise by communion with the rapt Isaiah. From his brother seers of the former age we have no space left for extracts; but shall conclude with the burden of a song which has this peculiarity, that though it has been in the possession of the Church from the days of the seer of Patmos, it has not yet been sung. Long have good men desired that it might actually be set to the pre-ordained music. The honoured prophet in his solitary isle, the last of a long line of inspired saints, saw the gathering myriads from every nation under heaven, the angels, and the assembled hosts from every age and country, and he heard the far-off echoes of their triumphant thunder-shouts, the burden of which shall soon be—"Babylon the great is fallen, is fallen!—Allelulia: for the Lord God Omnipotent reigneth." EDITOR.

BRIEF BIBLICAL NOTES.*

THE JEW, THE GENTILE, AND THE CHURCH OF GOD.

(1 Cor. x. 32).

"THE JEW" (read Rom. xi.) It is of the greatest possible importance that we should not separate what God has joined together—or confuse what God has *separated*. The Jews, is one of the names by

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which God's ancient people are called in Scripture when God divided the nations (Gen. x. 25. It was 100 years before Abraham, and 590 years before the Jews became a nation. God's purposes were then manifested, Deut. xxxii. 8, 9). *Abraham* was the seventh from Heber, and was called out (Gen. xi. 31; Acts vii. 2, 3) and blessed (Gen. xii. 1-3). To other nations known as "*Hebrews*" (Gen. xiv. 13), to Egyptians (Gen. xl. 15; xliii. 32; Ex. ii. 6, 7; ii. 11; v. 3; viii. 16; ix. 1), by Philistines (1 Sam. iv. 6-9; xiii. 19; xiv. 11; xxix. 3). Called Israelites by God in grace. The grace of God shown in taking a supplanter and deceiver, and changing his name. Israel occurs 700 times, but only in one of three ways—(1) of Jacob himself, (2) of the ten tribes (3) of the whole nation. In New Testament only the last. The nation first formed (Ex. xii), called Israel from that time. The Lord's reign over them first named (Ex. xv. 18). He reigned till the days of Samuel (1 Sam. viii. 4, 5), when He was rejected as King (1 Sam. viii. 7; x. 19; xii. 12 (see Jud. viii. 23). Saul, David, and Solomon, reigned each 40 years, and then the nation divided. Israel (ten tribes) continued 250 years, when the Assyrians carried them away—never restored, yet many individuals returned (Acts ii. 5). Besides this, many of the ten tribes were already mixed up with Judah (see 2 Chron. xi. 16, 17; xv. 9).

Judah called Jews first by the Syrians (2 Kings xvi. 6; xviii. 28). The land called "Jewry" (Dan. v. 13; Luke xxiii. 5; John vii. 1). The kingdom continued 386 years, and then carried to Babylon for 70 years. Called "Jews" seventy-two times in Old Testament (fifty-two in book of Esther alone).

From that time the Jews were under the Gentiles ("the times of the Gentiles"), and suffered under all (Babylon, Persia, Greece, and Rome). Then Shiloh came (Gen. xlix. 10), and *tribeship* had not departed. (Sceptre so translated ver. 16, 28; Num. xvii. 2, 3; xviii. 2.

This is their past history. Their present condition is "scattered" but not lost. Three thousand years ago Balaam said (Num. xxiii. 9). Eighteen hundred years ago Jesus said—Matt. xxi. 32. Who scattered? Not Tiglath, Nebuchadnezzar, or Titus, but God (Jer. xxxi. 10; Dan. i. 2). Why? (1 Thess. ii. 15).

Their future prospects—"*gathered*" (Jer. xxxi. 10) out of sixteen prophets, eleven speak expressly of it. (See Is. xi. 11, 12; Jer. xxx. 3, 11; xxxii. 37-41; Ez. xi. 17-20; Hos. i. 11; iii. 4, 5; Joel iii. 1. 2, 20; Amos ix. 14, 15; Obad. 17; Mic. iv. 6, 7; Zeph. iii. 14-20; Zech. viii. 7, 8; x. 6-10; Mal. iii. 2, 3). Now, an "*elect remnant*" is being taken out and made part of the Church of God. (Rom. xi. 5, 7; Eph. ii. 13-18).

"THE GENTILE" (read Dan. ii. 31-45). Gentiles are not merely those who are not Jews. Not one of two, but one of three (1 Cor. x. 32). Before the flood no mention of either. Only two classes. Those who "feared God," and, those who did not (Gen. iv. 26, *marg.*). The "sons of God" (Noah, Seth, Enoch, Abel), "children of men," such as Cain. God's only *covenant* with the *nations* as such (Gen. viii. 15-22; ix. 1-17). Note its terms.

In Gen. x., the earth divided (ver. 25), but as yet many nations and *one* tongue. Note the order of nature and grace, Gen. ix. 18; x. 1

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(Why? ix. 16). The order of nature is "Japhet the elder" (x. 2, 21); Ham (ver. 6); Shem (ver. 21). The first mention of "Gentile" is Gen. x. 5. Ham first distinguished himself for wickedness and power. From him springs Nimrod (Babel), Asshur (Assyria), Mizraim (Egypt), and Philistines, Canaanites. Israel comes from Shem, and the four great Gentile powers come from the others; two from Ham (East), Babylon, Persia; two from Japhet (West), Greece and Rome. The great Assyrian empire began with Nimrod (Gen. x. 10), and lasted 1450 years. Out of its ruins the four great powers begin to rise (all date from about 747 B.C., as denoted by the four winds striving of Dan. viii. 2). They succeed to supremacy one after another. (See the image of Dan. ii.) When Christ was born Rome was ruling, and Pilate the representative of it, while Herod was the representative of Jewish power. They were made *friends* over His death (Luke xxiii. 12), and joined hands in crucifying Him (Acts iv. 27). And now God has raised Him from the dead, and exalted Him "until" (see type of Athaliah, 2 Kings xi.) (Heb. x. 12, 13)—until the "appointed" day (Acts xvii. 31), when, as the *stone* of Dan. ii. 34, 35; Ps. ii. 9, He will come forth, and the judgment shall sit (Dan. vii. 26, 27). Then, Rev. xi. 15 will be fulfilled and will be blessed in Christ (Gen. xviii. 18; Ps. cii. 21, 22; xxii. 27, 28; lxxii. 11; lxxxvi. 9; Rev. xv. 4). . . . *Now*, a people is being taken out to form the Church (Acts xv. 14-17).

"THE CHURCH OF GOD" (read Eph. ii., or Rom. viii. 16-25). English word church is κυριον οικος; then kuriake; then kirk; and means the building. Not so the Greek word ecclesia, which means a called-out people (hence Israel in wilderness Acts vii. 38). Includes all believers between Pentecost and second advent. (See the Prayer in communion service, "the blessed company of all faithful people.") First mentioned in Matt. xvi. 13-18. Note the Q. "I AM." The Father revealed the answer. Jesus makes *another* revelation (ver. 18): "I say also." Peter —πετρος a rolling vacillating stone, Christ—πετρα—the rock. "I will build (not I have built or I am building). "The gates of hades," the grave; if gates mean entrance, then it means death; if gates denote power, then it means dominion. Neither shall prevail against that which is built on the living God. Note ver. 21. "From that time forth" points to Christ crucified and risen as the one foundation (Acts iv. 10-12; 1 Pet. ii. 3-5).

Jew now scattered, and God is calling individual Jews and Gentiles in grace and blessing them with heavenly blessings (Eph. i. 3). [Jewish national blessings are *earthly*, Deut. xxviii. 1-13; Amos ix. 13-15.] The Jew believes now, and ceases to be a Jew as to standing, hope, and destiny. So with the Gentile (Col. iii. 11; Gal. iii. 27, 28; Eph. ii. 11-22. Note the effect of this truth on the Anglo-Israelitish theory!

There is only one Church or body (Eph. iv. 4); the Lord is now adding to it daily (Acts ii. 41, 47). What is its hope? *Not to die!* (1 Cor. xv. 51); part of the "mystery" or new revelation. If we *die*, then resurrection (1 Cor. xv. 22, 23; 1 Thes. iv. 14 (God will "bring again" from the dead as He brought Jesus (Heb. xiii. 20). So John xi. 25, 26. Those who are "dead" at Christ's coming, "yet shall he live." To him, Christ says, "I am the resurrection:" he who is alive, i.e., "liveth" at

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Christ's coming "shall never die;" to him Christ says, "I am the life."

Note "the saying that is written" (1 Cor. xv. 54). Where? (Isa. xxv. 8) which clearly shows it to be *before* the millenium. The "*destruction*" of "the *last* enemy" will not be till after it (1 Cor. xv. 24-26).

Our *aim* is, now, to be as much like Christ as possible; our *hope* is to be entirely like Him (1 John iii. 1, 2; Phil. iii. 21). Our aim is to be separated from the world now (sanctification); our hope to be *entirely* separated from it at His coming (1 Thes. v. 23, R.V.). Thus Christ is "our hope" (1 Tim. i. 1). The desire of *all nations*, "a light to lighten the *Gentiles* and the glory of His people Israel" (Luke ii. 32). Jew, Gentile, and creation alike *wait* His coming (Rom. viii. 16-25).

E. W. BULLINGER, D.D.

GOD'S NOBILITY.

OH! deem theirs but an idle tale,
Who tell us that the right shall fail;
For noble souls there yet must be,
Who prove them God's nobility.

Who hold their titles not by birth,
But win them by the royal worth
Of kindly deed—true chivalry:
These men are God's nobility.

Who stand aloof from folly's throng,
Who scorn to do another wrong,
And show themselves the great, the free:
These men are God's nobility.

Large-hearted souls that turn with love
To all beneath, and One above;
To Heaven they constant bow the knee,
And prove them God's nobility.

Yet kings might strive for such a fame,
And princes envy this their name;
The lives that aim like Christ's to be,
Yes! these are God's nobility.

And while they live, though cravens fear
For truth, and all the heart holds dear;
The right shall flourish, we shall see,
Upheld by God's nobility.

WALTER BAXENDALE.

A WORD ABOUT US.

WHATEVER may be our opinions about the "Doctrine of Conditional Immortality," which seems to be spreading in various directions, it is as well to see what its chief teachers have to say

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in its support. The RAINBOW, which has now been before the public for nineteen years, under the Editorship of Dr. WILLIAM LEASK, is perhaps the best monthly representative of the school, if not, indeed, the only one, and ought to be supported by all who sympathise with its teaching. We notice that in his closing address for the year, the Editor is very confident that Conditional Immortality, and all involved in it, "will some day be the orthodox creed of Christendom." This number contains a very elaborate discourse by Dr. LEASK on a portion of the prayer taught by Christ to His disciples, under the designation, "The Misunderstood Prayer." It is curious that we should have had to wait all these centuries to discover the meaning of words more familiar to us than any others in the language. It is said by the poet, that "knowledge comes but wisdom lingers;" but it would seem that knowledge of some things is as long a time coming as wisdom.—*Christian World*, 8th December.

A SONG IN THE NIGHT.

SWAYED of our passion,
On life's deep ocean,
Anchorage drifting,
Wild the commotion;
Comes there not over the wide weltering sea
Dawnings of light as we look, Lord, to Thee?

Sunken rocks round us,
Saviour Divine!
None may direct us,
No hand but Thine
Can, o'er the waves of this wide weltering sea,
Guide us through darkness who look, Lord, to Thee!

Blindly we wander,
Drift in the night;
No refuge near us,
No land in sight;
Yet Thou art near on this wide weltering sea,
Leading through darkness who look, Lord, to Thee.

WALTER BAXENDALE.

LITERATURE.

The Bible; How to Read it. By Rev. AUGUSTUS LINE. London: The Book Society, Paternoster Row.

THIS very small tract, ridiculously printed in different types, contains a few good counsels which surely people of common sense do not need. But there is one advice in it which we hope nobody will take, namely, "Always read the head-

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ings of the chapters, as they contain a condensed summary of their contents, and will be found very helpful, giving you an outline of what is to follow." Try this precious counsel on the "headings" of Isaiah, for example, and you will reach conclusions of which the illustrious prophet knew nothing.

Evolution Explained and Compared with the Bible. A Plain Account of the System of Evolution. By Wm. Woods Smyth, L.R.C.P.E. London: Elliot Stock.

Where Christian men have been captivated by the romance of "evolution," they, of course, try to save both their Christianity and this modern delusion by an appeal to the Bible. But Mr. Smyth will, we trust, forgive us if we tell him that the Bible emphatically rejects his appeal. "Evolution" must go elsewhere for witnesses. Men inspired by God will have none of it!

Will Englishmen let Atheists make the Laws which are to Govern them? By C. F. Dowsett. London: Dowsett & Woods, 70, Lincoln's Inn Fields.

Of course Mr. Dowsett's question looks for a negative answer, and will get it too from all men of clear intellect and moral sanity; but the crucial question in the case is, How are we to know that the aspirant for Parliamentary honours is an Atheist? As a rule gentlemen held in the deadly grasp of this infatuation, have cunning enough to conceal it.

The Alarm of War: or, the Nations Mustering for the Battle. A Lecture. By J. F. Thomson. Malvern: Cyrus E. Brooks.

A great deal of true thought and forcible speech in this pamphlet. The price is Fourpence.

The Heretic, and other Pieces on Kindred Themes. By T. Williams, Author of "London Preachers," "Sonnets on the Collects," &c. London: Smith and Ebbs, Tower Hill.

This little book will not be acceptable to those who judge by quantity. Its quality is its sole title to a hearing, but that title is strong both in thought and poetry.

Dictionary and Concordance of Bible Words and Synonyms, exhibiting the use of above ten thousand Greek and English words occurring in upwards of eight thousand passages of the New Testament, so as to form a key to the hidden meanings of the Sacred Scripture. By Robert Young, LL.D, Author of "The Analytical Concordance to the Bible," &c. Edinburgh: George Adam Young & Co.

The descriptive title of this book explains its character, but without a careful examination no one can form an idea of the immense labour to which this untiring worker has subjected himself, or of the real practical value of that labour. Dr. Young has laid students under great obligation: we hope they will not grow lazy because of his abundant help.

The Sunday Scholar's Service of Sacred Song, illustrative of the Life of John the Baptist, with adapted Connective Readings. Words by A Duncan Goody. Music by J. Allanson Benson. Ditto, ditto. *The Captivity.* London: The Sunday School Union.

These two works are to be commended very highly. Mr. Duncan Goody has shown much careful thought in his readings; and Mr.

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Benson's music is excellent. He deserves thanks for his efforts to elevate the character of the "Service of Song," which is as a rule merely a collection of those meaningless American Melodies which form such a large portion of the music used in our Sunday Schools.

The Messenger—Glasgow: 90, Mitchell Street — is our fellow worker, to whom we wish health and prosperity. His is sound speech that cannot be condemned, except by those whose words of condemnation show that they are unfit to occupy the judgment seat. Our brother, Mr. M. W. STRANG, the Editor, is not the man to issue essays that will not bear the test. Orders for *The Messenger*—it is only Twopence per month—to be sent to Robert K. Strang, 8, Park Terrace, Langside, Glasgow.

THE CABINET.

*** THE death of Christ is affirmed or referred to in the New Testament about forty-five times. His resurrection is affirmed or referred to about sixty-five times. The eternal life of believers in consequence of His resurrection is spoken of more than one hundred times. Add this to the sixty-five, and we have the resurrection of the Lord, "our Life," affirmed, referred to, or *implied* one hundred and sixty-five times, as against the forty-five times that His death is affirmed or referred to. Note these facts, and find out their meaning. Is it not that if Christ has not risen from the dead there is nothing before us but an eternal blank, a sleep without awaking, a night without morning? Among other blinding results of a corrupt theology, the modern pulpit speaks habitually of the death of Christ, ignoring His resurrection, although the latter is the key to the mystery of redemption and the source of life to the believer.

*** Surely your logic halts. How can it be imagined that because a town is to be rebuilt thousands of years after its destruction, its *former* inhabitants are to be raised from the dead to inhabit it? If this were stated in the prophecy we should of course believe it, but there is no hint of the kind, and your inference is therefore a *non sequitur*. The fact is, the notion of the universal restoration of all the men and all the races that ever lived on earth is not only a delusion, but a mischievous one; and we cannot understand how a gentleman holding the truth of the non-immortality of man can entertain it. Besides, you must face this question upon the hypothesis. The cities of the plain existed long before they were destroyed, and had, therefore, many generations of inhabitants; which of these generations would you have restored? All? or only that which perished in the fiery judgment? And why the difference?

*** It is a proof of shameful ignorance of the work of Christ and the Word of God when ritualistic "priests," as they call themselves, talk of "offering the eucharistic sacrifice." Alas! that it should have come to this in so-called Protestant England. Back to Popery, corruption, and ruin!

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JUNE, 1883.

THE PIVOT NATION OF HISTORY.

AMONGST the many subjects which engage the attention of modern thinkers, there is one which has been aptly described as "a creation of modern genius." This is the Philosophy of History. Its proper study involves a knowledge of the origin and history of each nation; its leading social, political, and religious characteristics; its geographical and climatic position; the political, commercial, and other influences to which it would be subject from other nations; the causes of its progress or decay, success or failure, as the case may be; and, finally, the relation of all these to the whole world of mankind.

The subject is an immensely great one, widely comprehensive of all kinds of facts, ethnological, philological, geographical, political, military, commercial, social, and religious. All, in short, that goes to the making of each nation, and all that results from the influence of each nation upon others, with the cumulative results transmitted from the earlier nations to the later. As yet, the study has attained no very definite results. Indeed it could not, for many of the most important facts of ancient history have only come to our knowledge within the last few years. Some are only now appearing, and there is little room for doubt that many more still remain to be discovered; so that it is becoming quite apparent that what is called ancient history will all have to be rewritten.

The marvellous discoveries that have been made in Egypt, Assyria, Persia, and Arabia, within the last thirty or forty years, not to speak of those now being made almost every day, show that all previously known records were not only most meagre in extent, but also sadly unreliable and misleading. Not only is the full truth concerning the early history of the great nations and empires of the ancient world imperfectly known, but, except the very brief statements in the early chapters of the Bible, we are still without exact information as to their origins. Even the origins of existing nations, the nations and empires of modern history, and of our

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own day, are almost equally obscure; and are more enshrouded in the mists of mythology, than enshrined in authentic history.

Therefore, before a correct and complete system of historical philosophy can be developed, there is yet a great deal of work to be done, in the further gathering and marshalling of its facts. Notwithstanding this, however, some premature attempts have been made at theorising on the subject; but most of these have necessarily been futile, because lacking the right basis of full and accurate information. One favourite idea was—and it is still widely entertained—that the history of mankind is like that of the individual man; i.e., a history of growth and progress from a state of infantile weakness and ignorance, to a full manhood of educated completeness. In other words, it is this: That, as generation after generation, and century after century, comes and goes, mankind advances, and develops to higher knowledge and better character, and that it will go on so advancing until it attains a state of perfection, and then, surely, the millennium!

This idea grew mainly out of the historic ignorance which prevailed until quite recently; for it was assumed, instead of being proved, that the ancients must, as a matter of course, have been more or less ignorant and degraded, as compared with the highly vaunted humanity of modern days, and that our present condition is the result of natural and necessary development. But the newly-discovered records in stone tablet and papyrus, are revealing an amount of knowledge and civilisation in ancient Egypt, Assyria, and Babylonia, that compare to no great disadvantage with our own. They show that mankind then was well advanced in science, art, and ethics, and had full enjoyment of the pleasures of culture. The palaces of Nineveh, for instance, were, as is now well known, adorned with sculpture of the highest order, and ornamented with gold and other metals, wrought with marvellous skill. Nor were the advantages and enjoyments of science and education confined to the kings and nobility. A great public library was established in Nineveh so long ago as the 7th century B.C., in the reign of Asurbanipal; when, it is said, "Assyrian culture reached its culminating point." "In this library, Asurbanipal collected, not only the records preserved by some of his predecessors, especially Tiglath Pileser II., Sargon, and Sennacherib, but added thousands of inscribed tablets, including historical narratives, geographical descriptions, collections of legends, lists of deities, and forms of prayer; astronomical, astrological, mathematical, and arithmetical treatises; descriptions of animals and natural products, and of food-producing articles." And it is added: "There is evidence that these grand collections were intended to be inspected by the people, and to encourage learning."

There have also been discovered collections of Assyrian moral maxims of a high order. Similar records have been found of the ancient Egyptians; and prove that in those long past times,

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knowledge and education were very extensive and ample. These facts give much significance to the statement, that "Moses was learned in all the wisdom of the Egyptians;" for we are now finding out that the wisdom of the Egyptians was so great, that Moses must have been a very learned man indeed. And yet he was so wise as not to incorporate any of this wisdom into the national and religious system which he was the means of founding for his own people!

But these were not the only cultured people of old times. The Buddhists of India and China also claim a great antiquity, both for their people, and their moral, religious, and legislative literature. Some of the best specimens of this literature seem entitled to date back quite as far, if not farther, than those of Egypt and Assyria; and they all show that 3,000 years ago, and more, all the leading nations of the world had attained to, or developed, a degree of civilisation, such as, if it had been followed up at the same rate at which it was reached, would have placed mankind on a much higher plane than it now occupies.

But it was not so followed up; and the story of our race shows, in the logic of unmistakable fact, that humanity is incapable of such advancement. It is a story rather of repeated and tantalising partial development, and then either fall, decay or stagnation.

Of all those cultured nations of the past, but few have maintained a continuous existence to the present time. Of these, the Chinese, for example, is a puzzle to all our philosophers for this very fact, that, although it has lived so long, it has made no real progress or advance during the last 3,000 years. It might have been stereotyped all that time, so exactly have the main features of its character been reproduced in each of its successive generations. Its only progress seems to have been in numbers, and these now threaten rather to be a disadvantage to the world than otherwise. On the other hand, nearly all the other ancient nations have disappeared, leaving, at the most, only paltry remnants of their peoples, with some partial records of their attainments in knowledge, art, and religion, as legacies for the use of their successors in history.

Besides those already mentioned, the world has witnessed the empires and civilisations of Greece and Rome, and the many divisions of the latter during modern times; but, with certain notable exceptions to which we shall further allude, the results are the same in all. In none of the nations have the forces within them been such as to impel, or even incline, them to a course of permanent advancement; nor, on the other hand, did any one succeeding nation or empire take up, and carry on to a higher and better plane, the civilisation of its predecessors. Indeed, from the time when Assyria and Egypt were in the height of their glory of empire and civilisation, to the time of Christ, the progress of mankind was rather downward than upward; and so dark and low had become the moral and social condition, and so disorganised was the

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political outlook, that it was a long while before even the light and power of Christian truth could dispel the darkness, and irradiate the world with brighness and hope.

Thus far we have noticed only the main, broad, external facts, in relation to the great empires and nations of the world. Of their inner social and religious life, we know but little, and that little is not favourable. Although it is unquestionable that they had framed for themselves moral codes of high quality, yet there is much reason to fear that the larger part of the people, high and low, were far from living on a level with these standards. Obscenity, deceit, brutishness, and all kinds of uncleanness, were prevalent amongst all classes; just as they are at the present time, even alongside of Christian institutions and modern civilisation.

Of their religious systems and character, still less favourable is the record. Polytheism generally prevailed, and was mostly associated with rites and doctrines which, regarded morally and spiritually, were rather degrading than elevating, and in many instances were absolutely demoralising in their effects. That these inner influences had much to do with the ruin of those ancient empires, is generally admitted by all students of their histories. *How much* they had to do with it has yet to be made apparent when the philosophy of history is more fully understood. Standing as we do in the midst of the influences of Christianity, and enlightened by its pure and eternal principles, we are able to see this much, at least: That those old religions almost entirely lacked the bases of truth and purity, and were therefore deficient in the essentials of vitality and permanence.

We may, therefore, not unreasonably conclude, that the religions of those ancient peoples, instead of being the nerve and marrow of their social and national life, were rather as cancers, slowly and surely consuming what other vital elements they possessed. The fact, however, is to be noted, that no nation with a Polytheistic religion has been able to hold a dominant position for any lengthened period, or to successfully resist the varied influences which have undermined the nations and empires of the past.

Thus, whether regarded religiously, politically, socially, or educationally, none of the nations we have referred to present evidence of progressive and improving vitality.

But, in most remarkable contrast with all others, there is one which, in origin, development and religion has exhibited characteristics which are absolutely unique. This is the Hebrew nation, of which Dean Milman, in his History of the Jews, says: "To the mere speculative inquirer the study of the human race presents no phenomenon so singular as the character of this extraordinary people."

This agrees with what other eminent writers have said, and the more we learn of the comparative facts of history, the more does the singularity of the Hebrew race and nation become apparent.

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Whereas others originated and were developed by the personal prowess of strong and ambitious men, warlike, rapacious, and superstitious, the Hebrew nation was founded by men the exact reverse of these.

Abraham, Isaac, and Jacob deliberately abandoned and separated themselves from all the national, military, political, and religious forces which ruled the world in their days. In times when war and turbulence seemed the normal condition of mankind, and when the idea was universal that national power and progress could not be maintained without fighting and conquest, these men, fully possessed with the belief that they were the fathers of a nation divinely destined to be the highest, best, and most blessed on the earth, yet pursued a directly opposite course from that which they might naturally have been expected to adopt.

Abraham, although born and bred in the midst of a warlike and idolatrous nation, calmly turned his back upon his native place and people, and sought to begin the attainment of the high destiny before himself and his descendants in the most peaceful and inoffensive manner possible.

Isaac, Jacob, and the fathers of the twelve tribes of Israel followed the same course, and their children actually grew into a nation during a long period of the most abject slavery, and under conditions which, humanly regarded, were both likely and intended to destroy, rather than develop, their nationality.

Afterwards, it is true, the Hebrews resorted to arms; but, at first, only for the purpose of obtaining possession of a small strip of land, under the same Divine direction which had guided their forefathers. Subsequently their use of the force of arms was almost invariably disastrous to them, because, according to their own records, their military action was in flagrant disobedience of their religious teachers, or the result of national religious apostasy.

But it is to be noted, as in further contrast with what is known of other great nations, that their wars were all either defensive or internecine, and not for the purposes of empire. This was not because they were lacking in military prowess or skill; but because their religion and their religious teachers persistently forbade their interference with other nations. Their prophets were continually protesting against the political and military action of their kings and rulers, and so divided the counsels of the nation as to sometimes frustrate enterprises that otherwise seemed sure of brilliant success.

It has been said that the prophets so struggled "with almost constant political failure, and with only here and there a transient success." But it is not less important to notice that the prophets met with *religious*, as well as political, failure at the time, and that it was as the people drifted from their religious faith that they fell into political complications, and became involved in the misfortunes of war and the more dreadful distresses of captivity. Indeed, it is

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matter of history that every departure from their religious fidelity was punished in marked manner by national disaster and misfortune.

This association of the national fortunes of the Hebrews with their religious fidelity is a feature of paramount significance in human history—and demands far more careful consideration than it has yet had from historical students. A due appreciation of it is essential to a right understanding of the lessons of History.

The contrast between the Hebrew religion and its political influence and the religions of all other nations is one of not less importance. Whilst among the latter polytheism prevailed, and all things in heaven and earth were worshipped, from the sun, moon, and stars to the vilest reptiles and demons, the religion of the Hebrews was essentially monotheistic, and the worship of any other beings than the one God of their fathers was forbidden under the severest penalties. Then, also, the Hebrew religion was *theocratic*. As Professor Fairbairn says: "Theocracy was of the very essence of the Hebrew faith; attained in it, indeed, its highest and most spiritual form."

On both these aspects of the national and religious constitution of Israel, Dean Milman has some fine passages in his *History of the Jews* (p. 2). He says: "The religious history of this people is no less singular. In the narrow slip of land inhabited by their tribes the worship of one Almighty Creator of the Universe subsists, as in its only sanctuary. During their long intercourse with foreign nations in Egypt and Babylon, though the primitive habits and character of the Hebrew nation were greatly modified, and, perhaps, some theological notions engrafted on their original tenets, this primary distinction still remains; after several periods of almost total apostasy it revives in all its vigour. Nor is this merely a sublime speculative tenet; it is the basis of their civil constitution, and of their national character. The God of the chosen people is their temporal as well as spiritual Sovereign; He is not merely their legislator, but also the administrator of their laws. Their land is His gift, held from Him as from a feudal liege-lord on certain conditions. He is their leader in war, their counsellor in peace. Their happiness or adversity, national as well as individual, depends solely and immediately on their maintenance or their neglect of the Divine institutions."

Such was the unique constitution and character of the Hebrew nation as it existed in ancient times, and as it appears in their laws, history, poetry, and philosophy. Gradually, but too surely, it apostatised from its faith; and, as one consequence of this, it split into two sections, both of which were carried off captive into the very regions from which their father Abraham had been originally called forth. Having sunk into idolatry, the people were sent away into the home of idolatry, back to the place, the peoples and the false religions from which they had been extracted. Is there not

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an obvious suggestion of Divine control in these well-attested historical facts?

Then one portion, the House of Judah, which had always been more nearly faithful than the other, repented to some extent; and, in exact accordance with prophetic predictions, was allowed, after seventy years of captivity in Babylon, to return to its own land. Their punishment in captivity did its work so well that, as Professor Fairbairn says, they returned "with the name of Jahveh so stamped into their hearts that the persecutions of centuries, the loss of land, and laws, and language, frequent and forced migrations, life for generations amid peoples of alien race and religion, have all been unable to quench their faith in Him."

And, speaking of them at a later period of their history, Dean Milman says (p. 427): "It might have been expected that from the character of the great war with Rome, the people as well as the State of the Jews would have fallen into utter dissolution; or, at least, verged rapidly towards social extermination. Yet still this inexhaustible race revived before long to offer new candidates for its inalienable inheritance of detestation and misery. Perpetually plundered, yet always wealthy; massacred by thousands, yet springing up again from their undying stock, the Jews appear at all times, and in all regions; their perpetuity, their national immortality, is at once the most curious problem to the political inquirer; to the religious man a subject of profound and awful admiration." And all this, be it observed, has happened to them in fulfilment of prophecy.

The importance of PROPHECY in connection with this nation has not yet been sufficiently appreciated. Yet before the nation was born it was prophetically announced; in prophecy cradled, it was nursed and educated by prophetic hands and voices; whilst its entire history, including its predicted future down into millennial days, has in prophecy been written. And, so far, the correspondence between the predictions of its prophets and their fulfilments in history is as marvellous and singular as the existence and history of the nation itself. It is impossible, therefore, rightly to understand the history, either of this nation or of the world, without taking full account of the prophetic office and its influence. "The prophets," it has been well said, "were peculiar to the Hebrews—unknown to the other Semitic peoples. The prophet became in Israel too unique a phenomenon to find an exact parallel in any other religion." The position and influence of the Hebrew prophets was as exceptional and significant religiously, as Israel itself was nationally. And, as that nation's relation to the world was chiefly religious, the prophets put forth, through Israel, a potent and far-reaching influence which has comprehended all history.

Yet no other nation was so embarrassed by its religion as this. Whilst all other deities seemed most conveniently to fall in with, and favour the national preferences of their worshippers, Jehovah

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and His prophets were ever obstructing the like tendencies of the Hebrews; and, whilst other nations, both in their rise and fall, were never in opposition to their gods, Israel fell only through acting contrary to its God.

But, notwithstanding all this, and whilst other nations have fallen without any prospect or power of revival, except through Israel, she has the Divine promise and prediction of a restoration to more of glory, blessedness, and prosperity, than any nation has yet realised, guaranteed to her by the same sure word and omnipotent Hand which foretold and inflicted the sufferings she has endured, and which has guided all her steps hitherto.

Thus regarded, historically, religiously, and prophetically, it will be seen that *Israel* is the pivot nation of history, around which all others move in subordinate relations. The Divine revelations which she alone has possessed and communicated to the world, tell us that, even long before she existed, a Divine purpose concerning her was formed, in which she was predetermined to occupy the chief place amongst all the nations of the earth. In that sublime utterance of Moses, recorded in Deut. xxxii., we are told that, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel."

Repeatedly is the Divine purpose declared in other terms in the same holy books; as for instance: "For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a *special* people unto Himself *above all people* that are upon the face of the earth" (Deut. vii. 6). Now, the prophetic words concerning her, which have been so accurately fulfilled hitherto, show plainly that, although Israel has so far failed most grievously to attain the character God has designed for her, yet He is not to be thwarted in His purpose, nor diverted from His intention. What He at the beginning declared she should be, He has since repeatedly said she shall be; and her history so agrees with and confirms the revelation, that historically, as well as prophetically, there is sufficient reason to believe and expect that the purpose will be fulfilled.

The miraculous, yet ever visible preservation of the Jewish part of Israel through so many centuries of most destructive experience, is recognised all the world over as proof of a destiny such as their prophets have pictured, and that a Divine power is upon them and leading them. And, what lies before them, belongs also to their brethren of Ephraim and the other tribes of the dispersion. These have quite as surely been preserved; and, wherever they may be, are as certainly being led on by the same Divine power. For, it must be carefully observed, that what Milman says of the Jews, as true historically, is precisely what Revelation teaches of the whole nation of Israel; the people of the Ten Tribes, as well as the Jews. They are ALL of an "inexhaustible race;" belong to an "undying stock," and possess a "perpetuity" and a "national immortality."

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How is this? What is there in or about this people, so exceptional in origin and history, that it should have so grand a destiny, towards which it has been moving on, slowly and invincibly, through every adverse circumstance, during all these centuries? What else is it, can it be, but that which has chiefly distinguished them from all others; viz., the possession, although so lightly held at times, of the principle of faith in the One True God, Jehovah, the God of their fathers, Abraham, Isaac, and Jacob? Because of this faith, manifested so mysteriously in the midst of civilised idolatry, Abraham was chosen to be the progenitor of the nation, and to receive the first predictions of its ultimate greatness and glory. Because of this faith, Isaac and Jacob also were chosen to be the fathers of the nation; and ever since, wherever the Hebrews have been known, this faith has been their great characteristic. No other nation has ever shown so much or so good faith in their God as they; feeble and faulty as at times it has been.

Nor has this been through lack of opportunity to the other nations. Israel has certainly been privileged in this respect, but not exclusively so. Every great nation has had opportunities of choosing the God of Abraham as its God, and adopting the religion of the Hebrews; some during their friendly international intercourse, and others from the captive and dispersed Israelites. BUT NONE OF THEM DID SO. With all their culture and education, they seemed to have no appreciation of the lofty principles of truth and righteousness which have so conspicuously characterised that religion; and so, one after another, they let the golden opportunity go by.

Even when Christ came, and after effecting the great Atonement, started the faith of the One True God on a grandly extended scale and mission, as the message of salvation to all the families of the earth, it met with no better *national* reception. Although the Gospel has, since then, been preached in all the world "for a witness," how few of the nations, even of modern times, have manifested any more genuine faith, nationally, in the true God, than did the heathens of old times!

History, then, plainly teaches us concerning the Hebrews—the Twelve Tribes of Israel—that they have, in a more definite sense than any other nation, a *destiny*, for which they have been preserved and prepared; that they have a *faith* more vital than any other; a knowledge of, and a belief in, the One True God; and that the attainment of their destiny is inextricably involved in, and associated with, the exercise of their faith.

Starting away back, in the person of Abraham, from amidst the earliest nations and empires of the world, the Hebrews have had a strangely checkered history; meandering, like a broken stream, through all lands and peoples, touching each in turn; carrying with them the Ark of God's covenants and the Lamp of His truth, and giving each nation the opportunity of obtaining the true Light,

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and thereby dispelling the darkness of its heathenism. But these were all more or less civilised, learned, and wise, and preferred their own humanly-devised candles of philosophy, science, art, and politics, rather than the Divine Sun of Righteousness.

Professor Fairbairn has some eloquent words concerning the Hebrews, which we may appropriately quote here. He says: "Perhaps the wheel of time never brought about a more ironical or more splendid revenge; Egypt, like her own sphinx, a broken and decaying riddle, half buried in a wilderness of sand. The stately pride and power of Assyria lie buried under the mounds that mark where her cities once stood. *Greece* is a living Greece no more; and *Rome* is a strange scene of religious imbecility and confusion, political anarchy and incompleteness. But *Israel*, transformed indeed, and re-named; but in all that constituted its essence and right to existence, Israel still lives in and guides the conscience of Christendom. So grandly have the weak things of the world confounded the things that were mighty."

Israel, indeed, still lives, not only in the conscience of Christendom, but also in her own people. It is a true case of the "survival of the fittest"—of the fittest people, because inheritors of the fittest faith and a promised future. Filtered through the nations, and dispersed to every corner of the world, the children of Abraham, Isaac, and Jacob, carrying with them ever the germs of the faith of their fathers, must surely have been kept, led, and disciplined, that they might be ready for their appointed time and place. Where, then, are they all now? The Jews are ever before us; but where shall we look for the lost Ten Tribes, the larger part of this wonderful nation? Surely it should be where the lost faith in their God is found, nationally revived and active! Glancing back along the whole line of their history, is it not reasonable to suppose that, as well scientifically as religiously—as well ethnologically as prophetically—this is a right and reliable means of recognising them!

Look, again, at their brethren, the Jews! Astonishing and miraculous as has been *their* preservation throughout their strangely severe and separate history, is anything in the history more astonishing than their tenacity of faith, and its recently revived activity?

And do not the logic and analogy of historic facts point inevitably to this: that the other people of the same stock and the same destiny must possess and exhibit the same mysterious, ineradicable aptitude for faith in the one true God.

The same reasoning also points to this: that the process of development and preparation shall probably be the same in duration with the one as the other; so that, separated though they have been, they shall both be ready for reunion and restoration at the same time.

And the prophecy, which has played so important a part in the

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history of this people from their origin until now, agrees with what the philosophy of history teaches; and tells us plainly that in the last days of this age (which are now upon us), the House of Judah shall walk to the House of Israel, and that they shall together form one nation, and return to their own land; and there and then in the better exercise of their faith than ever before, become the chief of all the nations on the earth.

Thus prophecy and history are in harmony; they are, indeed, most intimately related, for, rightly read, it will be seen that what prophecy foretells, history fulfils. As, therefore, the children of Israel again manifest their faith, so both the philosophy of history, and the infallibility of the revealed Divine purpose, combine to assure us that they shall realise the fulfilment of the prophetic promises. Here it is of great interest to notice that even in their downfall, when the ten tribes had utterly lost their national existence, and the Jews were on the verge of their national destruction —at the very darkest hour of Israel's midnight of trouble—her Divine Sovereign sends her the Morning Star of hope, and the dawning of the Sun of Righteousness, in the birth of the Saviour of the world—Jesus of Nazareth!

At the moment when she was the feeblest and most abject of nations she was thus Divinely honoured to bear as her Son, Him whose coming ushered a new era on the world, and whose presence and teaching have had more national influence than all politicians, kings, or emperors.

Jesus, the central figure in the world's history, and born at the central hour of the world's time, came as a Son and member of the central nation of history. And His coming at that strange dark hour was not only with a message of peace and blessing to the dark sin-smitten world, but also with a message of hope and promise to His own stricken and scattered nation. For He came as King of the Jews, King of Israel—as intending, notwithstanding their degradation, to "sit upon the throne of His father David"—and to "judge the twelve tribes of Israel." He has not done this yet, but His coming at that time, of all others, and with national as well as universal blessings in His hands, is sure evidence that the purpose of God concerning Israel "standeth sure," and will in due time be accomplished.

What then is the outcome of our study thus far? That there is a Divine hand directing the course of nations and the history of the world. That this control is exercised in relation to a principle of faith, rather than to the progress of civilisation. That those nations and empires which have not accepted and exercised this faith in the true God, have either perished or fallen behind. That even the one nation which has held that faith has been punished for failure in it, and blessed only in the exercise of it. That as their success was subordinated to their manifestation of this faith, so other nations without the faith have been subordinated to this one having

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the faith. That this nation is Israel; and that the whole history of the world has circled round her history—she being, both by historic evidence and Divine declaration, THE CHIEF OF THE NATIONS.

Many others have struggled to attain this position, but, although some have seemed to succeed for a time, yet ultimately all have failed, and all these lacked Israel's faith. In their efforts, some have tried to destroy her, but, instead, have only succeeded in scattering and dispersing her; in so doing, unwittingly fulfilling the Divine purpose, and becoming rods for chastening her, until the time when she should be fit for her empire.

And now, whilst they are either perished, or sunk down in the scale of nations, THE PEOPLE OF THE FAITH OF ABRAHAM ARE AT THE HEAD OF ALL THE NATIONS—control the greatest empire the world has ever seen—are the bearers and messengers of the best of blessings to all the families of the earth—and, either as Jews or Christians, hold the dominant political and financial power of the world in their hands. Here historic facts bring us face to face with these considerations—not since Israel was a nation in her own land, until quite recent times, has there been any national manifestation of true faith in Israel's God—nor has there, during the same period, been any national realisation of the national blessings promised to Israel. But now, within the area of Protestant Christendom, there are nations which, with some of the Jews, are receiving fulfilment of those promises, and these nations, be it observed, are professing and manifesting like faith in Jehovah with that to which the promises and blessings were attached.

These are facts of supreme significance, and especially to the British nation for she is now admittedly in modern times, what Israel has been from of old, the pivot nation of history. Politically, commercially, and religiously, she is dominant throughout the world; and, further, she has become so only during her manifestation of Christian faith in the God of Abraham and with the financial help of Jews having true faith in the same God. Further, she has already considerable political and other control over Palestine—the land to which Israel is soon to be restored in her regenerated nationality, and she is the one nation with which the Jews can and do live on true fraternal relations.

England, then, has either usurped the place prophetically assigned, and historically attaching, to Israel, or she has within her the descendants of those who, throughout all history, have ever occupied the central position in the Divine polity of nations.

T. KIRKMAN.

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DREAMS OF THE BIBLE.

"If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream."—Num. xii. 6.

WHAT are dreams? Whence come they? What mysterious union do they indicate between the human mind and the unseen world? Are they only distorted images of reality, suggestive of the presence of an ethereal power of which the waking man is unconscious? Are they fragmentary recollections of actual life, or ghostly foreshadowings of the future, creeping over the soul in its passive hours? Are they oracles to be depended upon, or ought every man of full age and competent intelligence to dismiss them as the mere fumes of a heated imagination? Is there any key to their interpretation, or if there ever was, has it been lost, like other precious things, in the rolling stream of time? Would its recovery, if such a thing were possible, lessen the intensity of any of the pains, or add to the reality of any of the pleasures of human life? Are they, in short, of the earth, earthy—come they from the regions of evil—or are they kindly warnings from above? Are they driven into cloudy shape by the black wings of demons, or created in visions of our head upon our bed by the agency of ministering angels?

All these questions are simply confessions of ignorance, the gropings of the mind in darkness, and plainly enough indicate how much there is of which we know nothing. We might guess at certain answers, but they would leave us in the region of uncertainty, and we might submit hypotheses, but whether physical, metaphysical, or purely spiritual, they would be only hypothetical. In fact, the very nature of the case precludes certainty. They take place in our sleep, and when we awake to reason they have gone. They will not submit to the anatomist, nor endure cross-questioning, nor return at our bidding. We have but the poor aid of memory to shape their fantastic outline into something having form, upon which the tantalised mind may construct its theory; and all we can say of them is, they are consistent with themselves—they are dreams still, coming one knows not whence, departing one knows not whither, teaching one knows not what. These remarks, however, are meant to apply only to the generality of ordinary dreams.

The abstract question whether God can influence the minds of any of His intelligent creatures by secret communion with them in the silence of the night, is in reality no question with us. We believe that He can: we are certain that He has done so. Eliphaz speaks thus to Job, "Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and

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trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes, and I heard a still voice, saying, Shall mortal man be more just than God? Shall a man be more pure than his Maker?" Job himself says: "When I say, My bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me through visions."

Very many instances of dreams and visions are recorded in Scripture. The fact, then, is certain that God has spoken to men by this agency; but from their peculiar liability to be abused to purposes of superstition and idolatry, they were made the subject of distinct legislation among the ancient Jews. They were not permitted to hearken to dreamers, soothsayers, and diviners, but they were allowed to consult God through His true prophets respecting the explanation of their dreams; and it is not a little remarkable that in the very passage which prohibits their intercourse with those who professed to understand such secrets, the promise is given of Christ, the great Prophet, whose "words they should hear, and to whom they should attentively hearken;" a clear intimation, I think, that under the Christian dispensation, when the canon of Scripture should be completed, attention to dreams would be unwarranted and unnecessary. And the opening sentence of the Epistle to the Hebrews confirms this opinion—"God, who at sundry times and in divers manners,"—among which dreams and visions held no subordinate place—"spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also He made the worlds," or rather, arranged the ages. The doctrines of the Saviour are therefore final.

Not a few of the dreams, however, which are recorded in the Bible are attended with striking and beautiful circumstances which unquestionably add to the beauty of the Book, and for this, if for no other reason, deserve attention.

Connected with the history of Abraham and his descendants, the chosen family of witnesses for God in the midst of an idolatrous world, the occurrence of visions and dreams is frequently mentioned. The word of the Lord came to Abram in a vision, saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward"—an assurance sufficient to sustain the mind of the pilgrim in strange countries, who had left his fatherland, with all its associations, at the command of Him whose will is the source of universal law. The word came to him again, probably also in a vision, directing him to look towards the heavens and number the stars, if he was able, with the promise that his descendants should be similarly innumerable. Sublimity and magnificence, as well as the idea of overwhelming numbers, are involved in this vision. You remember that Chaldea was the cradle of astronomy, and that

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Abraham was a Chaldean. Probably he had often, from the summit of one of nature's lofty observatories, watched the motions of the heavenly light-bearing bodies. His mind had been filled with amazement at their overwhelming numbers and brilliance, and with awe at the wisdom and power of Him who placed them there; and now the childless man is commanded to gaze again, whilst the sublime promise is added, "So shall thy seed be."

Passing on to the days of his great-grandson, the illustrious Joseph, whose inimitable history requires but one reading to take undying hold of the memory, we find a singular series of dreams which, though occurring to different persons and at different times, were undoubtedly connected with each other, and with a central scheme of Divine prescience and Providence, by which the face of society was changed and the whole subsequent history of mankind influenced. You cannot read the dreams of Joseph and Pharaoh, and of the imprisoned butler and baker, without recognising a mystic chain of interdependence, and feeling that the connection, not only between man and man, but also between the spiritual and material worlds, is very close. You are reminded that great issues are suspended upon what we call trifling circumstances: that the dungeon and the palace are nearer to each other, and the slave and the monarch are more intimately allied, than external appearances indicate; whilst the moral corollary from all this is, that there is an invisible hand regulating the secret springs of all the transactions that take place on the theatre of life. The terms accident and chance, commonly in use among us, are in reality expressive of that condition of our being which so limits our vision that we are incapable of discerning the operation of first causes. The bodily eye, with which we are endowed in common with the inferior animals, is circumscribed in its range by the objects of sense. And probably also our ideas of locality lead us astray in our estimate of the distance of spiritual beings and spiritual things. It may be that locality and measurement have no influence upon these; and that when we send our imagination to some remote spot in search of the local habitation of angels, we far outstrip the region whence they communicate impressions upon our minds, whether under cover of the silence of night or amidst the busy labours of the day. The fact of invisibility is no proof whatever either of distance or absence; and the veil which conceals angels from human vision may be, for aught we know to the contrary, exceedingly fine.

Among the sons of a venerable shepherd in the land of Canaan there was a lad of seventeen years of age at the time when our history commences. He was much loved by his father, both on his own account and on that of his once beautiful, but now deceased mother. It is common in the East at this day to distinguish favourites by a peculiar vesture. Whether the practice originated with the patriarch Jacob we cannot say, but it is certain that he

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thus distinguished Joseph from his brethren. It is very easy for us to sit in judgment on parental partiality, and to condemn the act of the old man as injudicious and unnecessary; but let us remember that love does not reason—it feels: and though good parents do love all their children, yet love has its degrees, and these are not regulated by the dictates of the intellect, but by certain affinities and influences for which we have no appropriate terms. Moreover, it it highly probable that, but for the consequences that speedily followed, we should not have censured the deed of the venerable saint.

Let us review these consequences. "When Joseph's brethren saw that their father loved him more than all his brethren, they hated him,and could not speak peaceably to him. And Joseph dreamed a dream, and he told it his brethren; and they hated him yet the more. And he said unto them"—not, I think, in any spirit of vaunting, but in affectionate confidence, and as the result of the impression which it made upon his mind—"Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf." And his brethren, laying hold at once of the import of the vision, and animated by dislike to the speaker, said sneeringly, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words." Speedily he dreamed again, and related it also. "Behold, the sun and the moon and the eleven stars made obeisance to me." He repeated this to his father and his brethren; and the former rebuked him, saying, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come and bow down ourselves before thee to the earth?"

The first vision had all the quiet beauty of the pastoral and agricultural life, but this had the sublime symbols of royalty which have subsequently pervaded the prophetic Scriptures—the sun, the moon, and the stars. It is curious to observe the different effects of this dream on the different parties. The hatred of his brethren now took the malignant shape of envy; but his father observed the saying. He pondered probabilities, and doubtless took these dreams as mysterious revelations of the future. They felt the fierce rage of jealousy, and subsequently conspired the death of the dreamer. By the intercession of Judah and Reuben his life is spared, and, a caravan of travelling merchants passing by, the poor lad is sold for a paltry sum. "We shall see" now, say the taunting fraternity, "what will become of his dreams." How true, though they knew it not! Preserving the offensive coat of the enslaved youth, they dipped it in the blood of a kid, and brought it to their father with the lie, "This have we found," and the soul-harrowing question, "Know now whether it be thy son's coat or no?" Shame

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on ye, bearded cowards! we cannot help exclaiming; do ye thus requite the grey-headed man to whom ye owe existence, and by whose toils ye have been enriched? But we need not be indignant, for the time came when their sin found them out. Arriving in Egypt, the Midianites sell Joseph to an officer of Pharaoh, doubtless receiving a large price for the noble-looking youth. What befel him in the house of Potiphar we pass over, and follow him to a dungeon. After some considerable time the gates of the prison admit two of Pharaoh's domestic servants. Asking them one day the cause of their unusual melancholy, they replied to Joseph as follows, "We have dreamed a dream, and there is no interpreter of it. And Joseph said, Do not interpretations belong to God? tell me them, I pray you. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand: and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: the three branches are three days: yet within three days shall Pharaoh lift up thine head and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee"—doubtless his own dreams when he was in his father's tent flashed across his memory —"and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon."

Mark the nobility of the speaker. He neither reflects upon the iniquitous conduct of his brethren, nor on that of Potiphar's wife. He simply uses the true term, "stolen." The slave purchaser is to all intents and purposes a thief! for human beings are not and cannot be marketable commodities. The narrative proceeds. "When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: and in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof: the three baskets are three days: yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."

The event justified the interpretation to the letter. We regret, however, to find it added, "Yet did not the chief butler remember Joseph, but forgat him." It is the way of the world; but no matter; God's time is best; dreams can enter a palace as well as a dungeon, and visions of the night can disturb the head of royalty

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as well as that of a slave. Two long years elapse, and the princely Joseph is still among felons. Like most men whom God intends to use for great purposes, he is receiving the rough education of experience. "And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well-favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river ill-favoured and leanfleshed. And the ill-favoured and leanfleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time; and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprang up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt; and all the wise men thereof: and Pharaoh told them his dreams; but there was none that could interpret them unto Pharaoh." In this perplexity the chief butler approached his master, saying, "I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams, to each man according to his dream did he interpret. And it came to pass as he interpreted it to us, so it was; me he restored unto mine office, and him he hanged."

You know the result. Joseph was immediately sent for, the dreams of the monarch were interpreted, the interpreter disclaiming all merit in the case, and tracing both dream and interpretation to the God of his fathers. "God hath showed Pharaoh what He is about to do," said Joseph; "and forasmuch as the dream was doubled, the thing is established by God, and God will shortly bring it to pass."

Here, then, we have a succession of events which could not have occurred on any natural hypothesis, told with all the simplicity of truthfulness, incidentally illustrative of primitive manners and customs, and exhibiting the faith both of the Hebrews and Egyptians in the supernatural origin of dreams. When Joseph told the king that the doubling of the dream, or its repetition under different symbols, was an evidence that the thing symbolised was certain to take place, perhaps he remembered his own doubled dream in Canaan, with singular emotions, and felt equally certain that the thing thereby foreshadowed was also established by God. Thus the first part of this inexpressibly-beautiful drama ends; but the consequences that sprung from it affected the destiny of empires,

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and continues to this hour to influence human society far beyond the power of language to describe. That those were prophetic dreams we must admit; and that Joseph spake by the Spirit of inspiration when he so readily interpreted the dreams, first of his fellow-prisoners, and then of the potentate of Egypt, it is impossible to deny, without deliberately launching ourselves on a dark sea of mystery and difficulty, without either chart, starlight, or shore. By admitting the hand of God in this, all is clear, beautiful, and impressive; by denying it, we are lost in perplexity and gloom, dense as that which subsequently covered Egypt when the kindred of Joseph were being delivered from the iron rule of another Pharaoh, who knew not this illustrious saviour of his country and of the whole East from the horrors of a protracted famine.

In the days of the Judges, the Hebrews were frequently subjected to great distress and privations by the neighbouring nations. Sometimes they came upon them in vast multitudes as plunderers and freebooters, destroying the corn-fields and fruits of the earth, and reducing the people to great extremity. Just before the appearance of the famous Gideon as a warrior, the Midianites had so oppressed the Israelites for seven years, that they fled from their towns and villages, and sought refuge in subterraneous dens and caves. A few sentences from the narrative shows vividly the nature of the distress amidst which they were plunged by these banditti. "And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strongholds. And so it was when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the East, even they came up against them; and they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number; and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord."

At this juncture, whilst Gideon was threshing wheat in haste for the purpose of hiding it from the enemy, the first of a succession of singular visions appeared to him, from which he gathered fortitude to attempt the rescue of his country and countrymen from these ruthless hordes. The attempt was eminently successful. Three hundred men, carrying each a trumpet, an empty pitcher, and a torch, threw an innumerable multitude into such agonies of terror that, says the historian, "All the host ran, and cried, and fled," and such was the confusion that "every man's sword was lifted against his fellow." But one of the most singular circumstances in this narrative has yet to be mentioned. Amongst the dreams or visions by which this patriot was directed, there was one

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instructing him to take his servant with him and go down to the enemy's camp and listen. Accordingly, he stole quietly down in the silence of the night, and heard two Midianites in conversation. "Behold," said one of them, "I dreamed a dream; and, lo, a cake of barley bread tumbled into the host of Midian, and came into a tent, and smote it that it fell, and overturned it that the tent lay along." "This is nothing else," said the other, "save the sword of Gideon, the son of Joash, a man of Israel: into his hand hath God delivered Midian and all the host." This was enough. There was no need for further hesitancy. The son of Joash took the hint, and an hour or two afterwards he and his three hundred unarmed followers were shouting in the ears of the alarmed Midianites the terrible war-cry, "The sword of the Lord and of Gideon!" It becomes us reverently to notice that this memorable and merciful deliverance was in answer to prayer, and that it reminds us forcibly of the declaration, "Not by might, nor by power, but by My Spirit, saith the Lord."

In many respects Solomon was a model for princes. On ascending the throne of his father David, he presented a prayer to the God of Israel, which is every way admirable, not only for the gratitude which breathes in it, and the deep humility of the petitioner, but for the nature of the requests preferred. He refers to the mercy shown to his father, and the honour put upon himself in electing him as his successor; and, alluding to the solemn responsibility involved in the government of a great nation, and to his own youth and inexperience, he earnestly asks, not long life, not wealth, not fame, not success in war, offensive or defensive; but an understanding heart, that he might discern between good and evil, and administer equity and justice among his numerous subjects. It is not surprising that such a prayer was accepted, and answered with a liberality far exceeding the petitioner's desires, and with many additions of which he had not thought. I have included this impressive and beautiful circumstance in the present paper because the whole thing was a dream. From the record in Chronicles this remarkable fact is barely inferable, but from that in the First Book of Kings it is certain. The narrative in the latter place begins thus: "In Gideon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee;" and concludes thus: "And Solomon awoke, and, behold, it was a dream." This fact, however, instead of shading the reality of the transaction, invests it with a spiritual light and significance which are very instructive. It certainly was not less the prayer of the heart because the petitioner was asleep. May I venture to suggest that it was more so? The distracting influence of the objects of sense was absent. The mind was at liberty; and whether the lips of the sleeper moved or not, the reality of the prayer remains the same. The heart, in that still hour of night, laid open, before Him by whom kings reign, its wants and wishes; and expressed a desire

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to obtain certain official qualifications, the necessity of which had often been impressed upon it in waking hours. It is also instructive to notice once more the narrowness of the boundary between the natural and supernatural. A man falls asleep, and the next moment his inner eye sees, and his inner ear hears, things of which a moment before he was utterly unconscious; things of which he could not through his senses have become cognisant, and which no possible effort of imagination could have created. Now, what is it that sleeps? The perpetual motion of the vital blood is there. "I sleep, but my heart waketh," may be taken literally.

It is customary to speak of the imagination annihilating space in our dreams. This mode of speaking arises, of course, from our waking ideas of distances and magnitude; but I am not sure, as has been intimated before, whether it would not be nearer the truth to say that there is no space to annihilate. Perhaps in the spiritual region our ideas of locality are utterly unknown. In connection further with the thought respecting the narrowness of the boundary between the visible and invisible, may I not suggest that a man has it in his power very much to pre-determine the moral character of his dreams? Of course, I do not mean their machinery, or conditions, or circumstances, or even whether they shall occur at all, for all this is impossible; but, as in the case of Solomon, there were, without doubt, serious cogitations respecting the responsibility of his kingly office, previous to his memorable dream, and which, without removing its supernatural origin, led to the vision by an easy transition; so there are pre-determining causes which give their essential character to ordinary dreams. For example, a man of prayerful habits sometimes dreams that he is engaged in acts of devotion; a public speaker, that he is arranging his thoughts, or addressing an audience; and a man of the world, that he is employed in the pursuit of pleasure, or in pecuniary transactions. In short, the impetus which the mind has received during the day is likely to be continued and accelerated during the physical slumbers of midnight. All this is in strict accordance with the finding of the philosopher, whose dream we have been reviewing: "A dream cometh through the multitude of business;" and is strikingly illustrated in the fact mentioned by Isaiah: "A hungry man dreameth, and, behold, he eateth; a thirsty man dreameth, and, behold, he drinketh."

Coming down the rolling river of time, our attention is directed to the splendid capital of the Babylonish empire, and to a series of dreams so very wonderful both in their machinery and in the stupendous character of the events which they foreshadowed, that literary men, as well as theologians, have agreed to place them among the most marvellous things in history. We are first struck with the extraordinary and absurd demand of Nebuchadnezzar, when he had summoned together the magicians, the astrologers, the sorcerers, and the Chaldeans, that they would tell him his

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dream and the interpretation thereof. Filled with surprise at this alarming demand, and knowing well the character of the proud monarch in whose presence they stood, they reverently urged the impossibility of compliance, alleging, "There is not a man upon the earth that can show the king's matter; therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods whose dwelling is not with flesh." Exasperated at this reply, which, impostors though these men were, was rational enough, the furious despot instantly decreed that all the wise men of Babylon should be slain, and their houses made a dunghill. Their fate now trembles in the balance, and not theirs only, but also that of men of nobler stamp. The imperative will of the tyrant must be obeyed. Daniel and his three celebrated companions are sought for to add to the human hecatomb. The city is in consternation. The arts of the magicians fail. The monarch rages and is furious. Daniel begs time. A faint ray of hope is kindled. He proceeds to his three brethren and says, "Let us ask the God of heaven concerning this secret." They do so. Then was the secret revealed to Daniel in a night vision. An exact repetition of the dream which had disturbed the spirit of Nebuchadnezzar gladdens the heart of the captive Jew. Beautiful exceedingly is his thanksgiving for this mercy. Daniel proceeds to the officer entrusted with the barbarous decree, and, to his immortal honour, his first act is to intercede for the doomed men. Hastening to the palace, Arioch introduces Daniel to the king in these words: "I have found a man of the captives of Judah, that will make known unto the king the interpretation." In reply to the monarch's question whether he was able to do this, he at once, like Joseph in the presence of Pharaoh, disclaims all personal merit, alludes to the impotence of magic and astrology, and claims for the God of heaven the sole prerogative of revealing secrets. Thus prefacing the momentous disclosures he was about to make, he proceeded: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

Imagine, if you can, the amazement of the mighty ruler of Babylon as these stupendous visions rapidly pass before his mind

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from the lips of one of Judah's captive children. He sees again the colossal image towering to the heavens, its terrible form filling the field of vision, its burnished head eclipsing the sun, its glittering breast and arms of silver, its strong iron legs, and its huge feet, partly of iron and partly of clay; he sees the mysterious stone crushing the feet of the giant monster, the whole mass brought to an undistinguished heap of dust, and scattered like vapour before the winds of heaven; and he sees the agent in this complete destruction, though insignificant at first, swelling and rising, as if instinct with supernatural life, into a great mountain which filled the whole earth. "This is the dream," said Daniel, with all the serenity of absolute confidence, "and we will tell the interpretation thereof before the king." We think we see him now with palpitating anxiety listening to the disclosures of the Hebrew captive. The frown that blackened his face when he drove the magicians from his presence has been exchanged for the pale expression of one who expects some terrible revelation, or the doom of irrevocable fate. Well he knew by this time that the living oracle who stood uncovered in his presence would utter only truth, and *all* the truth, without respect to consequences. Altogether the scene is one of surpassing grandeur; and as the interpreter proceeds to unfold the destiny of dynasties and empires over the face of the earth, we fancy the monarch leaning forward; and when he reaches his grand climax, respecting the indestructible kingdom which the God of Heaven shall set up, adding, in words never to be recalled, "the dream is *certain*, and the interpretation thereof *sure*," we behold him falling upon his face and worshipping Daniel, and commanding that they should offer an oblation and sweet odours unto him. How puerile is romance in the presence of this!

Some years after this, the King of Babylon had another dream, which, as he himself says, made him afraid. Again the magicians are consulted. This time they have the advantage of hearing the dream; but, helpless as before, they could not interpret it. Again the illustrious Jew is summoned into the royal presence, and the king repeats the visions of his head thus: "I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all; the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from its branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of

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heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."

Such was the dream of the monarch; and you will observe that here again everything is on a great scale—great things, great ideas, great purposes, pass before us. Magnificence is the characteristic term for such a vision. And the scene is one of extraordinary activity—everything is alive. The strong tree whose top touches the heavens is seen by all nations. Its luxuriant foliage waves in every breeze. Birds of every wing lodge in its wide-spread branches. Beasts of every tribe dwell beneath its shadow. All flesh is fed by its abundant fruit. Celestial beings watch it. One of them descends from heaven, and utters a thunder-cry of destruction; the process of demolition proceeds with fearful rapidity; and the proud dreamer awakes trembling with apprehension. Daniel listens to the rehearsal; you mark shades of anxiety falling upon his pale countenance; he stands the observed of all observers in the presence of a full and gorgeously-attired court; the magicians eye him askance; curiosity and jealousy mingle in their glance; the King looks full in his face; the man of God seeing that the vision was ominous of disaster to the reigning dynasty, and of unparalleled degradation to the reigning prince, remained silent, troubled, and astonished, for an hour. It was an hour of intense anxiety. The fate of the imperial kingdom depended upon the breath of that thoughtful foreigner. At last he speaks. The nobles and princes of Babylon hold their breath. The first sentence rings the knell of the golden empire:—"My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies." It is enough. The utterance is courteous; but it involves doom, and the sequel details it with a graphic minuteness which proves that the speaker was indeed a prophet of the Most High.

But great as all this is, it sinks into comparative littleness before the dreams and visions with which Daniel himself was favoured. There is nothing like them in the world, excepting in the visions of the seer of Patmos, and these are like because the same events are delineated. The prophet of Babylon lying on his bed in the centre of the world's idolatry, luxury, and power, whilst the feasts of impious revelry and the vile orgies of the gods are being enacted, sees passing before him the awful panorama of time and eternity: he sees the four winds striving upon the great sea, and monster beasts ascending therefrom; he sees the standards of nations and the hieroglyphics of empires, the carnage of war, the gushing of blood, the riots of tyranny, the crushing of the oppressed; he hears the voice of blasphemy and the groans of despair; he sees thrones

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cast down, and the Ancient of Days approaching, heralded by a fiery stream, and followed by countless thousands; he sees down to the age in which we live, and far beyond it; he sees the Son of Man, first in humiliation and sorrow, and then in unveiled majesty, with His glorious subjects swelling His train; he sees the resurrection of the dead, the terrors and glories of the judgment, the felicities of the millennium, the erection of an everlasting kingdom, and the triumphant solution of the amazing mystery of God. Need we be surprised that the effect of all this upon the great prophet was a severe and protracted illness? But for the sustaining hand of God, these overwhelming visions must have issued in the prophet's death.

But we hasten to a conclusion by referring to scenes less exciting, but not less glorious. A milder glory gilds the dreams of the evangelical narrative. With an epitome of these I close. In a dream the angel of the Lord instructed Joseph how to act towards his wife. In a dream the Magi were warned to depart to their homes without revisiting Jerusalem. In a dream Joseph was directed to flee into Egypt by night with the young child and Mary his mother. In a dream he was apprised of the death of Herod, and commanded to return to the land of Israel. In a dream the wife of Pontius Pilate had alarming visions of the calamities that would follow the condemnation of Jesus. And in visions of the night the apostles were frequently made acquainted with the will of their blessed Master.

Can it be that these unfoldings of the unseen—these delineations of events beyond the discovery of unaided reason—these instances of intercourse between God and His creatures—these revelations of mercy and justice, of love and wrath, of sublimity and terror—and these foreshadowings of the mysterious future of humanity, are all given in the Bible without deep significance? Can it be that *this book* is a cunningly-devised fable? And although it contains everything necessary for faith and practice, for creed and conduct, and thus supersedes the need of an interpreter of dreams; yet may not these recorded messages to men in their sleep suggest impressive thoughts respecting the mystery of life, the nearness and activity of spiritual and invisible beings, the interest they take in our opinions and actions, and the necessity of having our ever-living and never slumbering Lord and Saviour as our Leader and Guide continually? EDITOR.

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APOCALYPTIC INTERPRETATION.*

(*Continued from page* 212.)

APPENDIX.

Being a series of Letters by the Author in reply to a Review of the first edition of the foregoing in the "Quarterly Journal of Prophecy."

IS THE APOCALYPSE FULFILLED OR UNFULFILLED?

No. III.

To the Editor of the "Quarterly Journal of Prophecy."

DEAR SIR,—In my preceding letter, I endeavoured to impress upon prophetic students, that we ought scrupulously to beware of coming to the interpretation of the Apocalypse with preconceived ideas, however popular, as to the character of its contents; that careful examination should ever precede the formation of our judgment. The danger of neglecting this, and prejudging what are worthy topics for the Divine mind to treat in prophecy, must be at once apprehended, by observing how humanly expectable has been contradicted by *the fact*, in the method of Divine *history*. Reverence to the Word of God requires, that in determining the import of what He has written, we should survey it, keeping in abeyance all our human conceptions. At the same time, as every work of God is at unity with itself, the analogy of Scripture in general may legitimately suggest to the inquirer into any portion of it (like the Apocalypse) the "*prudens questio*" as Lord Bacon has it, whereby all knowledge is so profitably sounded for. For example, to recur to the familiar illustration employed in my last, if a lock were presented to us, which we desired to open, we would naturally think of some key to employ; and if we happened to possess other locks, with their keys, by the same maker, it would be only reasonable to try if one of these would not answer our purpose; still, however, making the trial cautiously, lest, peradventure, by pressing a wrong key, we should do injury to the lock. In like manner, as to the book of the Revelation, of which the child of God seeks the right clue of interpretation, it is quite allowable for him, being acquainted with the character of the other Prophetic Scriptures, to commence his researches with the tentative supposition, that God foretells "things to come" here, on the same principle; prepared, however, at once to relinquish such supposition, if he find, on actual experiment, that it suffices not for the peculiarities now presented to him. What, then, is the principle or distinguishing characteristic of Old Testament prophecy? To determine this, let us briefly refer to a few prominent passages by way of specimen.

1. And, first, Isa. xi. 1: "And there shall come forth a rod out

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* By Rev. James Kelly, M.A., Incumbent of St. George's, Liverpool.

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of the stem of Jesse, and a branch shall grow out of his roots." Already, it is obvious, this has had its fulfilment in the Incarnation and Birth of our blessed Lord, occurring, as such event did, when the house of David was brought so low as that its surviving representative was, on the one hand, an obscure virgin, and, on the other, a poor carpenter. The stump of Jesse was thus almost decayed in the earth. But at length, in the person of Jesus, it sprouted out, and the auspicious language was addressed from heaven to the Jewish people: "Unto you is born this day, in the city of David, a Saviour which is Christ the Lord." The prophet proceeds: "And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord; and He shall not judge after the sight of His eyes, neither reprove after the hearing of his ears. But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins" (verses 2-5). Now here there may be a difference of opinion as to the point, where in this prophecy the reference to the *first* advent ends, and that to the *second* begins; but there can be no doubt as to the fact, that there is a transition from the one to the other, wherein, although we can determine from the event the place for the insertion of our dispensation, no mention whatever is made of it. The Lord Jesus was, indeed, endued with this sevenfold energy of the Spirit, and thereby he did and suffered everything that devolved on Him, as the promised Messiah. But that He has not entered upon the career of judgment predicted, delivering the oppressed, and destroying the great oppressor, the Antichrist, is manifest. Nay, at His first coming, He emphatically declined this, saying: "Who made Me a judge or a divider over you?" (Luke xii. 14). It is at His second advent only that the season for this will have arrived. And so, the prophecy, still pretermitting our dispensation, goes on to describe the harmony that shall then prevail amongst the inferior creatures: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all My holy mountain" (Vers. 6-9).

2. Let us next look at Jer. xxiii. 5: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch." Here, again, in the lineage and personal character of the Lord

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Jesus, this part of the prophecy received its fulfilment at the first advent. But the utterance which immediately ensues, as in Isa. xi., *passes over the whole interval of this dispensation,* and relates to the second advent: "And a King shall reign and prosper and shall execute judgment and justice in the earth."

Now, because of this fact, that the advents of Christ are compressed together, as it were, and made one event in Old Testament prophecy (and other instances might be cited in confirmation), I maintained, in my pamphlet, that this dispensation was of the nature of a parenthesis, which being taken out of the way, the future dealings of God, with the Jews and the Nations, at once link themselves on to the past, and compose one uninterrupted chain of prophetic fulfilment, centring in the Person of Messiah. From this pretermission of the times of Christianity in Old Testament prophecy, to infer that the like would probably obtain in New Testament prophecy, appeared to me to be not unreasonable; and hence, that as we look not for the predictions of the affairs of Christendom in the one, so neither should we in the other. But now, what says my reviewer against this simple analogical argument? He proceeds as follows:—

"First, it is natural to inquire, *why* the earlier prophecies all centre around the people of Israel . . . The true reason is very simple and plain. Israel were then the covenant people of God; so long as they remained the people of the covenant, all Divine prophecy centred around them."

Now, hereupon I must observe, the writer has fallen into some serious mistakes. And, first, in his statement concerning Israel, that, "*So long as they remained the people of the covenant, Divine prophecies centred around them.*" The fact is here overlooked, that long before they had acquired nationality, Israel constituted the fruitful topic of prophecy; and even in the days of Peleg, the destined population of their tribes had to do with the territorial assignment of the earth among the nations (compare Deut. xxxii. 8, with Gen. x. 25). Before, also, that any son was born to Abraham, they were contemplated in that pregnant promise to him, "In thy seed shall all the nations of the earth be blessed." Nor is this all: now that they are off the stage, scattered among the nations of the earth, Divine prophecy still circles around them as much as ever; and *only as connected with them,* takes in the affairs of the world. Thus, notwithstanding that in the vista of the future, the whole history of Christendom lay open before the Divine mind, Old Testament prophecy has left it unnoticed. It took cognizance of Gentile movements antecedent to the rejection of Messiah, for in these movements were involved the interests of the Jewish nation, then sacredly related to God; it takes cognizance of such still, as concomitants of Jewish revival in the latter days. But of those political revolutions of the earth, meanwhile, which Gibbon and other historians have chosen to record, Old Testament prophecy is utterly unobservant.

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With this correction of my Reviewer's inaccuracy, the force of his next remark will be duly appreciated:

"Ever since the days of St. John, the Jews have not been the people of the covenant, but this privilege has been transferred to the visible Church among the Gentiles."

Here there is an implication that Israel *has ceased* to be the centre of Divine prophecy touching the Nations. But against this, the reader must be on his guard. I do not say the writer intended to convey this misconception; but as it happens to be necessary for the conclusiveness of his argument, and there is something equivocal in the whole tenor of the sentence in connection with the context, it might not be at once detected. The fact is, then, let it again be repeated, Divine prophecy in the Old Testament *still circles around Israel.* Their present defection from God (and this is all my Reviewer can really mean) has made no alteration in this. The Gentile nations *hinge* on them equally for salvation, and prophetic recognition of their doings. And this being the case, let my Reviewer answer the question, Why should we *presume* that New Testament prophecy, for example, the Apocalypse, in reference to the same subject, i.e., Gentile affairs, would employ another centre? Granted, that now, during the disorganisation of the Jews (and already this has occupied a period of eighteen centuries), God is gathering into a still nearer relationship to Him the present Church, composed of an election from Jews and Gentiles; and that here is afforded another centre whence prophecy might radiate anew. Yet this supports not the supposed analogy. For Prophetic revelation, be it remembered, is not bestowed on any party, in order to their mere foreknowledge of the future, but because of their ordained connection with God's designs, touching the government of the whole earth; or graciously to assure them, by way of promise, of the crown of blessing which is in reserve for themselves. Now, in the case of ISRAEL, both these ends caused Old Testament prophecy to bear upon Gentile interests; for, in regard to their appointed settlement in the land of promise, their calling was to dispossess, and then present a model to the nations of a people governed by God. Hence the information we have about the Egyptians and the Canaanites, &c., in regard to the past, and this is just a type of the future (See Micah iv. 7, 8).

But as to the CHURCH, neither her *hope*, nor her *relation to the world*, requires that prophecy, radiating from her, should treat of Gentile movements under this dispensation.

1. As to the *first*, she is not called to an inheritance among the nations, but as an election out of them, growing up heavenwards into union with her glorified Head, to depose the principalities and powers, who constitute the rulers of the darkness of this world. And, accordingly, in the Epistles—the Scriptures which directly relate to our dispensation—what meets our eye in the way of prophetic disclosure of the Church's hope, is Heavenly triumph and

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Heavenly glory. For example, "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20). "He that raised up Christ from the dead, shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11). "We which are alive, and remain, shall be caught up together to meet the Lord in the air" (1 Thess. iv. 17). "Begotten again unto an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pet. i. 3, 4).

Such are specimens of the unveiling of the future, whereby the saints of God now are animated to run their heavenly race.

2. As to the Church's *relation to the world*, it is not direct, but through the intermediate link of restored Israel, which is the ordinance of God for diffusing His saving health among all nations. Therefore, whatever rays of Prophetic light the New Testament emits on this subject in order to promote our communion with God, ought to be expected to prove concentric with those of the Old Testament which shine forth from Israel.

And here again it is interesting to perceive that with the presumption, fact corresponds, so far as the Gospels and Epistles are concerned. For therein, wherever information comes out about the weal or woe of the world, it is but a ramification of the testimony of the prophets of old to the Divine purpose concerning *Israel* (See Matt. xxv. 31-46; Rom. xi. 12-15). And to this, why should it be presumed that the Apocalypse is an exception? Thus it appears Israel is *still* the centre of all Prophetic notices about the Gentiles, and until we fix one leg of our exploring compass upon this point, all our fetches with the other, in the way of interpreting the phases of earthly events, will be but labour lost.

But now, Does it follow from this that the Church is without the comforting light of Prophecy? So my Reviewer alleges. Referring to the principle contended for, he thus closes his general condemnation of it:

"It infers that God will leave His covenant people, for near two thousand years, without any direct light of inspired prophecy, *because* His covenant people always enjoyed that privilege, in a dispensation of dimmer light and less abundant grace."

The answer to this is obvious from the considerations already adduced. All Scripture, including Prophecy, is our portion as the Church, to gather therefrom acquaintance with the mind and ways of God. But to this end, it is not necessary that the Divine communications should directly relate to us. It is enough if they relate to the glory of our Lord and Master, for we are one with Him. And since His revealed interference with them ovements of the nations is associated with the fortunes of Israel—His relations according to the flesh—we may be well content, through them, to derive our knowledge on the subject. The information God has given us concerning Gentile *history* has been conveyed after this manner; and that Gentile *prophecy* should unfold itself in the

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same, it were reasonable to expect. Indeed, the anomaly of conclusion which my Reviewer imputes to this view, had been already anticipated, and dealt with in the appendix to my pamphlet, in reference to the objection of my friend, Mr. Bonar. But of this, my Reviewer seems not to be cognizant, though attention is drawn to it by a note *in loco*. I shall therefore repeat what is there urged, putting it into juxta-position with the expanded argument of Mr. Bonar:

PROPHETICAL LANDMARKS (page 182).

"Judging from such analogies (those of Old Testament prophecy), we should be led to expect that the interval between the first and second comings of the Lord should in like manner be *filled up* with the events and times of prophecy. I cannot help laying much stress on these analogies of the past; they appear to me to afford a strong presumption, to say no more, in favour of the more protracted scheme of interpretation. It cannot but appear strange and inconsistent that the prophetic page, which, in all other ages of the world, had been *at length written over* with the Church's history, should all at once, for eighteen hundred years, become utterly blank; and that—during a dispensation the most momentous which has yet evolved. These considerations, though perhaps not direct proofs, do yet almost amount to something of that kind; they certainly lead us to enter on New Testament prophecies with the expectation of finding them, like preceding ones, spread out over a considerable period, not crushed together in a point, and expending themselves exclusively upon the last few years of the Church's history before, or at, the advent."

APOCALYPTIC INTERPRETATION.

"Now I submit to the reader, and to the further judgment of Mr. Bonar, whether what is implied by legitimate analogy, which he will admit is resemblance not so much between things as between their relations, really holds in this case; that is, that the Church now occupies the place of the earthly people Israel, having to do in a similar way with the Nations? I at once admit that did such common relationship to the Nations obtain between Israel and the Church, it would be anomalous for the predicted progress of the Church, not to involve recitals of national vicissitudes. But surely this cannot be maintained. In the one case we have a people—that of Israel—whose very 'number,' we read, had to do with the Nations, when the Most High originally divided to the latter their inheritance, and separated the sons of Adam (Deut. xxxii. 8), and whose attainment to the earthly pre-eminence assigned to them by the Divine purpose, could not, and cannot, be reached, without necessarily influencing the nations around.

"In the other case, while Israel are cast out from their land, and

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the Nations are left to swell up in pride, we have to contemplate a secret election from among both, to Heavenly glory; and of these it is characteristically said, 'they are not of the world;' 'chosen in Christ before the foundation of the world;' and 'blessed with all spiritual blessings in Heavenly places in Christ' (Eph. i. 3, 4)."

"In a word, Israel's calling was earthly, and therefore the record of the Divine dealings with them, of which Old Testament Scriptures mainly consist, of necessity involved the mention of earthly transactions. But the calling of the Church is heavenly, and her progress even unto the end dispenses with such recital altogether. The noise of axe and hammer need not be heard among the Nations whilst this work of the Spirit advances. Accordingly, by *analogy*, as this is the time of Israel's disorganisation, from being the radiating centre of earthly arrangements, and the Church in this respect supplies not Israel's place—an hiatus in prophetic details concerning the earth should be expected."

Still hoping to pursue the subject,

I remain, yours, &c., JAMES KELLY.

THE CHARACTER AND PURPOSES OF GOD.

IS it allowable in a creature that he should weigh the revelation that his Creator has made of Himself and His purposes, and form an estimate of His character by doing so? Apparently a large number of our "orthodox" brethren think that this is not admissible. When we say that certain courses of action are inconsistent with the character of God, they seem thrilled with horror, and indeed almost appear to consider such a statement presumption of a kind that very nearly approaches to blasphemy. What, say they, can we know of the character of the Deity? How can a finite judge of the actions of an Infinite? It is impossible; we must be content to believe that what we know not now, we shall know hereafter.

Of course this sounds reasonable enough, as it stands; and it really has a thread of truth running through it. No false statement could go down with the public if it were not garnished with truth; and when falsity has a flavour of truth, it is doubly dangerous.

Now it is quite true that the clay has no right to say to the potter, "Why hast thou formed me thus?" and man has no right to say to his Maker, "Why didst Thou not make me immediately perfect, pure, and holy, without placing me first in a state where I may fall into sin and dishonour?" The Creator must know the way to create better than the created. Indeed, if we may believe the scientists, the beautiful world, with its teeming inhabitants around us, has been evolved from inferior conditions; and if this is so in the physical world, we cannot wonder that God should now be evolving a spiritual world. One and the other might doubtless, have been called into existence perfect, without the preliminary stages; but, "Shall the clay say?" No! Though our orthodox

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brethren are right to this extent, and also in one other feature of the question, that will be insisted on later, they are utterly and fundamentally wrong when they tell us that man may not judge of the revelation that the Creator has made of His purposes and character. If we may not do this, we must hide our noblest talents in a napkin, degrade ourselves by committing intellectual suicide, and lose the leading proof of the truth of the revelation in which we believe.

Let us pause a moment to ask, what inducement there is for man to serve a God, of whose character and purposes he may not judge?

The inducements to the service of a Deity may perhaps be summed up under three headings: 1st, Fear of punishment; 2nd, Hope of reward; 3rd, Love of the Deity, and acquiescence in His purposes.

This is an ascending scale, and all will admit that the last motive contains the true spirit of Christianity. The fear of punishment has, perhaps, a greater power over men than we usually give it credit for. It is not the most noble motive, certainly, and it may be that there is a certain want of candour in these modern days, that makes us underrate the influence of an exhortation to flee from the wrath to come. It cannot be doubted but that it must awaken men to a consideration of religious matters, to impress on their minds the fact, that at the most, a few more years shall roll, and they will all assuredly go out into the darkness of which they know nothing, and where *we* say, there is a fearful doom for those who wilfully reject the truth and choose sin. Probably this inducement to the service of God was dwelt too much on at one time, and now there is a tendency to go to the other extreme. By the peculiar constitution of the human mind, we frequently do go in this manner from one extreme to the other. The pendulum of thought swings backward and forward: happy is he who can grasp it when it is perpendicular! After this fear of punishment, springs—at the message of the Gospel—Hope. Hope, in the first place, of escape from punishment, and in the next, of participation in the pleasures of the unseen world. Then should come the last and better state, when the roused man, having fled from the wrath to come and laid hold of the promises of the Gospel, enters on the new life, through the regeneration of the Spirit; and, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, learns to appreciate the beauty of holiness, the perfection of the Divine character, and to aspire to be perfect as He is perfect, and to attain to that holiness without which no man shall see the Lord.

But if man may not judge of his Maker's character and purposes, this last and noblest motive for turning to God is completely taken away, and man, if he goes to God at all, goes like the dumb driven cattle that fear the driver's whip, or, at the best (!) is actuated by mercenary motives. Under such circumstances we must fear and tremble, but love is out of the question. The slave of an eastern despot may, in his secret heart, scorn his master, but he knows that it is wise to dissemble and obey his laws, however odious; and the only good work left for him to do, is to point out to his fellow-slaves the way in which they too may avoid the tyrant's wrath, and curry favour in order to reap reward. But even this is not open to those who serve an omniscient One; and the only resource for them is to yield themselves up to intellectual

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paralysis, as far as one large and intensely important part of their faith goes.

Such is the logical dilemma in which those Christian teachers must find themselves, who make the words, "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord," mean, that our idea of "justness" is not the justness of God, either in *degree* or *kind*, and that our idea of "holiness" is not the holiness of God, either in degree or kind, and that our idea of "love" is not the love that is referred to when we are told that "God is love," either in degree or kind. It would be illogical and absurd to suppose that it is so in degree; for, as the less cannot contain the greater, the ideas of the creature cannot measure the ideas of the Creator. If we find that the revealed God of the Scriptures presents to us the concentration of all the best thoughts of the best minds, and He appears not merely a dead crystallisation of glorious theories, but a living source from whence they may flow all over the world, then, as the magnet turns to the pole, our hearts turn to this God; and, with louder and more confident voice than any herald, our inner consciousness proclaims Him the One God, the Lord of all the world!

Naturally we are led to this by presuming that, in *kind*, His attributes of justness, holiness, and love, are the same things that we speak of by those names, and indeed we can be brought to such a conclusion by no other means. Now, then, is the time when we must remember that we cannot comprehend God in *degree;* but, being satisfied as to His purposes and His nature, a reasonable and enlightened faith may step in and say, "Now we see through a glass, darkly; but then face to face; now I *know in part;* but then shall I know even as also I am known." Confident of the beneficent purposes of the Creator, and feeling that the end proposed—the boundless felicity of just men made perfect—is the highest that our ideas of eternal justness, holiness, and love, can attain to, we may indeed abstain from criticising the methods by which the Creator has seen fit to work; and it is manifestly unreasonable to say that the existence of sin and misery in this first stage of the development of the spiritual universe, is a stumbling-block, when we remember that everything around us has to grow through imperfection to perfection, and also that the existence of sin is simply a result of that freedom of will, without which we should have been machines, and not men.

But although not so in degree, the attributes of God must, in kind, be the qualities which we have cognizance of here on earth. This *must* be more than a mere matter of terminology. If the character and purposes of God strike us as unjust, it is manifestly absurd to say, "His thoughts are not our thoughts, neither are our ways His ways;" and, on the strength of that scriptural quotation, perpetrate the hollow farce of labelling this unjustness as "justness," and call that which, to all the best feelings of the best men, is unholy, "holy," and dignify with the sacred name of "Love," all that seems most opposed to that Divine idea.

Therefore it is not only allowable, but necessary, that a creature should weigh the revelation that His Creator has made of Himself and His purposes, and form an estimate of His character by doing so.

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We must now notice a most serious mistake that is frequently made by our orthodox friends in defending their view of the question. We refer to the wrong use of the well-known passage in Isaiah lv. This is a case in which the meaning of a text is utterly distorted by separating it from its context and using it as a mere motto when it really forms a portion of an argument. In the verse (v. 7) which precedes the passage to which we allude, the wicked man is exhorted to leave his own "way," and the unrighteous man is exhorted to leave his own "thoughts," and to return to God.

Why should the wicked do so? Listen to the reason:—

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

Thus it will be seen that the text has an absolutely different teaching from the one usually ascribed to it. It is an argument based on the assumption that the creature *can and must* criticise his Creator, for the attractive power of God to the wicked is made to be the sinner's appreciation of the beauty, and purity, and loftiness, of the character of God,* and that appreciation must, of course, rest on a study and criticism of God's "thoughts" and "ways;" for if it were to rest on the mere assertion of the fact, it is an assertion that might be made by the teacher of any religion, and would be an appeal to blind credulity rather to enlightened reason and faith.

There must be in the unregenerate some appreciation of the beauty of holiness; law, duty, justice, morality, love, and self-sacrifice are understood to a certain extent, practised outside the pale of the Church. If it were and, not so, the whole fabric of our social, civilized life would collapse. One of the chief claims that the Church has on the world is, that in the spiritual laws of the Church these things are found in the highest possible development that the human mind can grasp. Other religious systems, philosophic and philanthropic theories, and thoughtful and earnest individuals, have, and through the ages have had, "broken lights" of God, but in Christ, and from Him, in His Church, the true light now shineth, and not only the light, but the life, for while other systems may give beautiful codes of morals, Christianity also gives the will and the strength to work them out.

Seeing, then, that all our faith in our religion, and all our religion's power over us, centres in our conception of the character and purposes of God, it becomes startlingly evident how imperatively necessary it is that we should preach the truth, the whole truth (as far, of course, as revealed), and nothing but the truth, on these points to men; how imperatively necessary it becomes that we should give men no rest until they turn their eyes away from the theological mirror in which the Deity is distorted and fix them on God as revealed in the Scriptures.

This personal Supreme Being in whose purposes we trust, and Whose character we admire, is an absolute necessity to human nature, and

* The mercy of God and His willingness to pardon, declared in the passage in question, is one example of the fact that God's ways and thoughts are far higher than those of man, for in his unregenerate state man delights in revenge.

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therefore exists, let the agnostics say what they will! Ideas and theories, however beautiful, are not sufficient to move men. We may, or some of the more contemplative among us may, appreciate and mentally endorse noble ideas; but to rouse and maintain our enthusiasm, these ideas must be typified—they must be enshrined in a strong personality round which we may group ourselves. It is so in things social and political as well as religious. Witness the manner in which all revolutions find their centre in some individual who personifies the revolutionary ideas, and acts as a guide and standing type of them to the race. Think of Confucius, Buddha, Mahomet, and Luther, in things religious; and of Mirabeau, Garibaldi, Wilberforce, and Cobden and Bright, in things political. This crystalization of the qualities we admire into a personality seems to be a necessity of the human mind; and remembering that the highest possible development of the qualities we most admire is found in the character of Christ (who is the revelation of the Godhead), we can at once see the reasonableness of the exhortation to the wicked man to cease from his way, and the unrighteous man from his thoughts, and to turn unto the Lord, whose ways and whose thoughts are as much higher than ours as the heavens are higher than the earth.

And if this is so, may we not ask: why so few seem to turn unto the Lord? Alas! is it not to be feared that some love to wallow in the mire, that some have stopped their ears, and closed their eyes, and hardened their hearts, so that they do not see the symmetrical loveliness of the thoughts of God, and the ineffable grandeur of His ways? Let us pause, and ask one other question: May it not be that there are some who have had a false view of the ways and thoughts of God instilled into them by His own children, and who have thus been repelled instead of drawn? O the responsibility of the Church! O that the wells of the truth may be cleared of the theological rubbish that has so often choked them, and may we ever zealously help to dig them out that our brethren's blood may not be on our heads, if they faint and die of thirst on the barren plains of a barren orthodoxy.

A. Duncan Goody.

THE MAN IN THE GLORY.

"The Man Christ Jesus."—1 Tim. ii. 5.

I WAKE in the morning with thoughts of His love,
Who is living for me in the glory above;
Ev'ry minute expecting He'll call me away,
And that keeps me bright all the rest of the day;
But the moments speed forward, and on comes the noon,
Yet still I am singing, "He'll come very soon;"
And thus I am watching from morning to night,
And pluming my wings to be ready for flight!
There's *a Man in the glory* I know very well,
I have known Him for years, and His goodness can tell

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One day, in His mercy, He knocked at my door,
And seeking admission, knocked many times o'er;
But when I went to Him, and stood face to face,
And listened awhile to His story of grace,
How he suffered for sinners, and put away sin,
I heartily, thankfully welcomed Him in.
We have *lived on together* a number of years,
And that's why I have neither doubtings nor fears;
My sins are all hid in the depths of the sea,
They were carried down there by the *Man on the tree.*
I am often surprised why the lip should be curled,
When I speak of my Lord to the *man of the world,*
And notice with sorrow his look of disdain,
When I tell him that Jesus is coming again.
He seems *so* content with his houses and gold,
While despising the ark, like the people of old;
And yet at His coming I'm sure he would flee,
Like *the man in the garden,* who ate of the tree.
I cannot but think it is foolish of souls
To put all their money in "bags which have holes;"
To find, in the day that is coming apace,
How lightly they valued the "riches of grace."
As fond as I am of *His work* in the field,
I would leave go the plough, I would lay down the shield;
The weapons of service I would put on the shelf,
And the sword in its scabbard, to be with Himself;
But I'll work on with pleasure, while keeping my eyes
On the end of the field, where standeth the prize.
I would work for His glory, that when we shall meet,
I may have a large sheaf to lay down at His feet;
That He, too, with pleasure His fruit may review—
Is the *Man in the glory a stranger to you?*
A stranger to Jesus? what! do you not know
He is washing poor sinners much whiter than snow?
Have you lived in a land where the Bible's unknown,
That you don't know *the Man* who is now on the throne?
O, did you but know half His beauty and power,
You would not be a stranger another half-hour!
I have known Him so long that I'm able to say,
The very worst sinner He'll not turn away.
The question of sin I adoringly see,
The *Man in the glory* has settled for me!
And as to my footsteps, whatever the scene,
The *Man in the glory* is keeping me clean;
And therefore I'm singing, from morning to night,
The *Man in the glory* is all my delight.

G. C.

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GLIMPSES OF GLORY.

HOW remarkable is the change that comes over the face of the dying. In some cases this change is startling in its greatness. It rolls away years of weariness, and smooths out the wrinkles and contractions of feature induced by time and suffering, so that our dead look ten or twenty years younger than they appeared but a few hours before. Well may our weeping eyes linger over the beautiful countenances of our dead.

Whatever may be the explanation of this well-known phenomenon, probably it is safe to say that nothing appears in those sweetly peaceful faces that was not there before; there, if not in the face itself, at least in the soul that finds expression in the face, lit up possibly at the last moment by some foreglimpse of the eternal grandeurs—though of that we may not be too certain—but, at least, there to be lit up. In fact, it would be near the truth to say in such a case, "It is essentially the same face—glorified." It may indeed be—and it is—a transient glory; for it will very soon be gone. We shrink to anticipate how soon there will be none of it left. We would rather not be witnesses of the disillusion.

Is it then a mere illusion that we gaze upon so fondly for a little? I cannot think it is merely that. Why should the traces of pain be so ready to disappear, and the overborne hints and remainders of the earlier loveliness be so strongly prompt to spread over the face and stand forth as a connected expression of the personality? For—it may be further noted—no remark can be more suggestive than that which we so often hear: "He looks *himself*;" "she looks *herself*." But of this anon. If, at any rate, "form" and "soul" be as nearly related as there seems much reason to deem them, we can scarcely refrain from supposing that the facility for momentarily renewing its youth which the dying person possesses comes from some deeper well-spring of life; and is akin, for example, to that wonderful power possessed by living persons of ordinary buoyancy, whereby unpleasant things are soon forgotten but glad memories are long and fondly cherished.

Be this as it may, I am more and more possessed of the conviction that there must have been some significant reason at the bottom of that singular and rather grotesque old Hebrew usage, by which a corpse was sometimes called a *nephesh*—a soul! It may be surmised that a dead body would not be called a "soul" for many days after the hour and article of death. So long as the clear impress and personality remained—so long as the man remained to appearance *himself*—so long could he be called a "soul." Thus provisionally accounted for, I like the usage, however foreign to us it may seem. I like to believe that form is essential to the manifestation and recognition of the human soul. Tennyson clearly holds that belief, though whether he would so closely associate "form" with "body" as many of us would is not so clear.

> "That each who seems a separate whole
> Should move his rounds, and fusing all
> The skirts of self again, should fall
> Remerging in the general Soul,

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Is faith as vague as all unsweet:
Eternal form shall still divide
The eternal soul from all beside:
And I shall know him when we meet."

The thought, however, which at present craves expression is, not merely that "eternal form shall still divide the eternal Soul from all beside," but that the forms of the immortal will perfectly express their inmost being —they will appear what they are; their characters will be plainly written upon their countenances; their moral beauty will be clothed with an adequate physical expression. I do not see how we can help believing this, if we believe in the great reconciliation that is coming. It is enough to say that we cannot help feeling the contradiction sometimes now witnessed, which consists in the combination of a beautiful body and an ugly soul; as, on the other hand, we are compelled to anticipate that a gracious character must sooner or later be adorned with a graceful form.

But, from this point, what a glimpse of the coming glory we obtain. Some of us have been permitted—let us rather say, who of us has not been permitted?—to know some dear saint of grand nobility or exquisite simplicity and grace. Now the good Lord has a way of taking us one by one, and opening our eyes—as in a private, sacred chamber—to see what He is about; and He does this by what appears at the first a sharp discipline. He removes some one from our very side, whom we long or always knew for noble or strong or gentle, or for all these combined. Yet, though we always knew it, the perception did not make so deep an impression till the race of the admired one was run. Then the eye ranged backward and forward over the years, till it took in the completeness and the symmetry of the character. There being no further present to divert or distress, the whole past has risen up to be rehabilitated out of the wardrobe of memory. The result has been a vision of moral beauty surpassing our earlier and more broken perceptions; one effect of which vision has been the outpouring of thanks and praises and adoration to that Divine Grace that made the sainted ones what they were; but another effect has been a glimpse of coming glory to be yet visible in those whom we are wistfully following into the unseen, and our ravished souls cry out with wonder and joy—as if we had never thought of it before, "Oh! what beauty of form, what perfection of feature, what sweetness of expression, what eloquence of eye, what richness of voice, what grace of movement will theirs not be, when the goodness, the patience, the purity, the constancy, the self-sacrifice of which we know something here shall be made manifest in the body that shall be."

Our first thought has, no doubt, still been, "And we shall know them when we meet;" but a qualification of that thought has immediately suggested itself, "We shall *hardly* know them when we meet," so great will be the change in them, when they seem all that they are; unless, indeed, we too have been proportionately transformed. Both the thought and its qualification increase the wistfulness with which we await the rending of the veil.

To think that such are the revelations to be made in that world to which we tend,—how it draws along our pilgrim feet!

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To think that my "eternal form" depends on the culture of my soul now, and that I must now have stored up within me the excellences which alone will be worthy of outward glorification hereafter,—how the thought humbles, and chastens, and impels to leave the things that are behind, and to "press on unto perfection!"

JOSEPH B. ROTHERHAM.

THE SCRIPTURE DOCTRINE CONCERNING THE SON OF GOD.

No. III.

The Son of God is the Ancient of Days.

THERE is a similarity of aspect between the Ancient of days and the Son of God (Daniel vii. 9; Rev. i. 14; ii. 18). Comparing this similarity of aspect with the context of the passages cited, it is reasonable to say that one and the same person is meant.

I. The "Ancient of days" is the Judge and Awarder of the saints.

The horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows, made war with the saints and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom" (Dan. vii. 22). According to this Scripture "the Ancient of days" is the Awarder of the saints. He exalts them to very great honour. He gives them "dominion and glory, and a kingdom (ver. 14).

The phrase "judgment was given to the saints," is equivalent to "power to rule (or judge) was given to the saints." The Apostle Paul says to the Corinthians, "Do ye not know that the saints shall judge the world?" "The Ancient of days" will give them this power; and according to Rev. ii. 26, 27, the Son of God, the Christ, will give this power. "He that overcometh, and keepeth My works unto the end, to him will I give power over the nations of the earth: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father." Therefore the Ancient of days and the Son of God are one and the same person.

To the same effect is the language of our Lord, in the Gospel of Luke xxii. 29: "And I appoint unto you a kingdom, as My Father hath appointed unto Me." The Greek word signifies—to set in order, arrange, dispose; to bequeath, devise. I appoint, or bequeath, unto you a kingdom, according as (just as) My Father appointed unto Me. The form of the verb expressing the Father's appointment is the aorist, which is used for completed action. It would seem, therefore, that what the Father appointed unto the Son, would not be represented in vision.

The Father's appointment unto the Son is the basis of the Son's enactment in respect to the saints. It is this latter that is represented in Daniel's vision. The Son of God, the Lord Christ, appoints unto the

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saints a kingdom. He is therefore the Ancient of days, and being so His pre-existence is undoubtedly true. The designation, "the Ancient of days," could not be appropriated by an ordinary man, whose days are as grass; but may in truth be appropriated by Him "whose years are throughout all generations," by Jesus Christ, who is before Abraham, by "Jesus Christ, who is the same yesterday, to-day, and for ever."

II. The "One like the Son of Man," brought before the Ancient days, is the collective body of saints.

The coronation of saints, their exaltation to the regal power and dignity, is the subject of Daniel vii. "The saints of the Most High" is a phrase answering to "One like the Son of Man," for it is given by way of explanation. Compare verses 13 and 18. The bequest of a kingdom to "One like the Son of Man," in the vision, synchronizes with "the saints taking the kingdom," in the interpretation of the vision.

Dr. Keil, commenting on this passage, says:—"He who comes is not named. He is only described according to his appearance, *i.e.*, like a Son of Man, resembling a man. He was like a man, and not like a beast. Now as the beasts signify not beasts but kingdoms, so that which appears in the form of a man, may signify something else than a human individual."

That which appears has a human form; is connected with the human race; it is a company of saved men, called saints. But they are resurrected; raised to a higher platform; *made perfect in one.* Yes, spoken of AS ONE. "One like the Son of Man." The expression ought not to be enigmatical to us; for, John xvii., containing our Lord's Prayer for His followers, shows that He was looking forward to this period when His followers would be "made perfect in one." "Holy Father, keep through Thine own name those whom Thou hast given Me, that they *may be one.* Verse 11, He prays that the Father would keep them, and then, having been kept, that they may be one. Also, verses 20-23. "Neither pray I for these alone, but for them also which shall believe on Me, through their word, that they may be one; as Thou, Father, art in Me and I in Thee, that they also may be one in us. I in them, and Thou in Me, that they may be made perfect in one." Daniel saw not a single individual, but that united, perfected body of saints contemplated in the prayer referred to. Our Lord looked forward to the scene in its reality and fulfilment; and, blessed be God, we may contemplate a position in that one perfected body of saints. The host of worthies who have preceded us; who have believed God's Word; who have been swayed by it; who suffered affliction with the people of God; who looked forward to the future, when the promises of God would take effect; will be perfected with us.

These without us will not be made perfect (Heb. xi. 40). Let us, like the Apostle Paul, fight the good fight, keep the faith, and so anticipate a crown of righteousness, which the Lord, the Righteous Judge, will give us—will give unto all them that love His appearing. The same expression, "One like the Son of Man," occurs in Rev. i. 14, and relates to the Lord—the Head—because He identifies Himself with the saints, and it is by and through Him that the saints are perfected.

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III. The judgment of the Ancient of days is the judgment of Christ in its earlier phase.

Judgment begins with the house of God. The Lord in His addresses to the seven churches assumes the attitude of a Judge, which corresponds with that of the Ancient of days. "These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet like fine brass. I am He that searcheth the reins and hearts, and I will give unto every one of you according to your works" (Rev. ii. 18, 23). The apostle says, "We shall all stand before the judgment seat of Christ" (Rom. xiv. 10). "We all" includes saints. *Saints will stand first, but will stand approved.* The standing of the saints in judgment, their exaltation to dignity and authority, is represented in Daniel's vision.

In its historical order this event would intervene between the last address to the churches, and the representation of the four-and-twenty elders seated on thrones with crowns on their heads. In these addresses His speedy coming is referred to several times, and the reference gives emphasis to the injunction (Rev. ii. 5, 16, 25, 26; iii. 11). His coming to deal with the churches—to remove from the impenitent their candlestick; to give crowns to the faithful; to give them that overcome power over the nations, are the earlier phases of the judgment. The Lord promises to do these things, and Daniel sees them done in vision. He sees the saints brought before the Ancient of days, and receiving dominion and glory, and a kingdom. He beholds in vision the coronation of the saints, just what the Lord promises to the faithful. Now, if this is not represented in Daniel vii., where else is it represented? John, in Revelation, does not see the coronation of the saints. He sees the sequel. He sees "four-and-twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold." Before this they must have been brought to the Righteous Judge, who is the same as the Ancient of days, to receive their crowns. The Apostle Paul, anticipating a crown of righteousness, knows that the Lord, the Righteous Judge, will give it.

Let us hold fast the truth, and love the appearing of the Righteous Judge and King.

Manchester. JOHN T. LAWSON.

CORRESPONDENCE.

INCONSISTENCY.

DEAR SIR, — While industrious laymen exert all possible influence to convince their unwilling opponents that the British are Israelites, a fact which has never been doubted by me, it seems most extraordinary that the teachers of this truth should express surprise at the disbelief of others on this subject, when themselves so emphatic in the denunciation of the faith of those who listen to the Word of God in His own terms, viz., to credit what He says, from the beginning to the end of His message to man, that he is mortal, and thereby resist "the Spirit of truth" and refuse

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to be guided "into all truth" (John xvi. 13).

My reason for troubling you with this is, that most if not all the Anglo-Israelitish editors not only reject, but positively repulse, all evidence on a state of things quite as important as that which they have accepted, and desire to have their present views not interfered with in any way.

In "The Banner of Israel"—a recent number—Mr. J. Thomson writes, "As evangelical Christians, we are obliged to condemn what is called 'conditional immortality,' and all that flows from it, as rank heresy, of which *we* will have nothing, nor any of 'the Churches of God." Such a conclusion is, alas! believing a lie and rejecting the Word of God, to the great delight of the adversary.

When blindness is self-imposed and gloried in, it becomes impossible to obtain relief. There is a great retrogression, or such as cannot see would cry out, "Lord, that I might receive my sight," instead of thanking God they are not as other men, or even as this publican.

Yours, in the hope of Israel,
Portsea. L. BIDEN.

"THE MESSENGER."

DEAR SIR,—Allow me to thank you for the unexpected and very kind notice of the MESSENGER in your May RAINBOW. But I hope your readers will not misunderstand your too flattering reference to my own relation to the contents of our little magazine. While reserving all usual editorial rights, I don't pretend, any more than you do, to approve or endorse everything which is allowed to appear. I take on me no responsibility save for my own personal contributions. This, of course, you know already. But the terms of your friendly notice seemed to enlarge my responsibilities to a disquieting degree.

Yours sincerely,
Glasgow. W. M. STRANG.

GOOD NEWS FROM A FAR COUNTRY.

DEAR SIR,—It is most refreshing and exceedingly edifying to peruse your monthly testimony to the truth as it is in Christ Jesus. Your papers are most precious, and where read by unprejudiced persons, cannot fail to communicate much light. I consider the "Misunderstood Prayer," in the December No., very seasonable and calculated to produce more reverence and intelligence in the use of the "Lord's Prayer." In the January Number, just to hand, "Until the Day Dawn," and "The Next Age, the World's New Year," are excellent.—Yours faithfully,

S. Australia. T. T. V.

LITERATURE.

A Handbook of Revealed Theology. By the Rev. JOHN STOCK, LL.D., Huddersfield. Fourth Edition. Sixth Thousand. Carefully Revised. London: Elliot Stock.

ALONG the lines of "orthodox" theology, Dr. Stock travels with much acceptance to many, judging by the sale of the book. That there is much valuable truth in it, clearly and eloquently expressed, is beyond question; but to us there

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are also in it a number of things which form no part of "revealed" theology.

Walks in Abney Park: With Life-Photographs of Ministers and other Public Men whose names are found there. By JAMES BRANWHITE FRENCH. With plan of the Cemetery and Index of Names. London: James Clarke & Co., 13 & 14, Fleet Street.

ABNEY PARK is now a great city of the dead, and we heartily thank Mr. French for giving us a record of his walks through its streets and lanes; for, whilst we cannot resist a feeling of depression at the thought that so many admirable men, many of whom we knew intimately, have returned to the dust, no more to speak for the Master, we are glad to be reminded that such men once lived among us, and did speak for the Master, each one in his own sphere and according to the light given to him. Mr. French has shown discriminating judgment in sketching such variety of gift and work, and good taste in avoiding extravagant eulogy, even of the chief brethren whom he has so lovingly embalmed. The book is written in that clear common-sense style which intelligent readers know how to appreciate, and will be read by very many who cherish the memory of those who sleep in Abney Cemetery until the day dawns.

Illustrations of Bible Prophecy and History, from Personal Travels in Palestine. By J. LESLIE PORTER, D.D., LL.D., D.Lit., President of Queen's College, Belfast. Dublin: Hodges, Figgis, & Co., Grafton Street.

WE have never been rich enough to visit Palestine, and no one ever offered to bear the cost for us, so that the yearning desire of many years has at last died within us. But we still delight in reading what travellers in that wondrous region have to say. The pleasure we derived years ago from Dr. Porter's enchanting books, "The Giant Cities of Bashan," and, "Handbook for Syria and Palestine," has been vividly recalled by the admirable little book before us, which the accomplished author gives as a supplement to the "Giant Cities of Bashan." It is needless to say that we have followed our Traveller's footsteps with deep interest, and have seen, through his eyes, many places rendered sacred by inspired historians and prophets. Dr. Porter gives emphasis to a doctrine we have long taught as essential to a correct apprehension of prophecy, namely, its literal meaning. Only thus can its fulfilment be ascertained; and the instances he gives are most remarkable. We thank the author and the publishers for this valuable book.

Sunset Gleams; or, Progress from Doubt to Faith, as Recorded in the Journal of an Old Man. From the French (Au Déclin De La Vié) of Ad. Schaeffer, Licensié ès Lettres, Docteur en Théologie, Pastor at Colmar, Alsace. Translated by FREDERICK ASH FREER, with the sanction of the Author. London: Elliot Stock.

THIS is a curious book, fragmentary, fitful, passing with quick transition from one thing to another, as if the writer had no design; and yet that design crops up at intervals, suggesting that the eccentricity of the story, or essay, or diary, or anything you like to call it, is of set purpose. But we come out at last; there are "sunset gleams;"

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at evening time it is light; and the "old man," or is it M. Schaeffer? or is it our worthy countryman, Mr. Freer? gives us a forcible argument against the horror of everlasting torments; and so we close the book with a feeling of thankfulness that we have another able witness to the truth.

To Be, or Not to Be? The awful Problem of a Future Life briefly, but calmly, Considered, in the Light of Holy Scripture. By a CHRISTIAN MATERIALIST. London: Elliot Stock.

A THOUGHTFUL and earnest essay, whose teaching, we think in harmony with Scripture.

Letters from a Mystic of the Present Day. London: Elliot Stock.

IF the Gospel was intended to be thus understood, it is perfectly useless, except to about one man in a million.

Introduction to the Critical History of Philosophy. By ASA MAHAN, D.D., LL.D. London: Elliot Stock.

THIS is the introductory chapter of President Mahan's very able work on the Critical History of Philosophy. It has received commendation from competent judges both in England and America.

Who are the Britons? and, What is their Destiny? By a BRITISH CLERGYMAN. London: W. H. Guest, 29, Paternoster Row.

OUR author argues that "the British are the Ten Tribes of Israel, as shown from Scripture, history, language, religion, habits, and customs." A pleasant and suggestive little book.

THE CABINET.

THE principle of minorities, chosen by God to do His work, has an early illustration in Judges vii. 2, and has had numberless illustrations ever since. If you wait for popularity in true service, you will wait long. I have no sympathy with the aspiration of some friends, "O! if A, with his large congregation, and B., with his influence, were with us, our blessed doctrine would soon spread." This is the old error of leaning on an arm of flesh. It is not *our* doctrine, but God's. He knows how we long sometimes for more friends, and greater help, in publishing the true gospel over the world. But with Him we leave the matter, remembering what He has said in Zech. iv. 6, and Hag. ii. 8.

SATAN is only an imitator, except in the matter of lying. In that he is an original, and has been an adept from the beginning. The distressing fact is, that so many of God's children, like silly Eve, believe him when he says, "Ye shall not surely die;" although the Master has told us distinctly about the original liar: "When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." The reason why Christ was not believed, was because He told the truth (John viii. 44, 45). Let the advocates of "popular" doctrines look at this matter. It concerns them!

CHRIST is called "the wisdom of God"—ἡ σοφία τοῦ θεοῦ—in Luke xi. 49. This is clear from the corresponding passage in Matt. xxiii. 34, where the Lord's words are quoted: "Behold, I send.' How beautiful the designation!—"The wisdom of God." And truly He is that, as well as His power—"Christ the power of God, and the wisdom of God" (1 Cor. i. 24).

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SEEING THE FATHER IN THE SON.—"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 1, 14, 18). "He that seeth Me seeth Him that sent Me" (xii. 45). "He that hath seen Me hath seen the Father" (xiv. 9). "Christ is the image of God" (2 Cor. iv. 4). "He is in the form of God" (Phil. ii. 6). "He is the image of the invisible God" (Col. i. 15). "He is the brightness of His glory, and the express image of His person" (Heb. i. 3).

As the historical portion of our faith was once prophetic, so the prophetical parts will one day be historical. This fact makes the literal reading a necessity. Prophecy can never become history if you give it a mystical interpretation; for mystical *history* is an absurdity, and if there be no literal history, there is no fulfilment of prophecy.

"ALL systems," says a philosophical writer, "resting upon assumptions instead of valid principles, whatever their character in other respects, and whatever names they may represent, are nothing but logical fictions. When any system has been ascertained and shown to rest on such a basis, no further examination of its claim is required. It is to be esteemed and treated as an unsubstantial creation of false science." These propositions are indisputable. The fundamental position of modern astronomy, namely, the motion of the earth, is a pure assumption. It has never been proved as a "valid principle," and is absolutely incapable of proof; therefore the entire superstructure which rests upon such a basis is to be treated as an "unsubstantial creation of false science." I am charmed with your description of your travels in Italy. You frequently saw splendid scenery "for the distance of one hundred miles." I am sure you did, and more. But did it strike you that this glorious view of hill and dale, mountain and lake, smiling beneath the heavens, would have been altogether impossible if the earth be a globe? Instead of a hundred, no man would ever see so much as ten miles of the earth's surface from the spot on which he stands. This is mathematically demonstrable, and has therefore nothing to do with opinion or theory; and, as I know your love of truth, I merely *suggest* the proof, which you can work out for yourself. If the earth is a globe of 8,000 miles in diameter, and 24,000 miles in circumference, it must have a curvature of eight inches in the first mile (from the observer), and in every mile afterwards it will increase as the square of the distance multiplied by eight inches. Thus, at two miles, it will be thirty-two inches; at three miles, it will be six feet; four miles, ten feet; five miles, sixteen feet; six miles, twenty-four feet; and so on. Under the globe theory, that splendid view that Moses had of the promised land (Deut. xxxiv.) is impossible; and the imitation of this by the devil, when he took our Lord to a lofty mountain and showed Him the kingdoms, must also be pronounced fabulous. Are you prepared for this? Think over it seriously. He that searcheth the heart knoweth that we want nothing but truth.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JULY, 1883.

SOTERIA IN THE SYRIAC PESHITO.

THE GOSPELS AND THE ACTS.

THE work effected by the agent *Soter*, rendered in the Authorised Version Saviour, is *Soteria*, and occurs first in Luke. Matthew and Mark, even in Greek, make no use of it as a substantive, but they also employ its connected verb, *to save*. Our present purpose is, however, to trace the substantive through a Greek Concordance of the New Testament, as we have already done *Soter*, in a previous paper.

Luke i. 69, has the phrase, "horn of salvation." This is used by Zacharias, the father of John the Baptist, to a company assembled at his house, and in direct reference to the news which the Virgin Mary had brought to him and his wife, about the coming *Christ*. He, and they too, were deeply exercised in mind concerning the decree from Imperial Rome, which must have been then published, imposing taxation upon the whole land. Now, a salvation from "the power of enemies and all that hated His people," must bear the signification of deliverance.

And so the Peshito has it in verses 69 and 71. In the former verse we have *Porkina*, deliverance, and in the latter the verb in the future having also an optative significance, "That we should be delivered from our enemies." The aged priest is not speaking of salvation, in the evangelical sense of deliverance from sin and adoption into the family of God, but of political deliverance from Gentile domination. So, then, these two passages decide nothing as to "life in Christ," or the opposite teaching. When, however, the seer turns to his child, and speaks to him as if already grown to years of understanding, saying, "Yea, and thou, O child! shalt be called the prophet of the Most High; for thou shalt go before the face of the Lord to make ready His ways, to give the knowledge of salvation unto His people in the remission of their sins," the Syriac represents the thought thus: "To give the knowledge of life to His people, by the remission of their sins."

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Where *Soteria* in the earlier part of this inspired utterance was political deliverance, it is *Parakna;* but when it stands for the highest of Gospel blessings, we then have *khya*—life. Will it be objected that John's preaching did not correspond to his father's prediction? We answer it did, for he did more than preach "repentance for the remission of sins." He al o laid stress upon the nearness of the kingdom of heaven. Now our Lord, when discoursing with Rabbi Nicodemus, who sought Him out on the night after He had done many miracles at Jerusalem, insisted upon a new birth in every one who would enter into the kingdom which John preached about, and bid the people prepare for; but a new birth ushers the subject of it into a new life. And, therefore, John did give to his hearers who truly understood him, "the knowledge of life through remission of sins."

The report given in John iii. of the conversation with Nicodemus is probably but an outline. If it were filled up, we should most likely find that Jesus had vindicated the divine mission of John from depreciation, on the ground of his not working miracles, and rebuked the Sanhedrim for treating him with contempt. If this were so, He could justly reproach Nicodemus for ignorance of the new birth as symbolically set forth in the act of baptism. Both new birth and resurrection lead on to life, and so John taught by word and deed "the knowledge of life." There is fitness in the Syriac rendering of Luke i. 77,—"The knowledge of life," and it is better than the less definite teaching of salvation.

The fourth case of *Soteria*, and last in Luke, is xix. 9. They are the words of our Lord. Jesus said to Zaccheus, "This day is life come to this house." Here the Greek has salvation. Now these words were spoken in the hearing of the twelve, after the discourse on life in Christ, which drove away many who had before followed Him. How would those understand them to whom He had said, "Will ye also go away?" and for whom Peter answered, "Lord, to whom shall we go? Thou hast the words of eternal life."

Suppose Jesus had spoken nothing deeper than pardon of sin, justification from all things from which the law of Moses could not deliver, adoption into God's family, gracious help in their religious life, sanctification and heavenly happiness, would such doctrine have driven multitudes away? And yet the discourse in John vi. did drive many away, but not the twelve close followers. These would recognise in the words to Zaccheus, "This day is life come to this house," an echo of the former teaching in Capernaum. Paul, after this, wrote to the Galatians these words, "If there had been a law given which could have given *life*, verily righteousness should have been by the law."

Here we learn that the gift of life was indispensable; that its development would be seen in righteousness. Now, notice what ollowed the coming of *life* to Zaccheus. It was soon seen in the

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working of his business :—"Lord, the half of my goods I give to the poor, and if I have wrongfully exacted anything of any man, I restore him fourfold." What is this, if not *life* working on the lines of righteousness? So here, also, the Syriac employs a most fitting word to express the blessing received by this Publican.

In the Gospel of John there is only one instance of the use of *Soteria*. It occurs in chap. iv. 22. "Salvation is of the Jews." In the Syriac we read, "Life is from the Jews." They are spoken by our Lord to the woman of Samaria. Consult the preceding verses, and find out what He had been teaching her. Verse 10 has these words, "If thou knewest, not what Jacob gave you, but what Jacob's God is giving, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water." Place this gift of God beside Rom. vi. 23, "The gift of God is eternal life," and then place the "and who it is that asks thee for a drink of water" beside Paul's "Through our Lord Jesus Christ," and compare chap. v. 21, "As the Father raiseth the dead and quickeneth whom He will;" and chap. xvii. 2, where the Son addresses the Father as having "given Him authority over all flesh, that He should give eternal life to those whom the Father has given Him."

These passages illustrate the gift, eternal life, and the Giver, even He who then sat on Jacob's well. Now, when our Lord tells the woman that God's greatest gift comes through the Jewish people, the Syriac rightly calls that gift life. In all the four Gospels *Soteria* is found but five times. Two have not this great blessing for their theme, but the other three, which aim to teach it, are at one in calling it *life*. The first is from the lips of the inspired Zacharias, and was uttered in a prophecy immediately following his last words to Gabriel, in the Temple. This to the woman of Samaria is from the lips of Jesus, and was second in the order of time, while the word to Zaccheus was spoken when he was going to Jerusalem to "die, that He might give life to man," as says Melito, Bishop of Sardis, about A.D. 150.

Is it not remarkable that the word rendered from Greek *salvation*, and made the leading word with the orthodox, is so very rarely used in the memoirs of Christ? But if you compare the cases where the Greek for life, i.e. *Zoe*, occurs, how much more abundant:—in Matthew there are seven; Mark, four; Luke, six; John, thirty-six. Thus we see *Zoe* occurs fifty-three times in the four Gospels, over against five cases of *Soteria*—salvation.

Acts iv. 12 is the first case of *Soteria* after the Pentecost. It is used by Peter when before the Sanhedrim the first time. The occasion is when he had healed the lame man, and was vigorously preaching to a great multitude, the resurrection of the dead, through Jesus. This deeply vexed the sect of the Sadducees, who maintained that death was the utter end of man. Peter, filled with the

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Holy Spirit, charges these great officials with the murder of his Master, affirms that from Him came the power which healed the lame man, tells them that in Him is fulfilled the Scripture, which says, "The stone which the builders rejected is become head of the corner," and that He is the only one under heaven by which deliverance from evil here and death hereafter can be obtained. God, who alone can save from sin and death, has given no other name whereby men can *live*. There are in Greek two statements bearing upon the purport of Christ's mission to earth, the substantive expressing his work, *Soteria*, and the verb speaking of man's enjoyment of the fruit of his redemption. The Syriac uses, *Parakna*, deliverance, for the former, but for the verb it has *Lenkhya*, *to live*. In this preaching to them Jesus, he gives the lower phase of His work, *deliverance*, and then the higher one, *life-giving*. To live by His name is to receive quickening and sustentation from Him. And so Peter rises from the lower but true conception of Christ to the higher.

The Sadducees need not object to a deliverer from temporal evils; but they were not prepared for the doctrine which told of One who could give endless "life." This was the truth which they sought to suppress.

Acts vii. 25, is the second case of *Soteria* in the Greek of this book. Stephen is speaking of Moses interfering on behalf of his oppressed brethren who were in bondage in Egypt. He says Moses expected that his brethren, the children of Israel, would have understood, by that act, that God would give them *Soteria*, Greek; *Parakna*, Syriac, deliverance, in the Revised Version. Here *life* would not have suited the thought to which Stephen gives utterance; but bond-breaking, and its result, deliverance, suits well, and so the Peshito gives it.

Acts xiii. 26. This is part of Paul's sermon in a Jewish synagogue at Antioch, in Pisidia. He briefly sketches the history of his people from Moses to David, and then tells them, how from "the seed of this monarch, God, according to His promise, had raised up a Saviour, Jesus." Glancing at the testimony of John the Baptist, to Jesus, he comes to the bearing of the subject upon themselves. "To you is the word of life sent" (Peshito). See how closely Paul's words correspond with those of the angel given in Acts v. 20. As he led the apostles out of the common prison, when they were free, he said, "Go ye, and stand and speak in the temple to the people all the words of this life." The apostle had just the same view of the doctrine of Christ as the angel takes of it. For when the Jews at this place opposed his teaching, he charged them with putting the Word of God from them, and in so doing, judging themselves unworthy of eternal life (Acts xiii. 46).

In this chapter we have *Soteria* again in a passage quoted from Isaiah xlix. In the prophet we get from the Old Testament, Peshito: "It is little with Me that Thou shouldest be to Me the

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servant, that Thou shouldest raise up the sceptre of Jacob, and restore the desolation of Israel. I will give Thee a light to the Gentiles, and Thou shall be a *parakna*, a bond-breaker, or deliverer, to the ends of the earth."

Compare with the above Acts xiii. 47, where the latter part of the verse is quoted. "For so the Lord has commanded us, that is, first to preach the Gospel to the Jews, and then to the Gentiles; as it is written, I have placed Thee for a light to the Gentiles, that Thou mightest be for *life*, Greek, *Soteria*, to the ends of the earth." Our Lord was to supply to the world, according to the revealed purpose of God, the very thing which these Jews put away and proved unworthy of; but life, through faith in the Word, was what they put away. Now, the Greek for life, in verse 46, is *zoe*, which is in the Peshito *hhya*; and exactly the same *hhya* represents the Hebrew word for salvation in Isaiah, which the quotation comes from, and the Greek *Soteria*. In the whole passage, Paul tells these Jews the full good news; but his crowning topic is *Hhya*, life; the life which is to last for evermore.

Acts xvi. 17. The young woman possessed of a spirit of divination, following Paul and his companions, cried, saying, "These men are the servants of God, the Most High; and they are showing us the way of *life*." What was this utterance, if not such a testimony extorted from the enemy, through one of his slaves, as Luke had noticed in the Gospel? "And devils came out of many, crying out, and saying, Thou art the Christ, the Son of God. And He, rebuking them, suffered them not to speak; for they knew that He was Christ" (Luke iv. 41). Literally, "They knew Him to be the Messiah." We hold, then, that this oft-repeated cry of this young woman, is accepted by Luke as giving a true account of the teaching of Paul at Philippi: "He showed his hearers the way of *life*."

Out of this circumstance arose the conversion of the jailer, whose earnest question to Paul and Silas is so often quoted. In Greek it does not give *soteria*, salvation, but the verb to which it belongs, "What must I do to be saved?" This, in the Syriac, reads thus, "Master, but what to me to do so that I may live?" In English idiom, "What must I do to obtain life?" Their answer is, "Believe on the Lord Jesus Christ, and thou shalt live and thy house." It is reasonable to infer that the jailer had heard what Paul and Silas had preached, and now came to feel its importance; and inquires after better information than how to secure his temporal safety. If so, his question relates to that way of life of which the young woman had so often spoken before Paul cast out the evil spirit which possessed her.

There is only one more instance of *Soteria* in Acts (chap. xxvii. 34). Paul, seeing how the ship's company in terror for their lives abstained from food, and having been Divinely assured of their safety, is urging them to eat, that they may be strengthened for the

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coming struggle with the waves when the vessel breaks up, and says: "I exhort you to take nourishment, for this shall contribute to your salvation" (Greek, *Soteria*). The Authorised Version has, "This is for your health." In the Syriac, "I entreat from you that ye take food for the support of your life."

It is clear that this use of *Soteria* has no reference to the great theme of the Gospel. Having gone through the six cases of *Soteria* in the Acts, we find the following results: Soteria is twice rendered deliverance, but one case has no reference to the Gospel message. It is three times rendered life, with direct reference to that message, and once life, with reference to the body in the case of those with Paul in the storm at sea. And even in the one case of the design of the mission of Christ being set forth by deliverance, there is the consideration of the audience addressed being the Sanhedrim. That the Holy Spirit, who left not the apostles without the very word which they must speak on this occasion, chose to set forth Jesus as Deliverer, may arise from His knowledge of what view of the work of Christ was fitted to be first presented to men, whose first thought of Messiah was, that He would deliver from political bondage, and its attendant evils. As from the Gospels, so from the Acts, we notice that the Syriac, yea, and the Holy Spirit also, prefer to set forth Christ as the Giver of life to men who must perish unless they obtain life through Him.

We purpose following out these tracings of *Soteria* through the Pauline Epistles in another paper. JAMES HOLDING.

BIOGRAPHY OF THE BIBLE.

"For His eyes are upon the ways of men,
He seeth all their steps."—Job xxiv. 21.

BIOGRAPHY signifies a history of the life and character of a particular person or persons. It is the art which copies and reproduces the original. There is no kind of literature that requires more peculiar qualifications than that which is undertaken by the biographer. He is strictly an artist, and an artist, too, of a far higher order than the portrait painter, for he has to exhibit opinions, morals, principles, motives—the inner life rather than the external features, the mind rather than the body. These last he *may* describe, if he please; it is optional; but the first he *must* represent; for it is imperative. The external appearance of a man, though unquestionably modified by his habits and pursuits, is a matter of extremely little importance: but the shape and texture of his mind, his principles and opinions, and the influence he exerts upon society, for good or for evil, when these are thought of sufficient importance to engage the pen of the biographer, should be described with the utmost fidelity to truth. He may find

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opinions with which he cannot sympathise, and conduct which he cannot justify; but the public do not hold him accountable for either, whilst he is bound to record both. After doing so he may, for the sake of his own reputation, intimate dissent, or non-concurrence; but to conceal what to himself is disagreeable, whilst he exaggerates what he admires, is to deceive his readers. This is to give them, perhaps unconsciously, but not the less really, a picture of himself, not of the deceased. Such a biographer may be intellectually able, and morally excellent, but he is a bad artist. He has not given us a life-painting of his subject. We do not see the man whom he promised to set before us. The picture does not look in our face and speak in our ear. It is not like the men with whom we are acquainted. It is unnatural, and therefore pictorially untrue. We have perused a number of facts *in* the history of a given person, and some of these facts may be sufficiently interesting to become associated in memory with his name, but we have not a sufficient perception of the man himself; and we have had presented to view a cluster of virtues which have elicited our warm admiration; but from their unmixed excellence we are chilled with a feeling of despair. Honestly striving to be, and to do, something in the world—by which our cotemporaries shall be, to some extent, improved—we turn aside our gaze from these glowing perfections with a sigh of despondency, feeling that imitation is, in our case at least, absolutely hopeless. We cannot reach that superlative standard. It is above and beyond us; and we conclude either that the lauded deceased was placed amidst circumstances every way favourable to the development of his extraordinary virtues—circumstances such as never surrounded our obscure lot in the world—or that he was exempt from the ordinary failings of humanity, and endowed with richer graces than usually descend upon the excellent of the earth.

I remember many years ago reading a series of Select Memoirs, whose pictures of the persons commemorated were of such a character as at one moment to fire my mind with a desire for emulation, and at another, in view of their extraordinary virtues, to depress it with the consciousness of hopeless impotence. It was at that period of life when the young mind, trained amidst religious influences, usually begins to cherish aspirations after some honourable position in society, and when ignorance of human nature leads to an entire misapprehension of things as they are in the world. It would be uncandid to say that I received no advantage from this course of reading, for I certainly did acquire a mental stimulus in the right direction; but, on the other hand, subsequent personal experience taught me to qualify my ideas of man at his best estate, and, correspondingly, to exalt the doctrine of Divine grace. Indeed, in a word, so difficult is it to be a good biographer, that he who succeeds in this department of literature generally obtains a niche in the temple of fame almost equal to

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that of his hero; and deservedly so, for the art of successful embalming has been known only to very few of the human race. So difficult is it to form a correct opinion respecting men who have figured in the world's history, in consequence of the party bias of biographers, and other influences, that notwithstanding, nay even because of, the number of memoirs, one is at a loss what conclusion to reach respecting them. Take, just by way of example and illustration, three men who did exploits in their day, an American, an Englishman, and a Frenchman—Washington, Cromwell, and Napoleon—and form if you can a thoroughly correct estimate of either of them. Your religious and political opinions will shape your conclusion, notwithstanding your efforts to the contrary. Reasoning from the same *data*, one man has found Washington a patriot, another, a rebel: one man has found Cromwell a saint; another, a hypocrite: and one man has found Napoleon the basest; and another, the greatest of men.

But on opening the Bible, and perusing its biographical notices, what a change do we experience! It is like going from a dark street to the open air of the country, or escaping from a labyrinth to the verdant champaign. Among the thousands of persons of both sexes, and of all conditions in life—from the emperor to the slave, from the saint to the felon, and from the man rolling in superfluous wealth to the beggar on the dunghill—who are named in Scripture, some are merely mentioned for genealogical purposes, or to give completeness to the historical painting; some are just touched by the pencil of the artist so as to bring out the leading points in their character, from which we may with general accuracy infer the rest, and fill up the outline; some are sketched at considerable length, their virtues and their vices being told with equal honesty and exactness, no effort being made either to laud the one or to conceal the other; whilst the influence of the rest is seen pervading the book, from Adam, in Paradise, to John, in Patmos, over the enormous period of more than four thousand years.

Biblical history thus becomes a scene of perpetual life and activity; not a dull and uninteresting record, but a theatre of ardent human passions and volitions, of likes and dislikes, of love and hatred, of ungovernable wrath and magnanimous forbearance, of deep plots and deeper counterplots, of admirable disinterestedness and disgusting selfishness, of bacchanalian riot and hallowed song, of horrible cruelties and melting compassion, of revolting murders and deeds of beautiful humanity, of deep treachery and heroic patriotism, of maddened suicide and all-enduring patience, of agonies of remorse and hymns of gratitude, and of fitness for destruction and meetness for immortality. All this springs from the stern truthfulness of these biographers. They did not undertake to fill their gallery of portraits only with the greatest and holiest of the sons of men, nor to elect at pleasure whom they

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might, exalting their virtues and concealing their failings, far less to make a new race of imaginary beings, to be held up to the admiration of all posterity. No; they described men as they were, giving each his appropriate place in the record; and they related facts as they occurred, giving each its proper position in the marvellous book which was designed to teach men by example, as well as by precept, down to the close of the ages. We are, consequently, convinced while reading these memorials, that the men named as doing so and so were real flesh and blood like ourselves; men of like passions with us; brethren of our family. We see real humanity, now loathsome from deplorable vice, and again lovely in the beauties of holiness; now degraded by Satanic influence, and again exalted by the grace divine. These sketches warrant our entire confidence in their accuracy; there is nothing improbable, nothing imaginary, nothing fabulous about them; for they bear the visible marks of humanity. And though we may not be acquainted among our cotemporaries with men as great in goodness or in guilt as were some of those ancients, yet we see at once that it is a matter merely of degree or development. We see around us, and feel within us, the seed-principle from which that greatness in goodness or guilt sprung. This remark of course does not include inspired utterances, or miracles, for these, though effected through human agents, are avowedly of Divine origin, and exclusively belong to the prerogative of God.

These thoughts will, I hope, go some way towards meeting the objection lodged against the Bible on account of the sinful transactions which it records, and the faults and follies which it freely attributes to men whose general conduct was excellent and admirable. Had we found human goodness synonymous with moral perfection in the biographical portions of the Bible, we must either have doubted the integrity of the biographer, or embraced the sad conclusion that the whole race has terribly degenerated since then, or adopted the still more gloomy theory that the copiousness of sanctifying grace has ceased. Not, be it observed, that we can have any feeling but one of deep sadness over the faults of such men as Noah, Abraham, and Lot; but since they were guilty of grave offences, truth required the fact to be mentioned; and whilst we see in that fact, not their character, but the exception which confirms it, we also see that the height of goodness which they reached, was reached by men of like passions with ourselves; hence, instead of despairing lest our faith and piety should never equal theirs, we are encouraged hopefully to persevere in the service of Him from whom they obtained both.

It is worthy of special notice, in view of the objection to which reference has been made, that the moral test by which we judge the conduct of Scripture characters, is furnished by Scripture itself. Without the Bible, we might have social and secular law with appended rewards and punishments; but the idea of essential

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and immutable morality furnished by the Bible would be entirely beyond our reach. It is dishonest, therefore, to charge that as a blot upon the book, which itself so clearly points out as such. It is like quarrelling with a few spots upon the sun, which would for ever have remained undiscovered but for his own glorious light.

That the Bible thus enables us to judge, we have only to remember the impressions produced upon our minds by the conduct of the persons of whom it speaks; and that those impressions are vivid in exact proportion to the degree of light we have derived from its pages. If Noah or Abraham be spoken of, there is an instantaneous admiration of the faith which animated those illustrious men. If Moses, his disinterested magnanimity strikes the mind. If Pharaoh, the destruction which follows pride becomes the mental picture. If Balaam, genius and eloquence prostituted for filthy lucre make us sad. If Elijah, the greatness of humanity when in communion with God is the immediate conception. If David, the nobility of moral worth awakens our applause. If Saul, the miseries of a narrow, jealous, and superstitious mind fill us with alternate pity and contempt. If Jonathan, the value of true friendship rivets attention. If Solomon, we concur in his own verdict—"Wisdom excelleth folly, as far as light excelleth darkness." If Job, the hallowed influence of resignation to mysterious Providences starts up before the mind. If Isaiah, the poet, the orator, the saint give us the outline of the son of Amoz. If Jeremiah, the patriot-prophet, now wetting the desolate streets of Jerusalem with his manly tears, and again thundering oracles of destruction in the ears of rebellious kings, stands by our side. If Ezekiel, the greatness of the sun struggling through clouds is the image. If Daniel, the great statesman, holding the destinies of potent empires in his hand, and burning with Divine light in the midst of heathen darkness, springs to view. If Jonah, a strange mixture of eccentricity, pusillanimity, and nobleness presents itself. If Herod, horror at the miscreant who can shed the blood of the innocent curdles our blood. If the Baptist, we uncover our heads in the presence of the bold hero of the wilderness, whose severe sanctity draws a nation in professed penitence to his feet. If the beloved disciple, leaning on the bosom of his Lord, we are melted into sympathetic love. If Judas, we recoil from the perfidious serpent with unutterable loathing. If Simon Peter, we blush for his cowardice in the hall of the Roman magistrate, and exult in his subsequent undaunted bearing at the bar of the Jewish Sanhedrim. And if the disciple of Gamaliel, we find ourselves at once in the presence of a man of marvellous intellectual stature and extraordinary decision of character—a man evidently born to bear rule, and who must be a ringleader either of gangs of persecuting ruffians or of the sect of the Nazarenes.

If the women of Scripture pass under review, the leading points in their character become similarly distinct from the light shed

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upon them by the impartial biographers who record their conduct. Who has not admired the conduct of Eliezer of Damascus and the beautiful Rebekah at the well of water near the city of Nahor? The scene is altogether one of such simplicity, purity, and loveliness, that we delight to gaze upon it. The faithful steward had been sent by the aged Abraham to effect a matrimonial alliance between his son Isaac and the house of his kindred in Mesopotamia. With what admirable courtesy the damsel replies to his request that she would let him drink a little water from her pitcher! "Drink, my lord: and she hasted and let down her pitcher upon her hand, and gave him to drink;" and then, with the genuine kindness characteristic of her sex, so long as they are not spoiled by artificial fashions, when she had done giving him drink, she said, "I will draw water for thy camels also, until they have done drinking. And she hasted and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels." The shrewd old man must have felt convinced that here was a suitable companion for his master's son.

The case of Rahab, mentioned in the Book of Joshua, exhibits extraordinary courage and ingenuity. Convinced that the true God was the leader of the approaching Israelites, she concealed the messengers of Joshua at the peril of her life, though commanded by the King of Jericho to bring them forth. Her plan of concealment was at once singular and successful. "She brought them up to the roof of the house and hid them with the stalks of flax, which she had laid in order upon the roof." The Apostle enrols her name in the list of believers given in the Epistle to the Hebrews.

The mere mention of the names of Naomi and Ruth will recall the incidents of this tenderly-beautiful story. In the days of the Judges, we are told, there was a famine in the land; and as has always been the case when this terrible foe visits a country, emigration took place. Among the wanderers to the land of Moab were Elimelech, his wife Naomi, and their two sons. Some time afterward Naomi is left a widow. Her sons marry in Moab; but soon the grave opens for them also. We now behold the touching picture of three widows—a mother and two daughters-in-law—in consultation. Naomi wishes to return to the land of Judah, having heard that the Lord had visited His people in giving them bread. A scene of exquisite domestic love in the midst of common sorrow now presents itself. Simplicity, truthfulness, beauty, virtue, and noble disinterestedness belong to it. Read from the tenth to the eighteenth verse of the first chapter of Ruth, at your leisure, and I am sure it will lead you all to "honour widows that are widows indeed."

A fine illustration of earnestness in prayer is given in the case of Hannah. She was in bitterness of soul, and prayed unto the Lord and wept sore. She spake in her heart; only her lips moved, but

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her voice was not heard. Old Eli, seeing the motion of her lips, "thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee." We pity the suppliant. Her adversary, her husband's other wife, had provoked her sore, says the historian, "to make her fret," because of her childless condition; and now the priest charges her with the odious vice of intemperance. Her reply to this charge is graceful, courteous, and firm: "No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, Go in peace: and the God of Israel grant thy petition that thou hast asked of Him."

In some few instances Scripture biographers give us the characters of persons in words; as for instance, "Abigail was a woman of good understanding, and of a beautiful countenance; but the man was churlish and evil in his doings;" but in most cases they are merely relators of facts, not commentators, leaving us to judge and determine the character from the facts recorded, and under the light of the moral principles furnished elsewhere in the Bible. The conduct of the widow who fed the prophet from her handful of meal and drop of oil, and of her who washed the feet of Jesus with tears and wiped them with the tresses of her hair, and of Martha and Mary, needs no comment; nor does that of the women who ministered to Christ, and of the benevolent Dorcas. All these actions speak for themselves. They win their way at once to our hearts. Panegyric would spoil them. Praise would mar their beauty. They stand alone, yet they provoke to imitation. They are simple facts, yet who has not wondered and wept over them? And withal, they are so thoroughly human, so obviously the spontaneous deed of persons who lived in our world, so like what we ourselves would have done, if animated by the principles which gave them birth, that we feel that the records must be true, and that to praise those actions is but to admire deeds which gratify our own hearts and understandings.

Literally the Christian women of the present day cannot wash the Saviour's feet with tears, for He has gone from us for a time, but how many are there who, like Mary, have poured the hot drops of unspeakable gratitude at the throne of His grace, and at the table which commemorates His sacrifice! But, literally, the labours of the amiable Dorcas have been imitated; and many a Christian lady finds a sacred pleasure at this hour in making "coats and garments" for the widows which the providence of God has made dependent upon the genuine charity of the Church. A religion which produces such fruits as these, needs no elaborate argument for the Divinity of its source. Its unconstrained benevolence towards the sad and sorrowful proves that it comes from Him who is the Father of the fatherless and the Husband of the widow.

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These are but specimens, necessarily and intentionally condensed, of some of the Scripture biographical notices. There are, however, incidents in the lives of two or three eminent persons which cannot be passed over thus. It is remarkable that some of the grandest scenes in the lives of the great men of Scripture are in connection with acts of devotion. In prayer and intercession, Abraham, Moses, Solomon, Ezra, Nehemiah, Ezekiel, Daniel, Paul, and others, appear to greatest advantage. Great always, they seem greatest then. In communion with the Almighty they rise above themselves, their sorrows and their trials, and appear to borrow majesty from the majesty of Him with whom they plead. Forgetting this gross earth, although they speak about it, and rising on the wings of faith above the affairs of time, although these affairs form the subject of their solicitude, they disclose their wishes in the ears of the God of Israel in words of weighty meaning. No impostor, writing a book for the purpose of palming it upon men as the oracles of heaven, would have dared to invent these prayers; and even if he had possessed the incredible boldness to hazard the attempt, he would have inevitably failed. What deceiver could have invented the wonderful circumstances recorded in the 18th of Genesis? The fact of the record is itself a moral demonstration of the literal truth of that which is recorded. Jehovah has decreed the destruction of the cities of the plain, whose unutterable wickedness smells rank to heaven. Even there He hath not left Himself without witness. But the day of probation is over, and the fire-messenger struggles for liberty to execute his dread commission. Still, however, the merciful Judge of all the earth seems reluctant to strike; and He acquaints Abraham with His design. The patriarch, reverently approaching, puts this startling question, "Wilt Thou also destroy the righteous with the wicked?" He then supposes the existence of fifty righteous persons in the doomed city, and asks whether, should it be so, the Lord would not spare all the city on this account? The compassionate Redeemer—for that it was He, in one of His pre-incarnation appearances, I doubt not—replies that He would. Fearing, however, that he had named too great a number, Abraham begs permission to proceed with his intercession. He successively names forty-five, forty, thirty, twenty, ten, at the mention of each number receiving an assurance that if so many could be found in Sodom, the corrupt city should be spared. Alas! it was not so; there were not even ten—not this small handful of salt to save the myriads of Sodom and Gomorrah from the devouring flame! But how great, how Christ-like is the intercessor, Abraham, in this terribly-sublime transaction! Such men and such scenes are not the creatures of imagination, but of veritable fact.

Like all men who have been valiant for the truth, and have done much good in the world, Moses excelled in prayer. His petitions for the wayward, and sometimes grossly stupid people, whom he

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conducted out of Egypt and across the great wilderness, exhibit his character better than anything besides. As is usual in true prayer, the real man is seen. But judged by this rule, the Jewish Lawgiver was one of the greatest men that ever trod the earth. Once and again, when the right hand of the Lord is stretched out to destroy the rebellious company, Moses, so to speak, lays hold upon it, and averts the blow. Like all men of generous hearts and keen sensibilities, he sees at a glance evils which to other men would unfold themselves slowly: the incredible folly of the people in the affair of the molten calf, and the consequences likely to follow therefrom, flashed at once upon his mind. "And it came to pass," we are informed, "as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hand, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it." Determined still further to punish this gross idolatry, he commanded the sons of Levi to slay the ringleaders without respect of persons. Three thousand men were that day put to death. "And it came to pass on the morrow," it is added, "that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin"—here there is a pause from the agony of his mind; but mark what follows—"and if not, blot me, I pray thee, out of Thy book which Thou hast written." The greatness of the man who thus intercedes, with heart-breaking fervour, for the guilty people, to be seen in all its fullness, must be viewed in connection with a circumstance that transpired before his descent from the mount. The Lord, seeing the iniquity of the Israelites, had said to Moses, "Go, get thee down: for thy people which thou broughtest out of the land of Egypt, have corrupted themselves. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people. Now, therefore, let Me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." Such a proposal would have checked the importunity of most men on behalf of the wayward and wicked multitude, and opened up visions of personal fame and influence which it would have been difficult to decline; but the faithful servant, as Paul long afterwards called Moses, earnestly implores that the proffered honour may be withheld, and that the Lord would have mercy upon the multitude whom He had delivered by stupendous miracles from Egyptian bondage.

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These facts, taken together, set before us a man animated not only by the noblest and most disinterested principles, but also one of whom we feel it no small honour to say, He belonged to our race; he was one of our family; and as he is no mythical, but a real historical character, the son of Amram and Jochebed, of the tribe of Levi, we exult in the elevation to which, even in our degenerate state, the grace of God can raise any of the sons of men. One of the most sublime pictures in the Bible is that of the death of this great man. He was one hundred and twenty years old; yet his eye was not dim, nor his natural force abated. He receives the Divine command to ascend a mountain, and—die! Alone He climbs the sides of Nebo, and reaches the top of Pisgah. Mark the illustrious servant of God, as he ascends to the place whence his eye is to sweep the fertile land of promise, and then close in death! His grey hairs stream in the breeze, and sparkle like a crown of glory in the rays of the sun. Far outstretched before him lies the land, on reaching which, with the vast multitude to whom he had been, under God, a saviour, a leader, a prince, his heart had been many years set. But he may not enter. He gazes, however, on the future portions of the tribes, on "all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes: but thou shalt not go over thither." The eye of the great saint closes, and the Lord buries him.

There are several pieces of interesting autobiography in the Scriptures, in which the feelings, hopes, fears, and solicitudes of the writers are disclosed for our inspection; and so thoroughly similar to our own experience are these records, that instead of doubting the reality of the disclosures, we can often adopt many of them as our own. I select, however, what may be called the findings of an experimental philosopher. It is a singular passage, yet it has the beauty of simplicity, and the graphic sententiousness for which the writer is justly famed. To young people, to whom the future is a pleasant dream of enjoyment and satisfaction, it may appear the murmurings of an old man upon whose taste all kinds of human pleasure had begun to pall; but men who have reached mature age and have made similar experiments, though on a smaller scale, have thoroughly concurred with the conclusion reached by Solomon. His object was to test the intrinsic qualities of wisdom, madness, and folly; and as he had every possible means at command, he resolved not to trust to any report, but to subject the ordinary conduct of men to rigid personal experiment. The process and the result are best given in his own words: "I said in mine heart, Go to now, I will prove thee with mirth, therefore

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enjoy pleasure: and, behold, this also is vanity. I said of laughter, it is mad: and of mirth, what doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom: and to lay hold on folly, till I might see what was that good for the sons of men which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kind of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees; I got me servants and maidens, and had servants born in my house; also, I had great possessions of great and small cattle, above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity, and vexation of spirit, and there was no profit under the sun." Melancholy enough, if taken by itself, but it stands not alone; for he also discovered that wisdom excelleth folly, as far as light excelleth darkness; that the fear of God was the all-embracing practical lesson to which his laborious and costly investigations had conducted; and that there was a righteous judgment approaching when good and evil would be severally dealt with by a righteous Judge. Extremely dangerous was the experiment of the Jewish monarch, and doubtless the result is recorded to deter others from following him on such a slippery path. He failed to realise happiness from the pleasures of sense; and, as he himself says, sounding the note of warning to others, "What can the man do that cometh after the king?" Others will not succeed where he failed.

Before I introduce to your notice a biography essentially differing from everything else in the world—a biography as much superior to that of the greatest saints of either the Old or New Testament record, as the apparent size and brilliance of the sun are to those of stars of the first magnitude—it may be well to refer to the striking and unexpected fact, that a book which is professedly a revelation from God should contain so many sketches of the lives of men. We should have expected that it would all be oracular divinity, but, in fact, much of it is historical humanity. Men, women, and children pass in review before us—men, women, and children such as we meet in the streets. Births, marriages, and deaths succeed each other—births, marriages, and deaths, as they occur round us every day. Youth, manhood, age, diversify the historical canvas—

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youth, manhood, age, such as travel with us on the great journey of humanity. Laughter rings from the house of feasting, wailings reveal the ravages of death; robbers leave the traveller half-dead, and the hand of benevolence binds up his wounds; the rags of the beggar tremble in the storm, and the gems of the prince sparkle in the sun; moral worth is neglected, and vice luxuriates in honour; dogs lick the sores of outcast poverty, and pampered menials wait at the tables of wealth; truth struggles with the tempest, and error sails on the crystal stream; tears furrow the cheek of goodness, and the eye of crime is embedded in fat; and piety lits up her earnest voice to the crowd in vain, whilst they shout to the speech of a godless wretch, "It is the voice of a god, and not of a man!" We open our Bibles and see and hear all this We open our eyes and ears on the world around us, and behold the identical things. How is this? For two reasons. First, a Divine revelation must be associated with indisputable and well-known human facts, to give it probability; and, secondly, the Author of that revelation has placed unmistakable specimens of our race before us, to show us that He takes notice of the heart, history, and character of every human being.

But this is not all. Education by example is a recognised principle in the world. God has made use of that principle. And whilst He teaches us to shun the evils which are held up for our warning, He requires us to imitate the good which is recorded for our example. The occasional errors of good men are to be avoided as well as the habitual vices of the bad. But as neither patriarchs, prophets, nor apostles were absolutely perfect in their personal character, it was necessary that we should see, at least in one instance, what is meant by that absolute perfection which essential morality and the written law alike require. Our habits, associations, and experience do not furnish such a specimen of perfect humanity; nay, they actually prevent our realisation of the idea. In the absence of a living illustration, it is too abstract for us. We can speak about a state of sinlessness, of absolute purity, and of perfect moral assimilation to the revealed standard, but we scarcely understand our own language; and in our efforts to grasp the sublime thought, we unconsciously detect ourselves in the region of analogy or comparison. A greater degree of the good, and the entire negation or removal of the bad, constitute the highest point we can reach, even in idea. Take, for example, our conception of the first man, previous to his sad defection. It must be confessed that it is vague and unsatisfactory, after all the eloquent descriptions given by the poet, the moralist, and the divine. We use *words* which have a tangible meaning– perfection, purity, intelligence, and the like—and we apply these liberally to our original ancestor; but still we are not satisfied; a haze continues to float around our conceptions of the actual *man*; our terms are distinct enough; but the person to whom we apply them does not stand in well-defined

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proportions before us. We have no hesitation, therefore, in concluding that this man could not have been intended as the living model for future generations; and yet the desirableness of such a model is felt by us all; and this desirableness is not the less urgent that it is connected with the conviction, that if a pattern of perfect humanity were presented to our view we should not be able closely to imitate it; for our convictions of what *should be* are so far correct that it would gladden us to find *one*, at least *one*, in our world and in our nature, not tainted with corruption, not involved in the fall, not in any sense guilty, not having the understanding darkened through ignorance—one in short, loving God and man always and perfectly, knowing everything unerringly, and, consequently, saying and doing always what was true and right. Moreover, we should wish to see him walking among men—not as a shadow, but as a living human being—to see him mingling with human society, to watch his conduct, and to hear what he said and did; that is to say, a correct report of *his very words and actions*—not the opinion or commentary of his biographer, though that might be quite correct, but his own veritable language and deeds. We think if such a one were thus presented before us we would admire and even love him, and feel that the world had become in some degree redeemed from its sad character since his appearance on the surface of our earth; and if pure spiritual beings from heaven ever visit this world, we should have intense satisfaction in the thought that they had seen, or heard of, one in our nature on whom they could look with unmingled pleasure and reverence.

It is true enough that this solitary exception to the character of the human family might create dissatisfaction, jealousy, and even anger and deadly malice in many minds; for he would necessarily be a living protest against the errors and crimes which surrounded him on every side. His very presence among men would "testify that their deeds were evil." But their hatred would only show still more impressively the need of his presence. The honour of eternal rectitude and purity would be vindicated in his person; and seeing that this absolutely perfect being must be merciful, what if he should illustrate his essential goodness and purity by positive exertions to save others from guilt and pollution—positive exertions to make them good and pure like himself? What if his heart, which *must* be full of love, should prompt him to become the merciful and actual redeemer as well as the living pattern of men? In this case the model of perfection would become the centre of attraction and the source of happiness to vast multitudes, during the progress of the generations that should hear of his unequalled fame, and of his extraordinary mercy to the human race.

Need I say that this is no imaginary sketch? The Bible contains hundreds of predictions, and four separate biographies, of this gloriously-perfect and unutterably-compassionate character. The life of Jesus, as given by the evangelists, is the most beautiful

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record that ever appeared in human language. The writers of the Epistles are inspired commentators upon this marvellous life and its significance; but the writers of the first four books in our New Testament are historians. Substantially they agree in their respective narratives; and those narratives bring before us a Life, to the superlative and unparalleled excellence of which, Christian, sceptic, and atheist have united in rendering admiration. It is positively without fault from beginning to end. It attributes to Jesus sayings of exquisite simplicity and inexhaustible meaning—short sayings which have engaged myriads of pulpits and countless pens, and yet remain, after the lapse of ages, like the sun in the firmament, the unexhausted source of light and warmth to the world; long speeches, every sentence of which is like a brilliant star in a far-reaching galaxy belting the heavens with glory; severe rebukes of iniquity, every word of which falls like a lash upon the guilty conscience, as if from the hands of one who could rebuke without the fear of being justly charged with participation in sin; addresses to the sorrowful, the afflicted, and the penitent, which fall like healing ointment upon the wounded, or dew upon the grass; deeds of disinterested kindness, which so deeply penetrate the hearts of the beneficiaries that they can never forget the benign benefactor; every-day conduct, gentle and beautiful as a stream of living water passing through an arid desert, and imparting life and beauty in its course; condescension to the poor, so ineffably attractive, that they follow Him in crowds, run to Him in their difficulties, and wash His feet with their grateful tears, whilst the very children in the streets forsake their play and crowd around Him with songs of Hosannah,—nay, so "meek and lowly" is He, that they climb upon His knees, He lays His soft hands upon their heads, takes them up in His arms, presses them to His bosom, and says, "Come unto Me; of such is the kingdom of heaven; it is not the will of my Father, that one of these little ones should perish;" patience, amidst unmerited sufferings, compared with which the patience of Job is a long murmur of discontent; meekness, under insult and obloquy, compared with which the meekness of Moses is a series of indignant bursts of anger; and miracles before which, at a word from His lips or the uplifting of His finger, leprosy, blindness, lameness, deafness, storms, death, and demons fled, each acknowledging that the Restorer of health and life, the Controller of "the laws of nature," and the Ruler of the Universe was there! Say, is not this biography *the most beautiful thing*, and is not the book which contains it, for that very reason, the MOST BEAUTIFUL VOLUME IN THE WORLD? EDITOR.

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APOCALYPTIC INTERPRETATION.*

(*Continued from page* 262.)

APPENDIX.

Being a series of Letters by the Author in reply to a Review of the first edition of the foregoing in the "Quarterly Journal of Prophecy."

IS THE APOCALYPSE FULFILLED OR UNFULFILLED?

No. IV.

To the Editor of the "Quarterly Journal of Prophecy."

DEAR SIR,—Believing it will be acceptable to your readers, as it will be convenient to myself, that the remaining points at issue between me and the writer of Article No. V. in your first Number should be disposed of in one unbroken communication, I shall endeavour to make my present letter a full and final one on the subject.

It may be well, then, in the first place, to recapitulate the points which it has been my object calmly to discuss. They have been as follow:—

1. The design of Prophecy. In opposition to my Reviewer, I have urged on this head, that Prophecy, as given to the Church, is for their comfort and warning, *prior to fulfilment;* and therefore, in so far as its import has not been anticipated in any age, it has not been useful as simple Prophecy. The bearing of this on the popular system of Apocalyptic interpretation, represented by Mr. Elliott, is obvious. According to it, the greater part of the Apocalypse is, and has been, useful *only as history;* for each generation of the Church to whom it was future, it is conceded, understood it not, nor were they at all guided by its announcements. On the contrary, they misconceived its meaning, and looked for far different events than it presented to them. Yea, even while its contents were being fulfilled before their eyes, they were unconscious of the fact—not to speak of the centuries afterwards during which their successors continued equally unbenefited by it, *as converted into history!*

These are startling corollaries to the popular principles of interpretation. But, as I have ventured to maintain, if the Apocalypse be still unfulfilled, whatever darkness in reference to it has characterised the Church in past times, or characterises it still, room is yet afforded for its vindication as Prophecy. It may at length—we know not how soon—prove the beacon to His Church that God designed it to be—the light "shining in a dark place till the day dawn."

2. I have insisted on it that in regard to the Apocalypse, *mere hypothesis* is no right starting-point of interpretation; and I have

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* By Rev. James Kelly, M.A., Incumbent of St. George's, Liverpool.

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shown, from Mr. Elliott's own admission, that he thus objectionably commenced his elaborate work; not as his friend would suggest, employing hypothesis in the tentative way in which, companying with experiment, it is legitimate, but adopting the shallow traditions that originated in, and now rest upon, inadequate acquaintance with the Word of God.

3. I have urged, from the analogy of Prophecy in the *Old* Testament, what might be expected to be its scope in the *New;* and that, as in the former, it has confessedly passed over the events, however important in our eyes, which constitute the history of Christendom—so in the latter; that Israel, with their earthly calling as a nation, is in both spheres of Revelation the centre of the Divine dealings with the world at large; and that, until their redemption approaches, the harp of prophecy is silent, touching all Gentile affairs.

Kindred with this fact, I have remarked, is the peculiar character of this dispensation, as the Divine parenthesis in God's transactions with the Jews, wherein He is occupied with the development of "the exceeding riches of His grace," in the exaltation to special glory of His elect Church. Hence it is called "the mystery hidden in God from the foundation of the world," and it was accordingly reserved from the testimony of the Prophets of old.

I now take up the subject at this point. My Reviewer condemns the position I have thus advanced, in a very summary way. He denies our dispensation to be a parenthesis, except "*in a certain limited sense, and with reference to the purely Jewish promises.*" This very language, however, implies what I contend for; for if the present be a time of dormancy touching the blessings pronounced in the Prophetic word to the Jews, it must be equally so, touching those referred to as the *Gentiles'* portion, *inasmuch as the latter are ever made dependent on the former.* That this is the mode of Prophetic revelation in the Old Testament cannot be doubted by any who examine its prophecies in detail. They all speak after the manner of the sixty-seventh Psalm, or (to take a New Testament example), the Eleventh of Romans, where the world's revival, as it were, is celebrated as the result of Israel's reconciliation.

Here indeed the question arises, is there no exception to this? Have we not prophecies in the Old Testament distinctly referring to the calling and blessing of the present Church—Gentile, as it is, for the most part? To this inquiry, as having an important bearing on the matter in hand, I addressed myself, in my pamphlet,* showing that what were generally conceived to be special predictions of our dispensation, were not so, but looked onward, in accordance with the general tenor of Prophecy, to that period of Gentile blessedness which is yet future.

First, however, disposing of an apparently preliminary objection,

* "Apocalyptic Interpretation," &c.

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I set myself to show that 1 Pet. i. 11, as summing up the character of Old Testament Prophecy, conflicted not with my position. My words were as follow: "These sufferings and *glories*" (for in the original the word is plural) "are not to be limited to Messiah's Personally; Israel's, His mystical members, are also included; though even of theirs He is to be regarded, so to speak, as the great *sensorium*. And that the passage has this enlarged signification would appear, were the translation literally given; for it runs thus: 'Who testified beforehand, *unto Christ*, the sufferings, and after these the glories.'"

Here, I should say, my Reviewer's translation serves my purpose as well—"*The sufferings that pertained to Christ;*" and I thankfully stand corrected by his remark, that in my rendering I gave not the force of the Greek article. The fact is, I feared I might be un-English if I did so, for thus the sentence would strictly be—*the Christ-ward sufferings;* and what I desired to press upon my readers' attention was simply, that the sufferings alluded to included what belonged to Messiah *relatively* as well as Personally. And of this there can be no doubt, for where only the *Personal* sufferings of our Lord are contemplated, the expression is different (See 2 Cor. i. 5).

Proceeding, then, with my exposition of the passage, I thus observed: "Amidst the glowing rehearsals of Israel's ultimate blessedness, and that of the *nations*, which characterise the Old Testament Prophets, the present temporary eclipse of the former, occasioning a parallel abeyance of the latter, continually comes in, as a sort of episode, which yet the Holy Ghost seems ever to delight in dismissing, that He may return to His joyful strain. In this episode, what is being now transacted, even the 'salvation which is with eternal glory,' of the elect Church, lay hidden from them; and, accordingly, we read of it being revealed to them, 'that not *unto themselves, but unto us*, they did minister the things which are now reported unto us, by them that have preached the Gospel with the Holy Ghost sent down from heaven' (1 Pet. i. 12). If it be objected that this reservation from their knowledge of the calling of our dispensation is incompatible with what is expressly stated in the context, namely, that '*they inquired*' concerning it, '*prophesied of the grace*,' and '*ministered the things*' which compose it—all which seems to imply some acquaintance with the subject; it is to be observed, in reply, that these several expressions are plainly put in apposition with verse 11, just considered—'*searching*,' &c.; and their meaning should be governed by it. Between 'the sufferings and glories' there spoken of, as chronological boundaries or outlines, the present peculiar dispensation was to run its course. These boundaries the Prophets saw, and were exercised by inspiration in defining; and so their writings present to us, so to speak, the seed-plot of our dispensation. But the precious seed itself to be sown therein, or rather already deposited

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from the beginning—only destined to lie inorganic till the due season of Messiah's rejection by 'His own' would arrive - this they did not, they could not, recognise. And hence the calling of the Church is denominated 'the mystery which from the beginning of the world hath been hid in God' (Eph. iii. 9). 'Hid from ages and from generations' (Col. i. 26). 'Which in other ages was not made known unto the sons of men' (Eph. iii. 5). 'Kept secret since the world began' (Rom. xvi. 25).

Having thus endeavoured to disabuse my readers' mind of what might otherwise have appeared a clear authority against my alleged silence of the Prophets concerning our dispensation, I proceeded to examine in detail several of the quotations therefrom in the New Testament, commonly insisted on as examples of the fact, and as so adduced by the apostles themselves. Amongst these I carefully weighed the import of Isaiah xlix. 6, and its obvious citation in the mouth of Simeon (Luke ii. 32), and Paul (Acts xiii. 47, 48). The passage itself,* I contended, was the Father's promise to Messiah, languishing after the welfare of Israel, like Jacob after his beloved Rachel, that He should not only achieve this object of His heart in due time, but that He should '*also*' become God's light and salvation universally to the Gentiles. There is not a word said, however, as to the fulfilment of this latter *preceding* the former—the supposition which is necessary to make the passage apply to what is going on now—and the whole context, as may be seen, implies the reverse. Then, as to Simeon's song, in which it is referred to, we are to remember, as I showed in my last, that the advent of Messiah overleaping our dispensation is continually presented in the Prophets, as fraught with blessedness to Jew and Gentile; the superiority, however, belonging to the former. What wonder, then, when that advent at length took place, that the Spirit which inspired the Prophets should have led Simeon, Jewish saint as he was, to hail it in this very twofold aspect, still assigning also the superiority to his own people: "*A* LIGHT *to lighten the Gentiles, and the* GLORY *of Thy people Israel.*" Here, as I observed, the *exceeding* lustre which is ascribed to Israel's position, in one clause, is incongruous, if we suppose that *the Gentiles*, mentioned in the other, mean the Church; for to the Church belongs a glory far surpassing Israel's, not inferior to it.

Again, in regard to Paul's allusion to this Prophecy in the Acts, I explained it thus: "Paul was now about to turn from the unbelieving Jews, to preach the Gospel to the Gentiles. But, against the admissibleness of the latter to the favour of God, the Jewish mind was most strangely prejudiced. Therefore, irrespective of any particular time, or the peculiar calling under our

* "It is a light thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth."

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dispensation, it sufficed the Apostle to show from the Jews' own Scriptures, that Gentiles were not excluded from the Divine favour. And to this end, his quotation has a manifest appropriateness."

This explanation I applied to another apparently embarrassing quotation from the Prophet *Amos*, as employed in Acts xv. 13-17. I then passed on to the consideration of *Hosea* i. 9, 10, and ii. 23, as quoted in Romans ix. 25, 26. "Looking to the prophecy itself," I said, "we observe a threatened abandonment of Israel, to be succeeded by an equally marked acknowledgment of them again, and in their own land. There is not a syllable in either chapter, so far as their own light shows, concerning *any* calling of the Gentiles. Well, how does the apostle use the reference? In this way. The *nation* of the Jews, he teaches, had been cast off for a season, and an elect remnant of Jews and Gentiles were being called to a new thing. And, with this two-fold event, he admits that the sovereignty of God had to do. Hereupon, he supposes an unbelieving Jew to allege against God the indulgence of arbitrary caprice. But to this, he answers, as it were, 'By no means; what, if in this procedure, so obnoxious to you, the Divine purpose be, on the one hand, to manifest His long-suffering, in the case of a degenerate and wicked people, such as Israel; and on the other, to develop His riches of glory (a new dispensation altogether) in the case of the Church? Is not here a wise end assigned for the Divine procedure? He then goes on to show, that this very procedure was provided for in their own Scriptures. For example, that *Hosea* predicted a period in their history when they should be called '*not* God's people;' and again, a period when they should be called 'His people,' and *thus leaving room in the interval for the present dispensation.*"

The Apostle's further citation from Isaiah x. 22, 23; and i. 9, in the same chapter, I similarly noticed, adding, that we had thus a practical illustration of the import of "the searching of the prophets," in 1 Peter i. 11. My words were—"Taking Hosea and Isaiah as representatives of all those 'holy men of old who spake as they were moved by the Holy Ghost,' we see at once how naturally they might have been exercised, as described, over these very passages of their respective Prophecies. In 'the sufferings and glories' of which they testified, involving the fall and rising again of their own people, they perceived, I repeat, the *boundaries* of our dispensation, and were anxious to discern the *filling up*. But this was reserved for another time, and for a special ministry; even that of Paul, 'made a minister to fulfil (πληρῶσαι) the Word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints'" (Col. i. 25, 26).

I lastly considered the series of quotations from the Old Testament, in Romans xv. 9-12; and the substance of what I offered was as follows:—"The case of the Church at Rome consisting, as it did, of Jewish and Gentile converts, needed an incentive to

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brotherly concord. This might have been supplied by the issue of a fresh precept for the occasion; but the Spirit, as He is wont, confines not Himself to this, but chooses rather to argue from the Old Testament Scriptures. And, as the most apposite to the purpose, were, of course, those passages which bore on Jewish and Gentile association, it necessarily came to pass that those of a *prophetical* character were adduced; for none other treat of such association. Thus, these particular prophecies come before us. According to them, Messiah is hereafter to unite Jew and Gentile in *the coming dispensation;* and the implication is, that by experimental mutual sympathy in that 'body—the Church,' of which He is the Head, He ought to unite them now."

To have had the above inductive argument subjected to the revision of any accurate-minded brother, would, I trust, have been truly grateful to me. But my Reviewer has not favoured me with such. He has merely made dogmatic assertions, setting down a number of texts, some of them the foregoing, and adding, that "*no ingenuity can set aside their plain and concurrent testimony.*" Let me, however, profit by him if I can. In my brief digest of Old Testament quotations, it appears I exhausted not *all* that have an embarrassing aspect on my position, and my Reviewer has supplied my omission.

I turn, then, to the passages in question. And, first, Deut. xxxii. 21, wherein God thus admonishes Israel of the judgment their wickedness would yet bring upon them—"*They have moved Me to jealousy with that which is not God; they have provoked Me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.*" Of course the import of this is best determined by the context, at least it should be first consulted. The occasion, then, of this threatening, we see in verses 16 and 17. Israel are there contemplated as guilty of grievous apostasy from God, accompanied with idolatry; and this sin, we know, whilst it has characterised them at various periods hitherto, will especially attach to them in the day of their future gathering together in their land. What, accordingly, is the retribution that God determines to visit upon them? It is recounted in verse 20, under the aspect of *privation*—what they shall lose: "I will hide My face from them, I will see what their end shall be;" whilst in verse 21, that under discussion, God goes further, and speaks of His positively espousing the cause of others before their eyes, thus provoking them to jealousy; *and the party thus acknowledged of God, appears from the next verse to be Israel's enemies,* who will be arrayed against them; "for," adds God, "a fire is kindled in Mine anger, and shall burn unto the lowest hell." . . . "I will heap mischiefs upon them."

But, before pressing this inference here, merely suggesting it as the obvious one from the context, let us refer to the collateral evi-

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dence of a remarkable passage in the Prophet Isaiah. The faithful Jewish remnant, in the midst of the fierce trials of the latter day, are brought forward thus interceding with the God of their fathers: "Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory: where is Thy zeal and Thy strength, the sounding of Thy bowels and of Thy mercies toward me? are they restrained? Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer; Thy name is from everlasting. O Lord, why hast Thou made us to err from Thy ways, and hardened our heart from Thy fear? Return for thy servants' sake, the tribes of Thine inheritance. The people of Thy holiness have possessed it but a little while: our adversaries have trodden down Thy sanctuary" (Isa. lxiii. 15-18). All these utterances, especially that in the last verse, seem to accord with that period of Jewish history yet future, when Palestine, after being occupied for a season by her children, will be invaded, and overrun by enemies,* and the Holy City and Temple be desecrated, as is mentioned in Revelation xi. At this crisis, Israel's possession of their long-desired inheritance will have been truly a brief one, and they may well plead the fact—"*The people of Thy holiness have possessed it but a little while.*" Moreover, when the Temple shall have been, as we read, given into the hands of the Gentiles, who will be in possession of Jerusalem (it may be for the whole period mentioned, "forty and two months"), with what truth may they not sorrowfully add, "*our adversaries have trodden down Thy sanctuary.*" But, now following the strain of this lamentation a little further, what do we read in the next verse, in reference to the very adversaries just named? "*We are Thine: Thou never barest rule over them: they were not called by Thy name*" (verse 19). Does not this imply that these "adversaries" are in some way or other patronised by God—*one* element of confirmation of the conclusion suggested by the passage in Deuteronomy; and have we not *another*, in these accents of *awakened jealousy*, as they contemplate the unlooked-for spectacle of a Gentile power thus suffered to lord it over them; as they express it in the forty-fourth psalm (which doubtless points to the same period), "*Thou hast cast us off, and put us to shame; and goest not forth with our armies. Thou makest us to turn back from the enemy; and they which hate us spoil for themselves*" (Verses 9, 10).

Again: of the adversaries in question, let us observe, it is emphatically said, "*they were not called by Thy name.*" Are not these, then, the same of whom the Lord speaks, in the following chapter, when, noticing the querulous entreaties addressed to Him, He says: † "I am found of them that sought Me not: I said,

* Ezekiel xxxviii. 8-13.

† The preceding clause, which I have not adduced, "I am sought of them that asked not for Me," is perhaps to be referred to Israel, as now seeking to the Lord, after long neglect of Him.

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Behold Me, behold Me, *unto a nation that was not called by My name*" (Isa. lxv. 1). The context certainly seems to warrant this identification, and, admitting it, we at once perceive the coherency of the whole passage. It is as if God took up the matter of Israel's jealousy—His befriending of those adverse to them, and repeating it here, proceeded to account for it. He was now on the side of Gentiles, who, compared with favoured Israel, were wont to be disowned by Him. But why? In order to the chastisement of Israel for their inveterate disobedience and idolatry, of which, hereupon, in the next verse, various instances are specified. This view, it is obvious, gives a unity of import to both passages in Deuteronomy and Isaiah, without involving any reference to our dispensation.

Let us now see if the Apostle's quotation of these same passages, in the Epistle to the Romans (wherein, it is remarkable, they are similarly combined), requires us to assign to them another interpretation; for, of course, an inspired comment should possess paramount and final authority with us. The subject, in the treatment of which the apostle is led to make these references, seems very plain. It is the gracious tenor of the Gospel invitation, as expressed in the Old Testament Scriptures, with which the Jews ought to have been acquainted: "*For the scripture saith, Whosoever believeth on Him shall not be ashamed*" (Rom. x. 11). To this he adds a passing comment, to the effect that even Gentiles are not excluded from the favour of this proclamation. Then he adduces another equally general appeal: "*For whosoever shall call upon the name of the Lord shall be saved*" (Ver. 13). From these Scriptures, both referring to a *future* crisis of Jewish history, as may be seen on examination, he proceeds to argue that the name of the Lord must have been widely notified; for otherwise, how could Jew and Gentile indiscriminately call upon Him? "*How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*" (Ver. 14, 15). All this the Apostle seems to urge, in order to awaken a sense of responsibility in the Jewish mind. He then turns to show from Scripture, how unworthily it was predicted, the mass of the nation would act in the face of that responsibility: "*But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report?* (as it is in the margin) *the hearing of us*," *i.e.*, the hearing of the preachers alluded to in the previous chapter of the Prophet, and whom the Apostle had just contemplated (Ver. 16). Thus the Apostle had shown, both positively and negatively, from the different receptions that the Gospel—the glad tidings of Messiah's kingdom—was predicted to meet with, that, as he had stated in a

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foregoing verse, the word of God addressed to faith was the appointed channel of blessing. And he sums up his conclusion thus: "*So then faith cometh by hearing, and hearing by the Word of God*" (Ver. 17).

But this does not satisfy him in his desire to demonstrate the failure in responsibility of his nation, and therefore he continues "*But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world*" (Ver. 18). This is a quotation from the 19th Psalm, which is used by the Apostle to express in a forcible way that, like as the very Heavens themselves proclaimed the glory of God, so the testimony to His saving truth had gone amongst the Jewish people and left them without excuse. He then inquires, "*But, I say, did not Israel know?* an inquiry, I submit, which relates not to the doctrine of "righteousness by faith," which the Apostle had been inculcating—an antecedent too remote to apply here—but to the fact which he had just brought out, *their revealed disobedience to the Gospel* (ver. 16), *and their consequent incurral of the Divine displeasure;* as though he had said, "Did they not know? were they not forewarned of the judgment which they would bring upon themselves by their disobedience?" And then, to substantiate the allegation thus implied, he proceeds to quote the twofold testimony in question, of Moses and Isaiah; who, both speaking of a Gentile party to be favoured of God in the latter day, instead of Israel, clearly hint at the contemporaneous chastisement of the latter. Thus, the Jews knew that they were prophetically arraigned as provoking God by their disobedience; and being thus admonished, their guilt was the greater in not submitting to the truth when presented to them in the person of Messiah, and by the mouth of His Apostle.

I forbear, for brevity's sake, reciting again the exact quotations of the Apostle, as they have been already given, and only vary here, as being taken from the Septuagint. But one verse included from Isaiah, to which I had not extended my quotation, requires some notice. The Apostle thus introduces it: "But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people" (Ver. 21). In characterising Israel after this manner, whilst indicating the Divine favour as resting on their Gentile oppressors, the Prophet is denominated "*very bold;*" and certainly he must have appeared so to Jewish prejudices and self-complacency. But this only served to convict Israel the more clearly of cognizance of the Divine judgment, which could not but attend their provocation.

And, now for the winding up of the Apostle's reasoning. Having thus cited a revelation of the future purpose of God, he proceeds to make an application of it to the circumstances existing in his day. Israel had grievously fallen, and God was making their fall the occasion of "salvation to the Gentiles (the Church) to provoke

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them to jealousy" (Rom. xi. 11). In fact, God was, and is, acting upon a *principle* of His own divine administration contained in the prophecy cited, and so the Apostle argues from it, but this is quite compatible with the still suspended fulfilment of such prophecy, as determined by a reference to its context. Indeed if the Prophecy in question touching the Divine favour to Gentiles be supposed in point of strict interpretation to relate to the position now occupied by the Church, this would involve our taking up the sword against Israel, and becoming their adversaries; and perhaps by the Romish Inquisition of old, this was the line of argument adopted to justify their persecution, at various times, of God's ancient people; so dangerous may it prove to mistake the blessed Word of God.

I now proceed to say a few words upon Matt. xxi. 43, another text referred to by my Reviewer as adverse to my position, but which upon careful examination offers no difficulty. Its connection is this: After addressing to the chief priests and Pharisees the parable of the wicked husbandmen, our Lord suggests the application of it to themselves by the inquiry, "*Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?*" (Ver. 42). These men, by reason of their authority among the people, were comparable to builders, who, when the stone laid in Zion for a foundation, *i.e.* the Messiah, was set before them, ought to have at once recognised it, and acted accordingly, building their happiness and that of their nation upon it. But, alas! instead of this, they were now rejecting it, fulfilling the prophecy of the 118th Psalm. To this the Lord calls their attention, and then adds the announcement in question: "*Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*" Here it is urged, that, in keeping with the alleged tenor of Old Testament Prophecy, we have a clear prediction from our Lord's own lips, of the setting aside of the Jews, and the introduction of the Church into their place. But is it so?

In the first place, touching the phrase, "*the kingdom of God,*" what was it designed to import to Jewish ears? Was it not the hope of the Jewish nation,—*the earthly kingdom*, of which they were advertised by the mouths of all their prophets, and which our Lord came to establish in righteousness, *if they would?* When, therefore, the Lord speaks of this kingdom being taken from them and given to *others*, surely we ought to determine the latter to mean those who are yet to be installed into the kingdom,—even that future generation of the Jewish people, of whom it is said, "they shall be all righteous," in whose hearts the Divine law shall be written, and who will yet show forth God's praises throughout the earth. Nor does it conflict with this, that they are termed *a nation*, as though this term belonged only to Gentiles, for it is

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sometimes used to denote the Jews themselves (John xi. 48-52; Acts x. 22; xxiv. 17).

Then, secondly, of what Gentile nation can it be affirmed, that they "*bring forth the fruits thereof*," *i.e.*, of the kingdom of God? Even if the visible Church be understood as the nation intended, how is the difficulty lessened? Is not the Church, as a visible body, as deficient in fruit unto God, yea, as corrupt as the Jewish community formerly?

Having written thus far, I find it impracticable, as I had hoped when I commenced, to finish the subject in my present letter. With your permission, therefore, I shall reserve what remains for your next Number. Meanwhile, my prayer for myself and your readers is, that God may give us grace to *unlearn* more and more what is merely of man, that we may *learn of Him*. I am persuaded, every real student of the Word, and, especially, the Prophetic Scriptures, has much of the former humbling process to go through.

JAMES KELLY.

"OUR FRIEND LAZARUS SLEEPETH."

JOHN xi. 11.

IT was Saturday night. "The father"—my husband—had gone to bed early to "rest from his labours" of the week. He was not sleepy, although weary, for sometime afterward I heard him singing in a soft, clear voice: "San of my soul, thou Saviour dear," &c. It was a chilly, wet night without. A gusty wind was beating the rain against the window panes. Our old neighbours, from Cambridge, on one side of us, had let part of their house to a lady and gentleman from Oxford, and now and again I overheard tones as of voices in sharp contention upon the forms of religious services. On the other side our new neighbours, from Northampton, were making the windows rattle as they danced to the sound of "the harp and the viol, the tabret and pipe." My darling child of seven months old was restless and fretful. All my efforts to amuse were fruitless, so I coaxed it to take the breast. In a moment "there was a great calm." I undressed my lamb by the kitchen fire, and shortly afterward "he fell asleep." In a sound sleep I took him upstairs to his father, and placed him there on his dear arm. His father smiled at him and said, "Precious little soul! how delighted he will be when we wake him in the morning. It will be the Sabbath, and he will be glad to have me with him all the day." I left him there in his father's keeping, and returned to the kitchen to fold up his week-day clothes, and put them away. I cannot tell you why the tear stole down my cheek, as I put away those empty clothes. I knew my darling was "safe in his father's keeping," but I felt a sense of separation. This passed off as I bustled about to set the place fair for the morrow, and was even joyous in hope as I put ready my darling's Sunday clothes.

It was the morning of "the Lord's-day" when a voice called to me,

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"Rise up, my love, and come away." It was the father's—my beloved's—voice. In a moment more I was on my way to the kitchen for my darling's clothes, and the father followed with our precious one in his arms, still asleep. We were dressing our boy in a chamber on the first floor, when I mentioned his name and he awoke. Our eyes met each other with joyous delight, as a prelude to the morning kiss. Our pet, until then, had been sound asleep from the time he dropped off when in the kitchen the night before. And what a glorious change in the weather had taken place. It was a "morning without clouds;" "the rain was over and gone." I never saw the garden look so lovely before, nor heard the birds sing more sweetly. Not a sound was heard from our Northampton neighbours; "the voice of mirth was hushed," and the closed shutters seemed to say, "The dead are here."

The sound of the harmonium and voices of praise were resounding through the house of our old Cambridge friends on the other side, and I was glad to hear the voices of their lodgers, from Oxford, joining them in singing:—

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

To Him shall endless prayer be made,
And praises throng to crown His head;
Angels descend with songs again;
And earth repeat the loud Amen."

Two hours later I was reading the RAINBOW for the present month.

What I have stated above flashed across my mind as being a sequel to Mr. McCausland's article on "The Intermediate State." It is the eve of the world's Sabbath. The Church of Christ, as nursing mother, gives her sin-sick, world-weary sons, "the sincere milk of the word" ere they fall asleep in Jesus. When "unclothed," she folds up "the earthly house of this tabernacle," and puts it away in the tomb, as she sheds a tear from a keen sense of separation from her children.

"Hoping, she has waited long
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set;
And still in weeds of widowhood,
She weeps a mourner yet.

Saint after saint on earth
Has lived, and loved, and died;
And as they left us one by one,
We laid them side by side.
We laid them down to sleep,
But not in hope forlorn;
We laid them but to slumber there
Till the last glorious morn."

"Then said Jesus unto them plainly, Lazarus is dead" (John xi. 14). To this we can say, "Lo, now speakest Thou plainly, and speakest no proverb" (parable) (John xvi. 29).

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Hymn-writers may say for the dead as "a voice from Heaven:"

"I shine in the light of God,
And His likeness stamps my brow;
Through the valley of death my feet have trod,
And I reign in glory now."

and,

"Then in a nobler, sweeter song,
I'll sing Thy power to save;
When this poor lisping, stammering tongue,
Lies silent in the grave."

But we believe they are dead, and instead of going "to heaven," to be "with the Lord" there, "the Lord will come from heaven" for them, and for us, "to gather *all* His saints" unto Himself at one and the same moment. So that those who died in the Lord on the Monday morning of the world's history, will not see Him face to face before we who are alive and remain unto His coming.

God spake by the mouth of Jacob as to what should befall his children "in the last days." Was it not in hope of the later prophecy of Christ that Jacob made Joseph solemnly swear that he would bury him with his father and grandfather? (Gen. xlvii. 29-31). With reference to this, Jesus—the Resurrection and the Life—could say, "That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. viii. 11). "Now that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living; for all live unto Him" (Luke xx. 37, 38).

It is now, as living worshippers in the spirit, that we enter, by faith, into the holiest by the blood of Jesus, and not when we fall asleep in Him. The "to-day" of our Lord's promise to the penitent robber, appears to me to refer to the making of the promise, and not to the meeting in paradise. "To die is gain" indeed to all who can say, "To me to live is Christ." Then "the wicked cease from troubling and the weary are at rest." And to die as a martyr, which the apostle no doubt anticipated, might well be viewed as "gain."

"To depart and be with Christ," applies to us all. The dead are, in my opinion, unconscious; and therefore, the moment of death is next to the moment of resurrection, when He shall "descend from heaven with a shout." O blessed hope! It is written: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised in corruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. xv. 51-53). "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus *died* and rose again, even so them also which sleep in Jesus [and I tell you plainly, Lazarus is dead] will God bring with Him" (1 Thess. iv. 13, 14).

Believing this, I wrote the following verses on the memorial card of a loved one who fell asleep in Jesus a short time ago:

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"Good-night, dear John; we lay thee down to rest.
With feet towards the dawn till Jesus comes again;
His time, His will, His way—they were the best,
E'en though the sickle's blade was cancer's cutting pain.

Good-night, dear John; we cannot say farewell;
And thickly gath'ring signs all tell thou'lt not sleep long:
Lord Jesus, grant we all with Thee may dwell,
To praise Thy dying love with everlasting song."

RACHEL: A WIDOW IN ISRAEL.

SPIRITISM: ITS PHENOMENA AND NATURE.

BY EDWARD WOOD FORSTER, M.R.C.S. Eng.; L.S.A.L.; Member of the Victoria Institute; late Medical Attaché of the C.M.S. Colony in East Africa, &c.

THE spirit-world is a region on which the poets of all periods have delighted to expatiate. The heathen mythology has peopled earth and air with phantoms of poetic creation. The nymphs, fairies, satyrs, gods and goddesses, of classic celebrity, are identified with the groves, fountains, rivers and landscapes, of Greece and Italy. In like manner fairies and supernatural beings of various orders, perform no unimportant part in modern literature. Popular superstition has thus, in all ages and countries, attested a sense, or tradition, of something more than is seen by mortal eye; that there are, or have been, influences operating in the midst of us of more than human or natural origin.

The demons of the ancient pagans were of this traditionary character. It is not probable (as supposed by the atheist) that the supernatural of tradition is entirely the creature of imagination. The creations of imagination are purely plastic modifications of objective ideas. The idea of another world, and a higher order of intelligences, as matters of primeval and nearly universal belief, would be unlikely to arise without some analogous experience suggestive of them. The existence of traditions of the supernatural amongst the most barbarous, as well as civilised, peoples, points to a realistic origin; but the phantoms of superstition, or imagination, being once originated, it no longer follows that they are themselves real.

The heathen in different ages and countries have very commonly attributed human ailments to demoniacal agency or possession; and many of them do so at the present day. The recorded instances of the supernatural in its vast historic domains, may be accepted as evidences of a universal abstract belief in supernatural powers and influences, without, however, establishing any particular superstition. Yet, according to Biblical revelation, as well as traditional superstition, there are unseen powers of a spiritual character, which, in some mysterious way, are represented to originate exceptions to the natural laws of the physical, as well as spiritual agencies. Those which call down fire from heaven, cause iron to float in water, repel the action of fire, or heal the sick by contact, are some of the instances which are physically miraculous. Those which communicate prophetic inspiration, which influence the hearts and minds of men contrary to their natural disposition, expel the popular demon, or the Satanic influences, and

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produce the various ideal phenomena, whether of visions of the night, or in the conduct of individuals, are recorded in evidence of a superintending Providence, who overrules and regulates the world of mind, as well as that of matter.

However, it is not every act, or influence, termed "spiritual" which is miraculous, or that is effected by means beyond the explication of the ordinary moral and intellectual laws which govern the human mind and character (Forster's Biblical Psychology). Public attention has of late years been directed towards "Spiritualism;" termed by its professors a "new religion." On account of its assertions, and because it exhibits extraordinary assumptions, it must be of interest to inquire into the laws regulating its energies and influences.

In the first place, it is undeniable that there has been much fraud and humbug practised in the name of "spiritualism." During recent years, many cases of impudent trickery and audacious impersonations have been publicly revealed. Again: public performances have been advertised, and floated, on the ground of exposing the tricks of the "spiritualists;" some of these are only capable of being performed on a permanent platform, others partake of the ordinary character of conjuring, or enchantments; all such are shrewdly puffed and placarded with the evident aim of money-making, and are conducted on eminently business principles.

The late visit to this country of Mr. S. Cumberland was palpably of this character; his various shows being quite explainable according to physical and natural laws, aided very sensibly by the possession of mental and muscular idiosyncrasies. The difficulties observable in some fields of his operations, point indisputably to the struggle being between matter and matter only; if some unseen, occult, or spiritual power, had been the directing genius, then doubtless the phenomena would rapidly have become accomplished facts.

To assume, as many do, because of such an exhibition, that the manifestations of "spiritualism" are the result of artifice on the part of mediums and their associates, is to imply that the phenomena exhibited are alike, whereas the phenomena manifested in "spiritualistic" circles are totally different. Among the millions of "spiritualists" in America and Europe, there are many men and women noted for their intelligence and social rank. There are such known to the writer, who, as regards their social condition, require neither money nor rank, being possessed of both, and who are known to their immediate friends to be persons of sincerity and veracity, who have nothing to gain, but would have much to lose, through being leagued with impostors. Many such are mediums—persons who would scorn to be in collusion with mere conjurors or table-rappers—who honestly believe that they are *themselves* in direct communication with the spirits of deceased friends. Their minds have been highly educated, and their nervous systems refined to judge significantly of surrounding persons and objects. It is unphilosophical and absurd to doubt the facts enunciated on such testimony. Mr. and Mrs. Wm. Howitt, Mr. Wallace, Professor Crookes, F.R.S., also Weber, and Professor Barrett, after years of research, conclude that the known physical and psychological laws do not satisfactorily account for the facts of "spiritualism." As being particularly

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within the range of my own knowledge, I may mention Mr. S. C. Hall a man of eminence and of great mental endowment, who has been a "spiritualist" for more than twenty-five years, and in his own words, is now "firmer in his belief than he had ever been before."

Such men have not anything to gain by abetting an imposture.

The Rev. C. M. Davies, D.D., the author of "Mystic London," as a shrewd observer, and a keen inquirer into spiritism, avers: "I cannot but believe, if I am to take my five senses as guides in this, as in other matters."

Mr. Davies gives a remarkable record of phenomenal facts which were produced by the mediumship of his wife. The communications were generally given by automatic writing, though sometimes by tilting the table. The loss of one of his children (Charlie) caused Mr. Davies to look more closely into spiritism, the result being that communications were received, purporting to be from the deceased child. On one occasion a communication was received from Charlie's *twin*. This twin-brother was still-born. "He would be between thirteen and fourteen years of age, and that was precisely the sized hand I felt;" of course in materialised spirit form.

On one occasion Mr. Davies was anxious about the result of an election, and asked some questions as to what form the proceedings would take. "The reply was, that certain candidates would be selected from the main body, and the election made from these. I thought I had caught the table in an inconsistency, and said, 'There now, you *have* told us something about the future.' It immediately replied, 'No, I have not; the matter is already settled in the minds of the examiners.' Whence came that answer? Certainly not from our minds, for it took us both by surprise."

Mr. Davies acknowledges the kindness with which Mr. Coleman and Mr. S. Carter Hall assisted him in his inquiries. In the drawing room of the latter "I met Mr. Home, and not only saw him float, but handled him above and below during the whole of the time he floated round Mr. Hall's drawing-room. I am unphilosophical enough to say, that I entirely credit the evidence of my senses on that occasion, and am as certain that Mr. Home was in space for five minutes as I am of my own existence. Chairs went from one end of the room to the other in full light."

A party consisting of a barrister, a Roman Catholic priest, and Mr. Davies himself, met in his study. "We had not a moment to wait. The table forthwith began to plunge and career about the room. It required all our agility to follow it in its rapid motion. At last it became comparatively quiet, and I received, in reply to a question as to who was present, the exceedingly objectionable name which Mr. Spurgeon has coupled with the whole subject. Some persons I know entertain a certain amount of respect, or, at all events, awe, for the intelligence in question. For myself, I feel nothing of the kind; and therefore I added, 'If you are what you profess to be, give us some proof.' We were sitting, with only the tips of our fingers on the table; but it forthwith rose up quite perpendicularly, and came down with a crash that completely shivered it in pieces. I have not the slightest idea how it was done, but it certainly was done. A large proportion of

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the table was reduced to a condition that fitted it for Messrs. Bryant and May's manufactory."

In September, 1850, when Mr. C. Partridge, of New York city, visited a circle, he was unknown to the Misses Fox; but the history of a deceased brother was minutely given to him. He was astonished; but being still unconvinced, the supposed spirit said, "I will communicate to you a matter of business, of which you can have no knowledge, but which will be confirmed to you by next mail." He then said, "Messrs. Finlay, Johnson & Co., of San Francisco, who had your goods for sale, have failed, and will probably not pay one cent on the dollar they owe." Mr. Partridge refused to believe this because of the reputed wealth of the firm. The spirit further added, that he did not think that Mr. Partridge would receive an account of the sale of the goods. The next mail brought letters confirming the failure; and, though he endeavoured to obtain account sales, and wrote urgently, yet Mr. Partridge never obtained one cent in the dollar. He adds, "Those things I never had the means of knowing were disclosed to me, and things I did not believe at the time, have been confirmed." Spiritist literature teems with similar circumstances.

At a sitting in March of last year, reference was made to Freemasonry in connection with the fact that at a previous sitting the control gave a visitor the Masonic grip, the medium never having been initiated. A gentleman in referring to the above states that he too, received, when at a seance, a Masonic sign, which was more satisfactory to him than the grip would have been, and that he subsequently ascertained the medium was not a Freemason.

Materialised forms are recorded as continually appearing in the circles, even in strong light. Sometimes they raise heavy weights, sometimes eat and drink, write letters, open windows, reveal secrets; some controls even have spoken, or in "Spiritualistic" phraseology, have materialised their vocal organs; spirits unknown to the medium speak *through* him, and are identified by persons present. Says A. J. Smart, of Melbourne: "I have known even those who count themselves, and are regarded as, spiritualists, to have been staggered through the very substantiality of the materialisations."

The following extract is from a report which appeared in "The Medium and Daybreak" of September, 1882:—

"A Control by Thomas Paine. Recorded by A. T. T. P. September 14th, 1882.

"The Sensitive under the control of my dear guide, spoke as follows:—'Welcome them, Christian soldier' . . . (irrelevant matter omitted). 'Hundreds of thousands of shouts from our side proved that not earth's inhabitants alone were engaged in this struggle of our nation against Mahommedan fanaticism; for the importance of this victory is, to many minds, an incalculable one; but to the chosen intellectual few, the rout of the enemy at Tel-el-Kebir, their thoroughly disorganised retreat, their arms and ammunition and many prisoners in our hands will teach the Mahommedan section of humanity that animosity against the Christian races is doomed. . . . Well did these pioneers, these men of the 18th, deserve the name they claim as their own. Gallantly have the Royal Irish maintained their devotion to their Queen; while

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Scotland does not stand unrepresented; for her Highlanders found plenty of work at Tel-el-Kebir for their courage and their strength; while our own countrymen, in the words of our commanding general, were 'all that he could wish.'"

This record reminds one of the oracular utterances of Delphi, where, as it has been ably remarked, the "prophecies" were not literally prophetic of future events, but frequently indicated to the worshippers and inquirers circumstances and events that were at that same time taking place in far distant parts of the world; events which, in those days, would become known in other countries only after the lapse of days or weeks. It would appear as if the controlling spirit were not *omniscient*, not even able to penetrate the near *future*, but was, and is now, able to disclose concurrent events, anticipatory even of the telegraph. The editorial note on this control is as follows:—

"'Thomas Paine' has given his orders, and those orders will be obeyed by the too willing 'Havelock.' Orthodoxy will perhaps, say, Your spiritual life is one we envy not, if that great and good man and soldier, 'Havelock,' in spirit-life, is put under the orders of 'Thomas Paine,' and renders willing submission and obedience to his orders.

"Orthodoxy will discover, in the by-and-bye, that he who when in earth-life was reviled and abused as atheist, infidel, and rebel, by orthodoxy and its blind followers, because he tried to teach men to be free from the worst of all slaveries—that of thought; that he who played so great a part in the world's history is in spirit-life playing the rôle of leader in the new dispensation, which will before long change the whole face of the earth, and bring about something approaching that millennium, which many have hoped for, but none have yet realised."

Again I quote from "The Medium and Daybreak," of September 8th, 1882:

"'Lord Nelson' on the war, and the future of mankind. A control recorded by A. T. P. P.

"4 p.m., August 20, 1882. The sensitive, under control, said:—'However uneventful this day may be here, it has been a day of stirring events in Egypt. Port Said is in our hands, and Ismailia is well in the keeping of our forces; in brief the Suez Canal is at our entire disposal. The next news that will reach this country probably will be that Arabi has fled.'"

The recorder remarks:—"I would have my readers to observe that this control took place on the Sunday, the very day the action with regard to Port Said and Ismailia took place, only a few hours before the seance, and as it was Sunday, the sensitive had no means of seeing any telegram."

A writer observes: "The number of mediums seem to be on the increase, who describe spirits and speak under influence with the eyes open and in the conscious state . . . . and the highest class of medium know that what they say is true; there is an inner illumination, in addition to spirit-control."

A lecturer at the "Spiritualist Institute," London, remarks: "From an abundance of sittings extending over the last dozen years, your lecturer could occupy you with countless examples, all of them confirming the principle that if the sitters be all of the proper temperament,

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the spirits will appear among them in the freest manner possible, without any arrangement, except in regard to that of light." Instances are then narrated.

Numerous well-authenticated instances are published of that phase of spirit manifestation known as materialisation. The forms appear substantial, i.e., they are evidently the result of material atoms, and their words and deeds prove that some energy has been imparted which enables them to accomplish phenomena which certainly are not miraculous, but which under the circumstances are extraordinary.

While then we do admit the physical and intellectual phenomena of "spiritualism," we emphatically deny them to be identified with the spirits of deceased mortals.

This conception is based upon the common belief that the soul possesses a personality distinct from the body; also that the soul and spirit are identical.

A popular confusion has arisen which has practically fused soul and spirit into one idea, analogous to the Platonic demon. And philosophy has in general identified soul with spirit, and, as Plato, attributed to the soul or spirit a personality distinct from that of the body.

The Greek philosophers, however, preserved in their language the original terms; and the Hebrew language attributes distinctive meanings to the terms themselves.

It will be seen that the spiritists use the terms, soul and spirit, convertibly, and that the machinery of their system turns upon the inherent immortality of the human soul, which is spoken of as being a separate entity. Now from what source has mankind (without a revelation) derived the knowledge that man is inherently endowed with an immortal spirit? Has any philosopher of any country or age been able to prove or announce demonstratively that man is possessed of an immortal soul or spirit?

Thales, 540 B.C., was one of the seven sages of Greece. His philosophy was conjectural, "he was fond of speculating into the origin of all things."

Anaxagoras, 500 B.C., was purely a speculator. The Pythagoreans groped in obscurity, and were not able to announce anything more satisfactory than that philosophically the soul was divided into two parts, the physical and the mental. Ovid represents Pythagoras as speaking in the following strain:—

"What then is death, but ancient matter drest
In some new figure, and a varied vest?
Thus all things are but altered, nothing dies;
And here and there th' unbodied spirit flies,
By time or force or sickness dispossessed,
And lodges where it lights in man or beast;
Or hunts without, till ready limbs it find,
And actuates those according to their kind;
From tenement to tenement is tost,
The soul is still the same, the figure only lost;
And as the softened wax new seals receives,
Their face assumes, and that impression leaves;
Now called by one, now by another name,
The form is only changed, the wax is still the same.
So death, thus call'd, can but the form deface,
Th' immortal soul flies out in empty space,
To seek her fortune in some other place." (Dryden.)

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Democritus, 460 B.C., founded his speculations on an absolutely material basis.

The gentle Socrates could aver nothing positive regarding the human soul, but *hoped for* immortality; for, as mentioned both by Plato and Cicero, he confessed himself to be by no means certain of the personal immortality of the soul in his oration before his judges, when condemned to death.

Then followed Plato, 430 B.C., a man of wonderful mental energy, and profoundly skilled in the learning of his age. He has always been the favourite of imaginative minds, and it is his doctrine of immortality which has moulded the religious and popular ideas. Mr. John Mill has judiciously remarked, "though he (Plato) continually starts more original and valuable ideas (than Socrates) it is seldom that these, when they relate to the results of enquiry, are stated with an air of conviction, as if they amounted to fixed opinions."

Aristotle was the most philosophical of all the ancient metaphysicians. "The deity of Aristotle is indeed an *active* creation, but no more. In the eyes of Aristotle the soul is distinct from the body, but without a body it cannot exist." The spirit he identified (and rightly so) with the atmosphere.

Of Plato and Aristotle it is, indeed, difficult to pronounce which was "primum inter pares;" the former, however, conjectured immortality, whilst the latter denied it in relation to the concrete personality. And Cicero, who has been justly regarded as the most consummate of debaters and summers-up of evidence, declared, "Errare mehucule malo cum Platone, quam cum istis vera sentire" (Tusc. lib. i. cap 17). He would rather err with Plato than be right with Aristotle; because, in the absence of a Revelation of the Resurrection, it was much more consolatory to cherish such a hope, however shadowy, than to reject it.

The common arguments as to the immortality of the soul do not, in fact, establish its immortality, but only its possible *fitness* for immortality, and its intuitive longing for such fitness.

"Man feels conscious of his powers, and that the longest life is too short for their full development. From such considerations, and a widely diffused mythological tradition, his aspirations have always been full of immortality. Addison says:—

> Plato, thou reasonest well!
> Else whence this pleasing Hope,
> This sad Desire,
> This longing after Immortality!"—*Forster's Bib. Psy.*

I have read the arguments on behalf of inherent immortality as enunciated in Spiritualist literature. It all fails of demonstration, because, if taken on the metaphysical basis only, it is bound to be conjectural, our intellectual intuitions not being infallible.

Again, the writers will appeal to Holy Writ when it suits their purpose to depict Moses or Jesus as mediums, or to draw support for their doctrines from its moral and historical portions. But I have not once met with a writer who refers to Jesus as "The Life," i.e., The Eternal Life (having The Life in Himself), or who seems to recognise that the volume upon which he draws declares that "God only has immortality."

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Seeing, then, that philosophy cannot demonstrate the existence of an immortal entity in man, and that the Scriptural doctrine of a personal resurrection through Jesus as the Resurrection and The Life is not conformable with Spiritist views, it might reasonably be asked, "How, then, do they prove that man after physical death immediately lives on in a spirit world?" The Spiritists answer, "The evidence rests upon testimony, inference, and observed facts" (T. P. Barkas).

But it is evident that a merely "clear belief" cannot be accepted, as establishing the soul's immortality, nor on such an all-important matter can man be expected to accept a "theory." No; intelligent and rational man must have something more reliable than assumptions; he must have facts.

Certainly our "faculties and aspirations" point to an immortal destiny, but are not proof of an active personal immortality of the soul or spirit. We cannot separate the objective and subjective personality, inasmuch as all our objective perceptions and reminiscences are fundamental to the subjective. The assumption that the spirit, unclothed and bodiless, retains all the perceptive and other capacities of the individual is the dispensing with a body altogether.

If a portion of the brain in connection with any of our senses be removed, or if any sense be destroyed or paralysed, we so far lose a portion of ourselves, that we are conscious there is nothing (no immaterial entity) to supply the deficiency. For if there were, we ought through this inner man, or self, to see without the eye, or to receive perceptions and retain ideal consciousness without an active sensorium. But the subjective powers of the human mind seem to be so entirely based upon the objective, that the one cannot be separated from the other. But they say that modern evidence exists in the phenomena of "Spiritualism."

Mr. T. P. Barkas affirms (apparently on his ipse dixit), "We shall, on our first entrance into the Spiritual world, be exactly in the condition in which we left this earth, neither better nor worse." This, with numerous similar assertions, is given with an air of dogmatic authority, and is unsubstantiated.

> "And in imagination, bodies forth
> The form of things unknown, the poet's pen,
> Turns them to shape, and gives to airy nothing
> A local habitation and a name."

But I am referred to the spiritual phenomena, and to the appearance of materialised forms.

No philosophy has been able to substantiate the opinion that a man, or any part of him, lives on after physical death—this is fact. The Hebrew Scriptures, paramount in time and authority to all recorded philosophy, inform us that when a man is in a state of physical death, "His sons come to honour, *and he knoweth it not;* and they are brought low, but *he perceiveth it not* of them." "When a few years are come, then I shall go the way whence *I will not return.*" Solomon affirms that "there is no work, nor device, nor knowledge, nor wisdom, in the state of death"; and with him agrees the Psalmist: "In death there is no remembrance of Thee."

Again, "His breath goeth forth, he returneth to his earth; *in that*

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very day his thoughts perish." The dead know not anything. "*The night cometh when no man can work.*"

I maintain, then, that the spirit forms and controlling agencies are not, indeed cannot be, the ghosts of deceased persons, for the testimony of Revelation is, that such are in their graves, John v. 28, 29; Isa. xxvi. 19; 1 Cor. xv. 52; 1 Thess. iv. 16: they are in the dust, Gen. iii. 19; Dan. xii. 19; Psalm xxii. 15: they are not in heaven, John iii. 13; vii. 33, 34; viii. 21; xiii, 33; Acts ii. 34: they are not in Gehenna. (If so, what need of a judgment?) Job xxi. 30; 2 Thess. i. 7-10; 2 Peter ii. 9. These references are a few out of many which can be brought forward to prove that those Scriptures which are Divinely authorised (for *all* Scripture is given by inspiration of God) inform us that the human race being built up out of dust returns to it—for the Hebrew Gah-phar, the dust, denotes the elemental principles of matter, of which all organised bodies are composed, and do literally perish in that dust if Christ be not risen, if there be no resurrection (1 Cor. xv. 12-18). But the resurrection to Life Eternal does not take place until the Lord's personal return (1 Thess. iv. 16, 17).

"Because *thou* (the man, not the nevailah, the deciduous and corruptible body) hast done this, in the sweat of *thy* brow shalt *thou* (the man) eat bread, till *thou* (the man) return unto the ground." In the popular language of the day, as in that of the spiritists it would be expressed, "Till *not* thou, but thy body, returns to the ground." Is there any language in which the pronoun "thou," in the same sentence, can be addressed to two radically different things? No! in all the above quotations the reference is to the organic being in concrete personality. Study of Spiritist literature attests the importance attached to the doctrine that man's soul is inherently immortal. This tradition is the pivot upon which turns the entire machinery of Spiritism. The psychological question is then of the utmost importance. In an address delivered in Richmond Hall, Plymouth, in May of last year, the lecturer advised his hearers to "give a wide berth to the bottomless pit of metaphysics, into which, if we happen to tumble, we may flounder therein for ever in hopeless obscurity!" Jesus asserts that "the night cometh, when no man can work;" thus confirming the solemn certainty which impressed the preacher in the Book of Ecclesiastes, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Throughout the Biblical narrative there is not a single passage which implies existence and consciousness in sheol or in hades, the intermediate state. Even David (the concrete personality) has "not yet ascended into the heavens." And Jesus said, "No man hath ascended up to heaven."

The Psychological question then is all-important in this inquiry, bearing as it does on the condition of the soul and spirit after physical death.

No philosopher or metaphysician, either ancient or modern, can throw any light on the subject; all with them is speculatory, or no more than a cherished hope. Inferences and assumptions are intolerable in so momentous a question. We must therefore fall back on those words of Scripture which "holy men of old spake as they were moved by the Holy Ghost."

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This book must be treated as we treat other books, only more carefully and more reverently. We appeal to no canon of interpretation, but apply to it the ordinary rules applied to all literature in all languages.

Luther says that "the Christian should direct his first efforts towards understanding the literal sense (as it is called) of Scripture, which *alone* is the substance of faith and of theology." Alford says, "A canon of interpretation which should be constantly borne in mind is that a figurative sense of words is never admissible, except when required by the context."

The necromancy of Spiritism is based upon the unscriptural and unproved doctrine of the soul's or spirit's immortality. The demon of Plato, an immortal soul implanted and apart in man, is unfortunately embraced generally by Christendom, and made a handle of consolation at the hour of death.

"Alas! the principle doctrines of our inestimable Bible, so rich, so inexhaustible, so precious, have been since the time of Origen smothered under the rubbish of a heathen psychology."

Our contention is that the manifestations of spiritism are not due to the spirits of deceased persons because the Biblical soul is synonymous with the concrete breathing personality, the substantial self, the thinking and acting Ego.

In Genesis i. 20-24, it is said that God caused the waters to bring forth the moving creature that hath *soul* (synonymous with life), the same Hebrew word, nephesh, being applied to mankind. The phrase living soul, nephesh ghahzah, of Gen. ii. 7, is in several instances in the Mosaic writings applied to living creatures; it occurs four times in Gen. i. An identical soul is thus recognised in connection with man and beast. In Gen ii. both man and beast are said to be formed out of the ground, so that the soul of man is not superior in nature to that of beasts. Thus the physical or atomic nature of both man and beast would seem to be identical, and as the nephesh in both is similar, for the Recorder applies the identical term to both, therefore the soul of man and beast is identical as proved by the Mosaic record.

As Hebrew scholars know, this word—nephesh (soul) means in its radical sense to breathe, and substantially it expresses the "self," or personality of the breathing creature. In Levit. xvii. it is said that the "soul of the flesh is in the blood," parallel with similar expressions in Genesis ix.; and again in Levit. xvii., "for it (the blood) is the soul of all flesh," and to this agrees all Biblical reference to the soul, that indeed it is the life, the concrete self, that eats, and drinks, and dies. That the Biblical nephesh (soul, life) is the concrete breathing, personality is supported by physiology, which reveals to us that the respiratory function acting chemically on the blood produces that molecular change and motion which is intimately connected with the life of all creatures; and because the individuals of the vegetable world absorb the constituents of the atmosphere, and thus live, Isaiah in his tenth chapter applies the term nephesh to them—because the biblical soul is identified with respiratory life.

In the New Testament, the word "soul" is always used in the Hebraistic personal sense; for an example of this we refer to Matt. xvi. 25, 26; Luke ix. 24, 25, in the Authorised and Revised Versions. In the Syriac it is "lose his soul" in regard to future destiny.

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In his "Treatise on Christian Doctrine," Milton declares, "That man is a living being, intrinsically and properly one and individual, not compound or separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of soul and body—but the whole man is soul, and the soul man; that is to say, a body, or substance, individual, animated, sensitive and rational."

(*To be continued.*)

"GREAT PAUL."

Thoughts on the solemn tones of the Great Bell.

ABOVE the uproar of the busy city,
Are heard reverberations of "Great Paul,"
Whose massive notes have something of strong pity,
While monotones pathetic rise and fall.
What if the spirits of the dead
In them are sighing for more room,
Oppress'd with limitation's gloom,
Since from the world they fled,
To lie beneath Cathedral's dome?

Gone from the earth are spirits of *repose*,
That once laid balm upon the brow of care
When daily tasks were done; when men arose
To bless the night, and hail the morn with prayer.
But now unrest is full of pains;
The city's gates no watcher keeps,
Save revelry, and toil that weeps;
It is the place where madness reigns,
Because the city never sleeps.

Do not departed spirits haunt the air,
Whenever is heard the gospel of St. Paul?
Spirits of truth, of love, of graces fair,
Linger around, and to the nations call:
"Why have ye cast us out?" they cry;
"Why dig for gold, to build a tomb
For hearts that should with goodness bloom?
We are immortal! answer why
Ye cannot make for us more room?

Make room! then will we chant a joyful chime,
And sing *each* day to rest; not one in seven;
Instead of monotones, a peal sublime
Shall greet the bridal of the earth and heaven.
No heart shall break with bitter care;
No madness rob the night of sleep;
But lull'd in slumbers, pure and deep,
The eyes of sleepers shall be fair,
Waking to smile, and not to weep."

G. HUNT JACKSON,
Author of "*Thomas Carlyle, and other Lights*," *&c.*

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THE INFIDEL'S QUAIL STORY.

MEN love objections, and so they say there are difficulties and absurdities in the Bible. You have all heard such assertions. After speaking once in the city of Boston, an ex-minister came to me and told me that the Bible was not true, for there was that story that Moses told about the quails. Israel lusted after flesh, and the Lord sent them quails to eat, and they fell by the camp a day's journey on each side, or over a territory forty miles across, and they were two cubits deep on the ground, and the Israelites ate them for about a month. I had in my possession an infidel paper which was published in Boston, in which there was about a column of arguments and figures on this "quail story;" giving an estimate of the number of bushels of quails that were piled up over the country, and showing that when they were divided among the multitudes of the Israelites, each Jew would have 2,888,643 bushels of quails, which they were to eat during the month, giving each poor Israelite 69,620 bushels of quail to eat at *each meal* during the month; and therefore the Bible was not true! That is the sort of food our sceptical friends love to eat. That is the meat on which these Cæsars grow so wondrous great. I said to this gentleman, "The Bible does not say any such thing!" He replied that it certainly did; but I answered that it did not say any such thing. He insisted that it did. "Well," said I, "find it!" And when you ask an infidel to *find* anything in the Bible, you generally have him. He could not find the place, so I turned over to the eleventh chapter of Numbers, and there read, that instead of the birds being packed like cord-wood on the ground, three feet deep, the account says that the Lord brought the quails from the sea, and let them fall by the camp, as it were "two cubits *high*" upon, or above the earth. That is, instead of flying overhead and out of reach, they were brought in about three feet high, where anyone could take as many of them as he chose. And this sceptical friend had the birds packed solid, three feet deep, over a territory forty miles across. As if some one should say that a flock of geese flew as high as Bunker Hill Monument, and we should insist that they were packed solid from the ground up, two hundred and twenty-one feet high! This is a sample of the kind of arguments which infidels bring to prove that the Bible is not true!—"Lecture on the Inspiration of the Bible," by H. L. Hastings.

CORRESPONDENCE.

CALEB THE SON OF JEPHUNNEH.

SIR, — Perhaps the following observations may have sufficient interest for some of your readers to entitle them a place in the columns of your widely-circulated and valuable journal.

That Caleb was not an Israelite by birth has been frequently inferred from Jos. xiv. 14, "Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the Lord God of Israel," compared with Jos. xv. 13, "And unto Caleb the son of Jephunneh he gave a

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part among the children of Judah, according to the commandment of the Lord to Joshua," &c. And it seems to be almost a settled point among genealogists that "the Kenezite" implies that he was an Edomite of the posterity of Duke Kenaz (Gen. xxxvi. 15). In answer to this I will briefly state my reasons for believing him to be a Midianite.

It seems clear that this last term was not confined to the descendants of Midian. In Gen. xxxvii. the terms Midianites, Medanites, and Ishmaelites, are used convertibly; and "Midianites" is again converted into "Ishmaelites" in Judges viii. 24. So, too, the descendants of Hobab or Jethro the Midianite, are more than once called Kenites (Judges i. 16; iv. 11); and proofs of the intimate connexion between Moab and Midian will readily occur to every reader of Scripture.

Bearing this in mind, we may remark "the Kenites that came of Hemath, the father of the house of Rechab," are apparently described as descendants of Caleb, the son of Hur, in 1 Chron. ii. 55. Hence, if this Caleb be identical with Caleb, the son of Jephunneh, the point seems proved; and the identity of these two Calebs has been generally received by genealogists. A strong confirmation of this is found in Judges i., where a notice of "the children of the Kenite, Moses' father-in-law," is inserted in the midst of a narrative of the deeds of Caleb (vers. 9-22). This juxtaposition is very easily accounted for, if these Kenites were relatives and connexions of Caleb's, but scarcely otherwise; and it is to be noted that as Caleb belonged to the tribe of Judah, so did these Kenites (v. 16).

The appellation "Kenite" leads me to the same conclusion. It is found in Gen. xv. 19, closely associated with "Kenite" and "Kadmonite," i.e., one of the Beni-Kedem whom we find associated with Midian, in Judges vi. 3; and if we compare the frequent recurrence of the term "Kenezite," in the Pentateuch and Joshua, where "Kenite" scarce ever occurs, with the occurrence of "Kenite" alone in the later books, we may, perhaps, infer the virtual identity of the two tribes. Nor will it be difficult to discover many Midianitish names among the descendants of Caleb enumerated in the Book of Chronicles, e.g., Hur, Rekem, Beth-Zur, &c. If Caleb was a Midianite, it will at once occur to us that he was some relation of Moses' wife, and came from thence in company with Moses to Egypt. Many circumstances confirm this.

First, I would remark that Aaron's connexion with the tribe of Judah would naturally lead Moses' friend to become a member of that tribe (see Ex. vi. 23), as we find Moses' father-in-law actually did; and if Caleb, the son of Jephunneh, be the identical with Caleb, the son of Hur, the same conclusion is strongly borne out; for whether Hur was the husband of Miriam, or not, he was evidently very intimately connected with Moses (Ex. xvii. 10; xxiv. 14). What is more likely than that Caleb, the friend of Moses, should have married the daughter of this Hur, and thus come to be reputed as his son in the Israelitish genealogies?

Again, how are we to account for the absence of Hur, evidently a leading man in the tribe, from their ranks at the battle of Rephidim? (Ex. xvii). If we suppose Caleb, his son-in-law, to have taken his place, this is quite in keeping with the character of the latter. Finally,

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I would remark that Hebron, the city of Caleb, was allotted to the family of Aaron (Josh. xxi. 13). Such an arrangement would be very desirable if this family was as nearly connected with that of Caleb as I am disposed to think; otherwise there seems no peculiar reason for it. Without endeavouring to trace the origin of Caleb more closely, I will make a few remarks on his descendants. Assuming his identity with Caleb, the son of Hur, I find enumerated among his sons, "Salma, the father of Bethlehem" (1 Chron. ii. 51) which latter title is also so given to Hur—1 Chron. iv. 4); and in the corresponding genealogy of David, Salmon, the father of Boaz, is called Salma. It is true he is there called the son of Nahshon (1 Chron. ii. 11); but similar language is often used to indicate heirship only. If these two Salmas be identical, the Gentile connections of David's family will admit of easy explanation. Rahab was married to this Salma, who, as the son of the faithful Caleb, was not unlikely to have been one of Joshua's spies; and it is very remarkable that Caleb and Rahab should have been the only two persons who are mentioned as still living, in the book of Joshua—a fact which may throw some light upon the authorship of that book. Again, it may account for the readiness of Elimelech, and afterwards of David, to have recourse to the friendly court of Moab; for David's indignation against Nabal, the descendant of Caleb, and for the marriage of his sister Abigail to Jether, or Jethro, the Ishmaelite (Midianite ?) Perhaps, I may add, it will account for David making Hebron the seat of his government over Judah, and for the cordial support which the Aaronites seem to have given him. H.

THE "SCRIPTURES."

DEAR SIR,—I cannot refrain from expressing the intense delight with which I have read your paper on the "Misunderstood Prayer," not only on account of the sublime truths dwelt upon, but for your earnestness in expressing them.

Your ministry is indeed refreshing, and must call forth gratitude and praise to God for enabling you so eloquently to declare His truth which has ever shone in the Scriptures, but, through the mists of darkness, has not been comprehended. This further inclines me to acquaint you with thoughts that I have concerning prophecy in the Old Testament Scriptures; for I believe it is by the light of the Old that we are enabled to read the New—the latter, so to speak, being a reflex of the former, for it is of the Lord Jesus the Old Testament Scriptures testify, even from the beginning, but more particularly in the Psalms and in the Prophets, by the Spirit of Christ which was in them testifying beforehand both His sufferings and yet future glory. And the Holy Spirit searches these deep things of God, and reveals them, according to His will, I believe, to all that seek Him in sincerity and in truth. The sufferings of the Lord Jesus, so fully set forth and portrayed in the Old Testament, are, in their fulfilment, sacred history in the New Testament; but the glory to follow we know is yet future, but there are many parables declaring things that shall be till He comes, as also there are many prophecies and exhortations in the New Testament, which, addressed primarily to believers, belong to all who believe also, and, doubtless, some words applicable at the moment of His second coming.—Sincerely yours,

CHAS. FORBROOK.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

AUGUST, 1883.

SOTERIA IN THE SYRIAC OF THE PAULINE EPISTLES.

ROMANS i. 16; x. 1, 10; xi. 11; xiii. 11 are all that we notice, and amount to five texts. Let us see how they read in Syriac:—

I. We notice chap. i. 16. In the Syriac we read, "For I am not ashamed in it, *i.e.*, the preaching for which he was ready, in the Gospel, because it is the power of God for *life* of all who believe in it, of one who is Jew first, and also of one who is an Aramean." This last word covered a great people, compared with whom the Greeks were a small race, or even a cluster of tribes. Now, the use of *khya*, life, is supported by the apostle's confirmation of his position by the Hebrew Scriptures. "The just shall *live* by faith" is the selection. To meet the Greek rendering we might have expected, "The just shall *be saved* by faith." But Paul sought out no such quotation, but accepted one which spoke of *life* through faith in God as revealed in Christ.

Greek manuscripts have sought to improve Romans i. 16 by inserting "of Christ," after Gospel, but the Syriac gives no warrant for it, and it is not necessary to Paul's argument. We think, then, that *life* appears in this text with special fitness, both to its connection and to the people among whom such doubt of the future existed, even with their most learned men, that they resorted to *suicide* as a fitting and even *honourable* way out of earthly danger or disappointed ambition. Enough has been said on this first case of *Soteria* in Romans.

II. Chap. x. 1. "Brethren, my heart's desire and prayer to God for Israel is that they may be saved." Here the Authorised Version has turned into or unto salvation, into the verb, be saved. The Syriac has the verb in place of the Greek *Soteria*, but it is Paul's prayer that "Israel may live." Now, it is Paul's doctrine that the life given through the Gospel is to be worked out in righteousness. So he says, "If there had been a law given which could have given *life*, verily *righteousness* should have been by that law" (Gal. iii. 21). Now, he found his people very vigorously striving after righteous-

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ness, but without beginning the pursuit on a right foundation. He prayed for them that this defect might be remedied. But how could it be done? God could remove it by giving that *life*, which becomes the power for righteousness. It is by faith that the just *lives*, and this faith binds the believer to the source of his life which is in Christ.

Very fitting, then, is the prayer for Israel that God would give them life, that it might be a perennial fountain of power to obey "the law which is holy, just, and good." The dead cannot *live* in love to God and man.

III. This same chapter x. has a second case of *Soteria* in verse 10, "With the mouth confession is made unto *salvation*." The Syriac has, confession is made unto *life*. Now, as the apostle is dealing with the subject that caused his earnest desire and prayer that Israel might obtain life, it is quite in harmony with the opening verse to read the tenth one as the Syriac does, "Confession is made unto life." And is not this a comment on our Lord's words, "Whosoever shall confess Me before men, him shall the Son of Man confess before the angels of God" (Luke xii. 8)? Who does not see that such an honoured introduction to the angels of God means "the entrance into the everlasting kingdom of our Lord and Life-giver Jesus Christ?" And "he who is thus made equal to the angels cannot die any more," and therefore inherits life everlasting. The apostle had taught that the Gospel was a Divine power to minister life to every true believer (chap i. 16). Then he had taught that condemnation was done away, because the law of the *spirit of life* in Christ Jesus had made him free from the law of sin and death, so then he rightly prayed that his kindred might enjoy what he had been endowed with, namely, *life in Christ*, and he also maintained that a believing heart, accompanied by an outspoken mouth, was the way to life.

IV. Rom. xi. 11, "Through the fall of Israel salvation is come unto the Gentiles." The Syriac has, "Through their fall there is life for the Gentiles." Now, this passage should be compared with Paul's teaching at Antioch in Pisidia, and the use of *life* here will be seen to be appropriate. He there preached "the word of life." When it prospered, and Gentiles crowded to hear it, the Jews, enraged at the sight, contradicted, and when defeated in the court of reason and at the bar of Moses, then they blasphemed.

Then Paul and Barnabas took a new step: they turned to the Gentiles, but not before they had told the Jews that they had "put the Word of God from them and judged themselves unworthy of *eternal life*."

"Put away the Word of God." What did Paul mean by this? Surely a book which his opponents allowed to be Divine; but this could be no other than the Old Testament.

Then what further had he in view when he added, "Ye judge yourselves unworthy of eternal life"? It could be no other than

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the great burden of apostolic teaching which an angel called "the words of this life" (Acts v. 20).

So, then, here again the Peshito has a most appropriate word to raise our conception of the grandeur of the gift of God to believers.

V. Rom. xiii. 11. The Syriac is as follows: "And also know ye this, what is the time and the hour wherefore we should rouse ourselves from sleep, for now has come nearer to us *our life* than when we believed." "Christ who is our life" was one of Paul's forms of speaking, in which he was joined by the Apostle John. This word is true in the sense of Col. iii. 4, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." And then, in this very epistle, Paul has set forth eternal life under three particulars—glory, honour, and incorruptibility. With him the gift of God, which stands opposed to that *death* which is the wages of sin, was length of days for ever and ever, as it reads in Psalm xxi. 4; but the highest personal excellence and the most desirable social experience are always associated with this continued life.

Now, our full and glorious life is ever drawing nearer, as the seasons grow in number, since we believed; and this thought should have stimulating power over us. If ancient saints by learning "to number their days hoped to be thereby moved to apply their hearts unto wisdom," surely New Testament believers should be aroused to vigilance the more they see the coming of the Lord *drawing* nigh? In the whole of the First Epistle to the Corinthians we find no instance of the word *Soteria*, but in the Second Epistle there are three.

2 Cor. i. 6, "Whether we be afflicted it is for your consolation and salvation" (*Soteria*) Authorised Version. "Whether we are afflicted it is on account of your consolation and on account of your *life* that we are afflicted" (Peshito).

Did Paul ever teach that his sufferings were meritorious in securing consolation and pardon and such like blessings as the evangelical ministry of the natural immortality school calls salvation? If so, where is the proof? But that the spiritual life, given in regeneration, can be fed and invigorated by the example of Christian leaders such as Paul, who gloried in infirmity and tribulation, and lived in readiness to die for his Lord, is reasonable in itself and fully borne out in the history of the early Church. We hold, therefore, that *life* is better in this text than deliverance or salvation.

2 Cor. vi. 2 is a quotation from the Old Testament. Where the Authorised Version has a day of salvation the Syriac has "a day of life." By this we understand a time when God, who is rich in mercy, is exercising his quickening power, as Paul teaches in Eph. ii. 4, 5, "But God, who is rich in mercy, for His great love wherewith He loved us even when we were dead in sins hath quickened us together with Christ."

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A day of life equals a day of life-giving, such as Jesus told the Jewish rabbi of in John iii. 14-17, a passage which gave form to the hymn so full of cheer to the sinner seeing after rest.

> "There is life for a look at the Crucified One,
> There is life at this moment for thee."

Soteria occurs twice in this 2 Cor. vi. 2, but the second is Paul's identification of his own time as one of those to which the passage from the Old Testament refers. He says in Syriac, "Behold now is a day of life." So these two cases are in fact one.

2 Cor. vii. 10, "Godly sorrow with amazement of soul not to be turned away worketh repentance *unto life*." This is the sense of the Peshito reading. Comparing Scripture with itself, we read, in Acts xi. that when Peter was called to account for going in unto the Gentiles, and showed how manifestly Divine was his call to do so, and how God blessed his word, the brethren at Jerusalem exclaimed, "Then God hath, also to the Gentiles, granted repentance unto life" (See verse 18). Place that other text beside this confession of the Church, where Peter tells the Sanhedrim "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree; Him hath God exalted with His right hand to be a Prince and Life-giver, for to give repentance to Israel and remission of sins" (Acts v. 31).

Notice, firstly, that true repentance was regarded by the early Church as the gift of God through the risen Christ. "He was exalted to give it," says Peter. "He has given it," says the rejoicing Church.

Notice, secondly, that such repentance was inseparable from *life*. He who gave repentance was the Life-giver with Peter; and the repentance given to the Gentiles was "*unto life*." In the Church's utterance we have life, *Zoe*, even in the Greek.

Notice, thirdly, that there is no difference between the seed of Abraham and the believing Gentile. The repentance given to Israel, according to Peter's words to the Sanhedrim, is granted to the Gentiles in the judgment of the Church, before which Peter was called to account; and this repentance is not according to man, but God.

See, then, how Paul's teaching in 2 Corinthians harmonizes with this in the Acts.

"Sorrow after God works a mental change not to be put aside, for it becomes *repentance unto life*." In this passage, also, the reading in the Peshito is most appropriate. In the Galatians we have no instance of *Soteria*. Ephesians has only one, but there is a neuter *Soterion* which may be noticed in this connection. Eph. i. 13. "The word of truth" is coupled with "the Gospel of your salvation." This is after the Greek. In the Syriac we have, "The word of truth, which is the preaching of your life." There is a more literal rendering of the above on the basis of truth, standing

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for Him who said, "I am the Truth," and then *Sabar* will express *hope*, one of its meanings. "You heard the word of Christ, who is the hope of your life." Our hope is one of Paul's ways of speaking of Christ (1 Tim. i. 1).

But what does this expression, "The Lord Jesus Christ our hope," mean? Surely that He is the foundation of our hope of eternal life. As believers we have pardon, are justified, and are sharers in that secret adoption which the world knows not of; but what a man sees he cannot hope for, unless, like *life*, it be a thing having a past, present, and future. Now, the life of the regenerate is such that it is a thing of memory, a present experience, and an object of hope. We can have it in *measure* and hope for it in *abundance*. But, apart from this, the Syriac use of the Gospel or good news of life is in harmony with the judgment of God, who bid an angel tell the apostle to "go and speak in the Temple to the people all the words of *this life*."

Eph. vi. 17, has in Greek, "The helmet of *Soterion*," which in our version reads, "The helmet of salvation." In this passage we have in the Peshito *Porkna*, deliverance, for here the apostle is describing the means of Christian defence rather than the activity of his spiritual life. This comes in view next, when he says, "Take the sword of the Spirit, which is the Word of God." This is the only portion of the whole armour of God adapted for aggressive warfare. There is, therefore, no need of presenting the special doctrine of *life* in connection with the helmet of the Christian.

Our next case of *Soteria* is in Philippians, where it occurs thrice. Chap. i. 19, "For I know that this shall turn to my salvation, through your prayer and the supply of the Spirit of Christ." This has no bearing on the great Gospel gift, but on Paul's acquittal before the Roman Court. The abundant preaching of Christ, joined with the prayers of the brethren, and the special help of the Holy Spirit, made him confident that his *life* would be spared when he came to plead his cause. But, even in this text, the Syriac has life and not deliverance. Verse 28 of the same chapter has *Soteria*. Here perdition to the persecutors is contrasted with life to those persecuted. James said, "Blessed is the man that endureth temptation," such as these saints were called to pass through; "for when he is tried," as in a crucible, "he shall receive the crown of *life* which the Lord hath promised to them that love Him." Paul has just the same hope, and says that the steady endurance of these saints shows that they are heirs of life.

Phil. ii. 12 is the third use of *Soteria*. "Work out your own salvation," Greek. "Serve ye the service of your life," Peshito. Compare Paul's account of the way God secures the realisation of the righteousness of His law (Rom. viii. 1-4). In the Peshito we read, "There is no condemnation to those who do not walk, *in the flesh*, in Jesus Christ" (Here is meant "who live under a spiritual

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apprehension of what Jesus Christ is given to men for"). "Because the law of the Spirit of life, which is in Jesus Christ, hath made me free from the law of sin and death. For what the law could not do, having been enfeebled by the weakness which is in the flesh, God did when He sent His Son in the likeness of sinful flesh, and for sin condemned sin in his flesh, that the righteousness of the law might be fulfilled in us who walk not in the flesh, but in spirit."

This, then, is the meaning of our regeneration, namely, to serve in newness of spirit. Life means service, and Paul tells the Philippians to serve the service of their life, in fear and trembling, and the use of *hhya* in the Syriac is appropriate. Men cannot work out pardon or justification, nor the energizing grace of God, nor His protecting providence, but they can cultivate *the life* given in the new birth. When we "deny ungodliness and worldly lusts and live soberly, righteously, and godly in this present world," and look on to the coming of Christ, we serve the service of life, as the Syriac reads (Phil. ii. 12). There is no case of *Soteria* in Colossians.

1 Thess. v. 8, 9. Put on the helmet, which is the hope of salvation (ver. 8). "God hath not appointed us to wrath, but to obtain salvation. In both verses *hhya*, life, is found in the Peshito, and rightly so according to what follows. Our Lord Jesus died for us in order that we should live with Him. But the life here spoken of is life everlasting.

2 Thess. ii. 13. "God hath from the beginning chosen you to life," Syriac (Greek *Soteria*). The agency by which this life is secured is the Spirit, who uses for his means of effecting it "the word of truth." Paul looks on to the *end*. Then there shall be *wrath* for rejecters of Christ, life for those who cordially accept Him.

Soteria is not in 1 Timothy, but occurs twice in the Second Epistle.

2 Tim. ii. 10, "Wherefore I endure all things for the elect's sake that they might obtain salvation, which is in Christ Jesus, with eternal glory." The Peshito has "that they also may find *hhya*, life in Jesus Christ, with glory which is for ever." Now, here is a gift of continuance such as he set forth in Rom. vi. 23, for it runs on as long as this accompanying honour; but both are everlasting, so then life is the blessing intended.

2 Tim. iii. 15. "Wise unto salvation" is in Syriac "Wise to life;" but Timothy would read life in the same sense as in the former chapter. How full, then, are Paul's letters of the great doctrine of life everlasting! We shall next examine the teachings of other apostles and prophets.

JAMES HOLDING.

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REFLECTIONS ON ETERNAL DESTRUCTION AND RESTORATION,

Arising out of the late Essays of Messrs. Constable and Maude in the RAINBOW.

AS a reader of the RAINBOW for several years, but not hitherto a personal contributor to its columns, though my name has occasionally figured therein, I offer some remarks on the meaning of "eternal and everlasting" in connection with the subject of "destruction," upon which our Brother Constable has of late been writing in your columns, remarks which will also present a view to Mr. Maude's two papers on "The Resurrection of the Unsaved." I think my words will also cover, indirectly, the question raised by your correspondent, "Ada E.," in December, whose difficulty, I doubt not, is felt by many persons.

Mr. Constable maintains that αιών is composed from αεί, ών, always being. I much prefer the view of Trench and others, who derive it from άω άημι, to breathe, and who reject the etymology of Aristotle. Such derivation corresponds more clearly with the normal use of the word, for its primary meaning is an age, time, either short or long in its duration. That it also means eternity I admit, but then the question arises what does eternal or eternity really mean? Mr. Constable maintains that Greek writers used it in the sense of everlasting; to this I add that English writers have continually done the same thing; but does that prove the correctness of the usage, or the true meaning of the word?

That the two words "eternal and everlasting" in the English tongue have been long and commonly used as synonymous, and in the sense of endless, I readily allow; but that such usage is a questionable one is, I think, clear, when the derivation of the words and the scriptural usage of "eternal" are considered.

"Eternal" is of Latin origin, and derived from *æternus*, a contraction of *æviternus*, from *ævum*, an age; whereas "everlasting" is of Saxon origin, from *æfer*, "perpetual, always," in composition with "lasting." I suspect the Revisers of the New Testament have felt the force of this, if I may judge by their habit of exchanging "everlasting" in the Old version to "eternal" in the New. The derivation, therefore, is sufficient to manifest a distinction between the two words, and to show that, whilst both terms clearly refer to duration, in the one case a duration of unlimited character is intended, and in the other the duration, when applied to Time, is limited by the very meaning of the word "an age" (*ævum* or *æon*), the noun whence the adjective is derived, for we do not commonly use an adjective to deny that which is the essential meaning of the noun whence it springs. An "age" is a period of time, which may be of a longer or shorter duration, according to the particular work or dispensation to be wrought out therein. De Quincy, in an

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essay on this subject, says, "Doubtless the idea of an *æon* is in one sense always uniform, always the same, just as a tenth or a twelfth is always the same. But this uniformity of ratio or proportion does not hinder but that a tenth may now represent a guinea, and the next moment represent a thousand guineas." Thus an "age" represents different periods of time, varying in their length, as, *e.g.*, the "age" before the flood, and the subsequent "ages," or as the "age" of any species of animal now extinct; therefore, the adjective eternal, or age-lasting, must consequently partake of the same nature. Professor Plumptre, in the *Contemporary Review*, 1878, well says respecting the word αἰών, "If we cannot hope that the word *Æonian* will be naturalised in our English speech as its only true representative, we must yet remember as we use it that it carries with it, as a word, the sense of undefined, and not of infinite, duration."

When the idea of endlessness, or everlasting, is in view, the Divine author of the New Testament uses another word, which may be seen by the Greek reader in Heb. vii. 16, where it is rendered "endless," a word meaning strictly "indissoluble," or "indestructible."

I, for one, wish that our Revisers had been content always to have given the simple and exact meaning of the words which they translate, "for ever, &c.," or "never," and thus adhered to the precise words used by the Spirit of God.

A remarkable confirmation of the view that I here take of the meaning of "eternal" is seen in the case of the restoration of Sodom and Gomorrah. Our Lord confirms the testimony of Moses in Genesis that the inhabitants of Sodom and adjacent cities were all "*destroyed*" by fire from heaven (Luke xvii. 29); and Jude, moreover, states that they are "*an example of eternal fire*" (Jude: I quote the Revised Version margin as the more correct). Now, when we turn back to a more detailed statement concerning Sodom in "God's plan of the ages" (Eph. iii. 11), and remember that all He does in the ages is based upon love and wisdom in His great purpose of the world's redemption and education, we are informed by Ezekiel (ch. xvi. 49, 53, 55, 61), after stating wherefore such punishment was meted out to them, that an age or period of time is coming, side by side with that of Israel's restoration, when Sodom and the adjacent cities shall be restored, when her captivity by the hand of destruction and death shall be over, and when her waters shall abound, as probably they did in former times, with "fish exceeding many" as the waters of the Mediterranean; and the Saviour adds to the picture the statement that her "stripes," or judgments, which evidently are given for a remedial purpose, will not be so heavy as those of the inhabitants of Capernaum (Matt. xi. 23, 24), who had seen and heard things of which Sodom had been left in ignorance, her "*due time*" evidently not having come (comp. 1 Tim. ii. 6, and Rom. xv. 21, Revised Version).

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I need hardly say that in such a case a restoration of necessity implies that the persons who had previously existed, and had been cut off or *destroyed* by fire for their sins, *lived again* and occupied that locality once more; otherwise words would cease to have their legitimate meaning. This instance is chosen by Jude as "*an example of eternal fire.*" Does it not clearly illustrate in what sense "eternal punishment," "eternal or age-lasting fire," is to be taken?

I understand, of course, that meanwhile, until "the restitution of all things spoken of by all the prophets" takes place, the persons once living in those cities are not in a state of actual suffering, seeing that the dead are unconscious (Eccles. ix. 5, 10), and can neither suffer nor know aught till the resurrection (an axiom clearly maintained in the Word); when, as Christ saith, "judgment" will take place.

I am aware that some maintain that though cities may be restored, it does not include the inhabitants. Without stopping to argue the point that such position renders the meaning and application of the word "restitution, or restoration" defective, let me draw your readers' attention to a case in which men of far worse character than the Sodomites will be restored when their cities are restored (Ezek. xvi. 52). This case is also illustrative of that oft-quoted, though I think scarcely understood, passage in 1 Tim. ii. 4, that "God willeth all men to be saved, and come to the (thorough or full) knowledge of the truth" (the Greek is intensive). I refer to the restoration of Israel, as depicted by the dry bones in the valley (Ezek. xxxvii.), and particularly to vers. 12-14, in which the prophet writes:—"*Thus saith the Lord Jehovah, Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel: and ye shall know that I am Jehovah* WHEN I HAVE OPENED YOUR GRAVES, *O my people, and brought you up out of your graves, and shall put My Spirit in you, and* YE SHALL LIVE; and I shall place you in your own land: THEN YOU SHALL KNOW that I, Jehovah, have spoken and performed, saith Jehovah." Here, then, is a resurrection upon totally different principles to those upon which that unique body, the Church, will be raised. The continued use of the plural "graves" forbids the thought of a mere national restoration, not composed of individuals who had formerly lived; and I cannot suppose that the readers of the RAINBOW would esteem it to be figurative, seeing that it is the explanation in plain terms of the preceding figure. The resurrection of the Church is to be like that of its Head, immortal and incorruptible (1 Cor. xv. 53, &c.): the Church meets the Lord in the air (1 Thess. iv.), whilst this is a resurrection of persons known as Israel, upon another plane, and as another order or rank (1 Cor. xv. 23), and who, like Sodom's inhabitants, return to *their own land.* There and then, as I understand it, they became subject to the New Covenant described by Jeremiah (xxxi.

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29, 30), when men "die *for their own iniquity*," and not as now "in Adam" (1 Cor. xv. 22; Rom. v. 12, &c.), and under such conditions, if dying, bringing about "the second death" themselves. These and similar restorations, or regenerations, reveal the true meaning of that text previously quoted in 1 Tim. ii. 4, when men will be saved from death, first, by virtue of the ransom paid by Christ to death, and then brought to a full knowledge of the truth—a process contrary, it would appear, to that characterising at present the calling out of the Church from among the Gentiles. Like Esau in type, rejecting true kingship and priesthood, yet being blessed, though not with Jacob's blessing, which is first of the dew of heaven, whilst Esau's is first of earth (Gen. xxvii. 28, 39); so has it been and shall be with Israel. I take these two cases to be, as it were, samples of restitution, and they reveal that God's "kindness in the AGES to come," beyond this and the millennial age, together with His work of "regeneration" and knowledge in "due time," are far more comprehensive than has been commonly supposed, as I do also the passages, Rom. v. 18 and 1 Cor. xvi. 22. Some of your readers may limit the latter "as in Adam," &c. by its English translation, to believers, to men "in Christ;" but a comparison of the other passages, where, as in this one, the Greek article is used—"in the Christ"—(Eph. i. 10, 12, 20), together with the plain fact that he is drawing both a parallel and contrast in the two heads, "the Adam and the Christ," will, I believe, convince the reader that Paul is not limiting his application of "life" to believers only, but extending it to the human race as far as the "death" has reached.

The former passage is equally comprehensive; for the principle of contrast and parallel is the same: "As through one trespass judgment came upon ALL MEN to condemnation, EVEN SO through one act of (or establishment of) righteousness, the free gift came unto ALL MEN to justification OF LIFE." I commend the consideration of that passage to those who think with—alas!—the late Mr. Maude, who, I may say, in passing, surprised me by creating for himself a difficulty concerning John's Gospel (Jan. No., p. 34) which vanishes under the internal evidence that there was a purpose in the construction of each Gospel. Mr. Maude says, and I think it is plain where his heart lay: "Is Paul [in this passage] usually understood to teach universal salvation? If he does, there is no need to discuss the question of the resurrection of the unsaved." My answer is, he is not so understood usually; but, I ask, can language be found, or framed even, more explicit upon the subject of universal restoration to life than in this and the kindred passage previously quoted? In both cases, a restitution of life—a regeneration, or restoration to life, is asserted without limit. The "all" of the one parallel extends as far as the "all" of the other by all honest laws of interpretation. To run counter to such clear statements is to set rules of language at defiance. Paul does not say

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"eternal life" or "immortality." As I understand him at present, he means universal *salvation from death*, which could not be, as some have strangely supposed, only at once to re-cast them into "the second death," but rather, on the face of Paul's declaration (1 Tim. ii. 4), to give them an opportunity of "coming to a full knowledge of the truth," after having passed through the sphere of "many or few stripes" (Luke xii. 47, 48), and of proceeding onwards to the Tree or the Waters of Life, to which men will *then* be invited by the Bride and others (Rev. xxii. 17), though, as far as I can see at present, such raised ones cannot come into that unique position occupied by the Church as His Body in being made "partakers of a Divine nature" (2 Peter i. 4); for as the Head so must the members be. Much hinges upon the meaning of the term "saved." I regard it as being often used as the equivalent of being "made whole," terms which are synonymously used in the Gospels, in the typical healings by our Lord; for as men were "saved" or "made whole" from diseases, so will they be from death. Some have (Acts xiii. 46) rejected already eternal life, and consequently are out-shut of that age-abiding life, which, to my mind, is intimately and especially connected in the promises with our Lord's reign on earth. This folly may be equally perpetrated amongst Gentiles; but, though shut out of that glory (2 Tim. ii. 10), the salvation from death which is in Christ Jesus must still extend to them according to Paul's two statements above quoted, though not before "the *ages* to come." In that coming age of Christ's rule, the Bride, as I gather it from type (Gen. ii. 21), though at present *non est*, will then, when taken out from, as a part of, Christ's body, be associated with her Lord in the work of *re*generating mankind as the first Adam and his bride were of generating it, otherwise the force of the expression, "the Lamb's wife," is nullified, since marriage is but a means to an end.

In this light I can understand the meaning of Ezekiel xviii. 2-4 and Jeremiah xxxi. 29, 30, as having a wider bearing than is usually given to those words. The death there spoken of cannot mean the first death, for that is the result of being "in Adam," whether holy or sinful. "The death of him who dies which God willeth not" has a deeper meaning than would appear at first sight, and implies that, in the age to come, when thus restored to life by virtue of Christ's act of righteousness, should such persons, in such conditions of past experience and immunity from Satan's temptations, he being bound, refuse to follow the will of God, there is nought for such incorrigibility but "the second death, which is the lake of fire," in which I conclude the utter destruction takes place. This harmonizes with the declaration in the Epistle to the Hebrews (Heb. x. 26, 27), "If we" (which surely includes others than Hebrews, though in that Epistle the use of such pronoun is frequent), "*If we sin wilfully*, AFTER WE HAVE RECEIVED THE (FULL) KNOWLEDGE OF THE TRUTH (Ezekiel xxxvii. 13, 14) *there remaineth*

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no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." This can hardly be applied to the most desperate case of backsliding which has ever come to our notice in this present dispensation.

To sum up, I accept the statements in Ezekiel about Sodom and Israel as samples of restitution, of salvation from death, of "being made whole," combined with the exhortation, "Go, and sin no more." I accept them, too, as denoting a part of what God meant when He told Abraham, "*In thee and in thy seed shall* ALL THE FAMILIES *of the earth be blessed.*" Yes, "all the families,"—not merely those "in Christ," but those of whom Paul says, "They shall see to whom no tidings of Him came" (Rom. xv. 21); aye, and also those who came into this world with "their teeth set on edge because their fathers ate sour grapes," with their bodies tainted with inherent sin and corruption, and who could no more help, under the circumstances by which they were surrounded, gravitating downward than the sparks can avoid flying upward. "*All the families in thee and in thy seed*": that Seed is Christ, and it includes His body (Gal. iii. 16, 21), for which He waits in order to act. That blessing is retrospective, and He stood in the very centre of the great geographical circle of the earth when He pronounced it, and His blessed glance around embraced them all. And so in the ages, the eternities to come; and we too are living in "eternal times" (Titus i. 2, Revised Version)—"the exceeding riches of His grace," the surpassing riches, shall be seen. And when the wise purposes connected with evil and suffering shall have been accomplished, its day shall close, and the glad world shall know its name and form no more, but know and own at last, as "everything that hath breath" doth praise Him, that "GOD IS LOVE."

Toronto. W. BROOKMAN.

APOCALYPTIC INTERPRETATION.*

(*Continued from page* 306.)

APPENDIX.

Being a series of Letters by the Author in reply to a Review of the first edition of the foregoing in the "Quarterly Journal of Prophecy."

IS THE APOCALYPSE FULFILLED OR UNFULFILLED?

No. V.

To the Editor of the "Quarterly Journal of Prophecy."

DEAR SIR,—I am glad that the writer of the article "On the Scope of the Apocalypse" has at length come to the light on the subject of his treatment of my pamphlet; but I am un-

* By Rev. James Kelly, M.A., Incumbent of St. George's, Liverpool.

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affectedly sorry that he turns out to be Mr. Birks.* For, although not enjoying the advantage of his personal acquaintance, I believed that, as an able man, he could afford to give any adversary fair play, and as a gracious man, none other was to be apprehended from him. Certainly experience, in the present case, has disappointed me. Still, far be it from me to detract from his reputation on either head. I simply put it to him, was it right—was it worthy of him, to review my pamphlet so severely, and yet suppress all clue to its recognition? And now what is his defence? He alleges:—

"In suppressing the same, I have been unfair to myself, rather than to the brother whom I have offended (?). Whoever wished to procure his pamphlet, could obtain it, as easily as if named, by a line to your publisher, since Mr. Kelly's works were advertised in the same number; and besides a perusal of it is what was most required for my own vindication from the charge of having written too severely."

Here, besides the unintelligible clause to which I have annexed a note of interrogation, it is pleaded that my works, including the one under notice, were advertised in the same number of the journal which contained Mr. Birks' article. But how could this mere accident have influenced Mr. B., who did not know of it till the journal was published? Again, how could it be expected that from a general similarity of subject, a reader would identify an unnamed pamphlet with one in a column of advertisements? And as to his writing to the publisher of the journal for information, why should it be thought that the latter would be able to give it? For, surely, books might be reviewed in the journal, with which he had no connection as publisher. Nor, as the case was, could it have occurred to him, as an experienced man, that a work to which the author's name was fully attached, was the same with one alluded to, without the clue of author or publisher, by a respectable reviewer in his own periodical! I admit, that probably by writing to the editor, a very inquisitive reader might discover, by a notice in the following number of the journal, that my pamphlet was the one alluded to. But was it fair, I ask, was it conformable to precedent for Mr. Birks to so write his review that only readers of this stamp, and after so long an interval, could satisfy themselves

* To my criticism—in this department of prophecy—of the views of my Rev. brother (Mr. Birks, now, alas! deceased, to the grief of so many), I cannot find myself renewing my reference, without recording my sense of his long career of distinction as the champion of Evangelical truth, while in his recent publications as Professor of Moral Theology in Cambridge, I consider he has laid the whole Church under obligation to him by his masterly exposure of the Sciolism of our modern sceptics, which, by way of Science, had overtured to impose on the unlearned. No wonder that from one of the pretentious parties thus searched out, the replication that has appeared, has been characterized by petulant personalities, not by patient reasoning.

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on the point. The "secret wound," as Mr. Birks calls it, of which I complain, has been inflicted, I repeat, not on myself, but on the cause of which I am an humble advocate.

I. But now to turn to the question of Apocalyptic interpretation. I had asserted that the chief use of Prophecy, as issuing from the Divine mind, was to warn and comfort the Church, prior to its fulfilment. Mr. Birks denies this:—"I deny," he writes, "that it (namely, warning before fulfilment,) *is ever the principal purpose.*" But how does he prove his position? By adducing the texts—"Now, I have told you before it come to pass, that when it is come to pass, ye might believe" (John xiv. 29); and—"These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him." (John xii. 16). Now, taking Mr. B.'s interpretation of these texts, surely they only prove at the utmost, that prophecy is *sometimes* designed to serve its end after fulfilment. Whereas, the proposition Mr. B. set himself to maintain was, the reader will remember, a universal negative: "I deny that it is *ever*," &c. This is certainly not careful reasoning from such a man as Mr. Birks. But, further, Mr. Birks forgets that to the last of their days of companionship with their Master, the disciples, who were thus addressed, occasionally faltered as to his Messiahship; and therefore, the *assurance* of their minds, on this point, by the accurate fulfilment of his predictions, is rather analogous to the bearing of prophecy upon the *world*. And that it was at such assurance our Lord aimed in the texts in question, seems plain from another passage obviously parallel, and suggesting their right interpretation: "Now I tell you before it come, that when it is come to pass, ye may believe *that I am he*" (John xiii. 19). Hence, unless the Church of God now, is assumed to be in the equivocal position of needing evidence to prove that "JESUS IS THE CHRIST," the purport of prophecy to them is not explained by Mr. Birks' references.

II. By way of showing the utter incongruity of my principle, Mr. Birks alludes to the case of prophecies early fulfilled, and alleges that, with me,—

"A purpose terminating on a few individuals, is of higher importance than one which affects the whole Church of God throughout every age of the world's history."

My reply to this is, with Bishop Butler, to whom I must again refer Mr. Birks, that we are not competent judges beforehand of what events it were important for the word of prophecy to treat, nor how numerous the parties it should enlighten. But if Mr. Birks intends (for his meaning here is, I must say, obscure) to make me appear as though I undervalue prophecy, when fulfilled, because I contend that *its primary use* appertains to a period prior to fulfilment, he is under a mistake. I entertain no such unworthy thought as that any event which has been dignified by

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being made a subject of recital in the Word of God, should ever lose its interest in our eyes by lapse of time. Sure I am that in the Divine selection of matter, which the Scriptures contain, as in all God's works, there is *manifold* wisdom, and that reference thereto, throughout the ages to come, will be pregnant with profit to even the glorified saint. But this interferes not with such Scriptural matter, possessing a primary advantage, *in its simple aspect as prophecy—i.e.*, as apprizing the saint of the future. Moreover, in whatsoever generation of the Church this latter advantage is realised, the other,—the historical improvement may be, at once, collected. For, the faith that says, "*these things shall be*," can forthwith proceed to treat them as extant and moralise from them accordingly. On the other hand, it is obvious that wherever prophecy has *not* served as a light to the future, but is only a memorial of the past, the advantage accrues from it, not *as prophecy*, but *as history*. For, as to the mere comparison of the event with the prediction—from this, it is obvious, no improvement is derivable beyond the discernment of the Divine prescience; and such improvement—to meet again Mr. B.'s remark about *important* prophecies—is quite independent of the character of the event; accuracy of correspondence being that alone, which, in this view of the subject, is recognised. Thus, the conformity between prophecy and event in the fact of our Lord's crucifixion between the two thieves, and his interment in the tomb of the rich man, shows the Divine prescience as plainly as when prophecy and event relate to transactions of the most vital import. What is to be objected to, then, in Mr. Birks and the school of writers to which he belongs, is that, with the exception of vouching the inspiration of the Scriptures, *which is not required by the believer*, he accords to prophecy no peculiarity which does not attach to history. Nor will it do for Mr. B. to admit the warning character of the former, and then dismiss it as a comparatively minor object with the Spirit. For whatever the estimate formed of it (and I need not here argue the point), it is an element which, so far as the believer is concerned, constitutes the *essential difference* between prophecy and history; and to look not for its operation, in our interpretation of the Prophetic Word, is practically to disparage a prominent feature of the Divine wisdom, or to charge upon God a vain display of its resources.

As to the important character of the present period of the world's history, which Mr. Birks maintains cannot be condemned to prophetic silence, let me remind him that there are significant hints given by God Himself that the present age, with all its importance, is not taken into account by Him, in His dealings with the world. For example, in the prophet Isaiah, God calls it "*a small moment*," as the interval of Israel's rejection: "For a small moment have I forsaken thee, but with great mercies will I gather *thee*" (Isaiah liv. 7).

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With this Divine estimate of the last eighteen centuries (and, precisely, I submit, because answering to the idea of a parenthesis), what a contrast is presented in Mr. Birks' style of allusion to the same period :—"*The most essential and important part of the vast scheme of God's moral government: The history of the Church, in its privileges, and of the world, in its greatest intellectual development, for nearly two thousand years. The whole dispensation of the Spirit which crowns the previous revelations of God in the immediate preparation for a kingdom of glory.*"

Surely, from this discrepancy of sentiment, Mr. Birks ought to see that he is not looking at the interval in question in the same relative aspect in which God views it—the very first thing for which the expositor of prophecy should consult.

III. Whereas, I had contended, in reply to Mr. Birks' allegation of the unprofitableness of the Apocalypse, on my view, that it might yet vindicate its character as prophecy, even if it had not done so already; but that on Mr. Elliott's view, the time for this is irrevocably past, Mr. Birks now appears to return to the charge, but in reality takes up another position altogether; viz., that to require the Apocalypse thus to vindicate its character as prophecy, is utterly unreasonable. Surely this mode of discussion is not satisfactory, first to retaliate upon me, that the Futurist system fails in the test that I have alleged, thus seeming to admit its applicability to the subject; and then, when the simple answer to this is furnished, to take no notice of it, but affirm such test to be altogether impracticable. Let me examine, however, how Mr. B. comes to this conclusion. His argument is as follows :—

"We both admit, as an undoubted truth, that the book is a Divine prophecy. Hence, it follows inevitably, that it was either fulfilled long ago, or has been fulfilling through successive ages, or relates to events still future. On the first, or Preterist view, any extensive and lasting use, as mere warning, is plainly impossible. Hence, if it were proved that it has had no extensive and lasting use, as warning to the Church at large, on either of the two other systems, this cannot prove them to be alike erroneous, but only that the principle itself is unsound and inapplicable as a real test, in the case of this prophecy."

Of the above extract, the first proposition—that the Apocalypse must be interpreted in one of three ways, is sufficiently plain, and I assent to it. But, what follows, I submit, is both ambiguous, and, as far as it is intelligible, out of place. For, who is to determine what constitutes an *extensive and lasting use of Prophecy* as mere warning? Yea, who are we that we should judge how long it behoves a Prophecy to remain unfulfilled in order to this end? Most certainly I have not pretended that the Church has any such prerogative. All that I have urged is that for some duration or other, warning beforehand is the precise design of prophecy. If it has operated at all in this way, it matters not, according to my

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humble view, how soon after its promulgation, it purports to be fulfilled; and so any interpretation that is advanced answering to this condition, I can legitimately entertain. But where this is wanting, as in Mr. Elliott's *Horæ Apocalypticæ*, there is *primâ facie* evidence, I contend, against any interpretation, come from what quarter it may.

Thus, then, it was *not* "plainly impossible," as Mr. Birks alleges, for the Apocalypse to have vindicated its use as Prophecy on the first or Preterist view, or, indeed, on any view which he has specified. The simple question is, has it done so? And it suffices me, in regard to Mr. Elliott's system, to observe that he even claims for it nothing of this kind, but admits:—1st, touching THE SEALS, that the establishment of Christianity upon the ruins of Paganism (the fulfilment of such series of Prophecy, according to him) was an event, "*the contingency of which had never occurred*" to the early Christians; and 2ndly, touching THE TRUMPETS, that the anticipation of their import was "*in total contrast*" with his *ex post facto* discoveries. Surely these are virtual admissions, that, according to Mr. Elliott, these great integral parts of the Apocalypse have not served the purpose of warning as unfulfilled Prophecy.

But now, to apply this test to the Futurist view, I repeat, if, according to it, the Apocalypse has not proved serviceable as Prophecy in times past, *there is still space for it to do so*. And when I think of the many children of God whose eyes have been opened of late on the subject, I cannot but regard such vindication of this precious portion of the Word as being at hand. At all events, this *may be* the issue; and thus a sufficient reply to Mr. Birks' retaliatory charge is taken from the possible future. But, is it not remarkable that, of this reply, which had been distinctly given in my first letter, Mr. Birks altogether omits notice in his rejoinders, and attributes to me instead the following *travesty* of my sentiments by way of paraphrase:—

"If all the Church had held my view of the Prophecy, and my construction of the title (a construction demonstrably untrue), they would all have profited by it as a warning of things still to come. Since my view is right, it is probable, though no evidence remains of the fact, that simple-minded believers in every age did embrace it. Hence it satisfies the test of practical and proved utility, as warning far better than the usual systems."

Of course, having framed for me such an inadequate reply, Mr. B., after his manner, concludes with a flourish:—"The value of such a defence may be safely left to the judgment of your readers." But, I put it to the same court of appeal, has my brother, on this occasion, "striven lawfully" for a verdict?

Desirous as I am of confining the controversy as much as possible to the *principles* at issue between Mr. Birks and myself, it will be observed that in the foregoing remarks I have not cared

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to contend for the fact of the early Fathers' interpretation of the Apocalypse, harmonizing, in the main, with that of the Futurists. But as Mr. B. admits the existence of a partial resemblance between the two, I cannot forbear noticing how he endeavours to neutralize the value of the fact, by his argument that "the time anticipated was widely different," inasmuch as the early Fathers looked for the events in question to occur so much earlier :—

"If I expect, says Mr. B., "an army of horsemen from the Euphrates within ten years, and such an army only appears after a thousand years have expired, the expectation is far less practically useful, than if they had come at the expected time, though from the most opposite point of compass, and with a change in every particular of their martial equipage."

To this, I reply, that to suit the case in hand, Mr. Birks' comparison needs amendment. It should run thus :—"If I expect an army of horsemen from the Euphrates as *an imminent event* that may happen within the period of my life-time, and it appears only after a thousand years, &c. And, this being the hypothesis, I ask how has the practical usefulness of the expectation been lost, *if it has really led me to watching for evil from the Euphrates?* On the other hand, if no such army ever appear from the Euphrates, but one eventually from 'the most opposite point of the compass,' shall not all my watching, and that of intervening generations, although manifestly in accordance with the prediction, have been fraught with a mischievous tendency, as being exercised in a wrong direction?" And such is really the deceptive operation which Mr. Birks' system of interpretation assigns to the use of the Apocalypse in early times. In the same strain, Mr. B. continues :—

"If an almanac-maker predicts rain to-morrow, and claims to be a useful prophet, because, although the day is fine, it rains on the same day in the year following, who would not laugh his pretensions to scorn?"

Here a transition is made, rather confusingly, from the matter in hand, the practical effect of a given prophecy, to the character of genuineness or imposture which the event stamps on the Author. But keeping to the simple point before us, and again mending Mr. B.'s illustration to make it suit, I inquire if—not the almanac-maker, but the husbandman, trusting the almanac-maker, or rather the God of Providence,—surely expects the seasonable descent of rain on his fields, will he not, animated hereby, labour on until the end?—and thus, however the blessing be protracted, will it not have been good for him to have waited upon God? Now, similar to this, according to the Futurist system of interpretation, should be regarded the legitimate bearing of the Apocalypse on successive generations from the beginning. In it was revealed, as impending, "THE DAY OF THE LORD," that day in which, judgment being to come upon the matured evil of Jew and Gentile, its light was reflected upon the whole period of

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this dispensation—detecting and exposing to the eye of faith the elements of such evil, viz., the mystery of iniquity continuously working from the Apostles' days. Whether proximate or remote, as to the actual decree of God, the contemplation, as contingent, of the consummating events of the Apocalypse, might obviously be thus beneficial to every generation of the Church. That it was so in the case of the early Fathers adverted to, who recognized these things as at the doors, may not be doubted. If any of them rashly and unwarrantably went beyond this, and committed their hopes to a precise date in their own day, they were, of course, chastised by the recoil of disappointment—as may happen to parties similarly erring now. But, surely, it will not be contended by Mr. Birks, that to have gone to the other extreme and set the events of the Apocalypse at the far off future, or, at least, beyond their times, as Mr. Birks' view would make it right for them to have done, would have been the way to have rendered the book useful and admonitory! On the contrary, is it not plain that this course would have tended to banish from their minds all sense of personal concern in the subject; inasmuch as thus the "things to come" could only affect succeeding and remote generations. Hence, I again submit that the Futurist mode of interpretation, not misrepresented, but *rightly understood*, is that which maintains for the Apocalypse in all ages, its usefulness as prophecy. The admissions of Mr. Elliott, already cited, to the effect that his alleged fulfilments were not anticipated by the Church, but the contrary, may be very inconvenient to his defender. And I should not wonder, if, in a future edition of the Horæ, they are withdrawn. Meanwhile I must beg to hold Mr. B. to the *litera scripta* of his friend, nor can I accept his (Mr. B.'s) unauthorized modifications of the matter. Indeed they are so indefinite, I can scarcely apprehend their force.

IV. But besides appealing generally to Mr. Elliott's admissions, I had urged in particular, that, according to his interpretation, the eleventh chapter of the Apocalypse must be considered to have been barren as prophecy; inasmuch as even the Reformers, whose career Mr. E. finds so vividly depicted there, under the head of the two Witnesses, appear not to have made the animating discovery. Hereupon Mr. Birks writes:—

"I utterly deny that Rev. xi. has been barren as prophecy, when referred to the Reformation, and I deny it on the strength of an examination of both earlier and later expositions of wide currency in the Church. In fact, at the time of the Reformation itself, that view was perhaps the most usual in the Reformed Churches."

Now, far be it from me to question the sincerity or the strength of Mr. Birks' conviction that he has authority on his side for this emphatic disclaimer. But if he means to affirm that he has seen expositions, or even incidental interpretations of the Apocalypse, of *a date prior to the Reformation*, wherein the eleventh chapter is

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treated as rehearsing the eventful experience of the Reformers, I think it would have been satisfactory to his readers to have had the reference given; nor, under the circumstances, was less explicitness due from Mr. B. For, I had called his attention to the fact of Luther's rejecting the Apocalypse from the canon of Scripture, and of Calvin's declining to give a Commentary on it; and certainly this was not indicative of these servants of God therein discerning the course and issue of their arduous labours traced beforehand by the Holy Ghost. I confess, however, my strong conviction, that, notwithstanding Mr. B. affirms that I "reason in the teeth of facts on the other side," he really has nothing of this kind to adduce; and that it will turn out his reliance is on authors who have written *since the Reformation*. If so, the contradiction which he has given to my position will, with all intelligent readers, go for nought, and I must marvel at his inadvertence in urging it.

V. It will be remembered by our readers, that Mr. Birks having charged the Futurist scheme of interpretation with rendering the Apocalypse useless to former generations, for that they never applied it to such events as that scheme supposes, I had, hereupon, appealed to him touching his own premillennial expositions of Scripture, such as Isaiah ii. 2, that they might be similarly condemned; inasmuch as, for so many ages, these Scriptures were never regarded in that light, but taken to refer to the prosperity of the Christian Church under the present dispensation; and I besought him to forbear employing against his brethren such mere clamour of traditional authority which he would not admit against himself. Now how does Mr. B. reply to this appeal? By asserting that his interpretation of the passage specified (Isa. ii. 2) is inclusive of the long prevailing application of it to the Christian Church; and therefore, that to the majority of Christians who so regarded it, it cannot be said to have had no prophetic utility. But without stopping to remark the utter inconsistency of a Premillenarian like Mr. Birks professing to find the course of our dispensation, which is to end in apostasy and judgment, comprised under a prophecy which only speaks of the progressive triumph of the truth, it is enough for me to observe that here is Mr. Birks' admission that but for this double interpretation, my retort against his argument would be just. Accordingly, be it known to all your premillennial readers, that unless they believe with Mr. B., that Isaiah ii. 2, besides its literal reference to the future glory of the Jewish nation, contains also a figurative prediction of the spread of the Gospel now (a view which, I maintain, no ingenuity can make even plausible), they are guilty, according to Mr. B., of defaming this prophecy, as worse than useless for seventeen centuries—"it has bred nothing but false expectations!" But now to fasten my retort upon Mr. B. so that even with his elasticity of interpretation of this passage, he cannot evade it, may I not inquire, is there

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any prophecy of which he admits his modern and premillennial exposition is inconsistent with the notions heretofore attached to it by the professing Church? If there be,—and I suppose he will not contend against this,—then is it not plain, *according to his dictum*, that such prophecy has been, to the generations in question, an *ignis fatuus*, instead of the "beacon light" which God intended it to be.

The fact is, the tendency of Mr. Birks' reasoning is not only suicidal, but explosive of all progress in the knowledge of Scripture. For, every discovery of truth may be met with a similar reproach, that former generations of Christians understood the matter differently, and that to admit the new view would be to tax the Scripture adduced with misleading the many who have gone before us. I do trust Mr. Birks will see the vanity of this line of argument.

SPIRITISM: ITS PHENOMENA AND NATURE.

BY EDWARD WOOD FORSTER, M.R.C.S. Eng.; L.S.A.L.; Member of the Victoria Institute; late Medical Attaché of the C.M.S. Colony in East Africa, &c.

No. II.

IT is a common belief that the soul and spirit are identical. According to popular theology and opinion, the spirit languishes in the body, and upon the decease of this, the spirit enters upon a career of immortality, and soars to worlds unknown. This confounding of soul and spirit is a radical error; the Bible demonstrates a marked distinction between the two. "Piercing to the dividing asunder of soul and spirit;" an unmeaning expression on the popular theory, but perfectly intelligible on Biblical principles; also 1 Thess. v. 23. There is a substantial and characteristic difference: as the soul is not an immortal entity in man, so the spirit is neither immaterial nor immortal. If it be so, then we must of necessity allow that the brute creation is possessed of a similar agency, for the Bible attributes the same agency, *ruach*, spirit, to all members of the animal kingdom, including the highest species, man. The strict identity is emphatically stated in Eccles. iii. 18-21; here the spirit, or breath (*ruach*), is identical; the attitude does not affect the psychology; in man, erect, his breath ascends; in beasts, prone as a general characteristic, their breath descends; as also referred to by Ovid, Lib. i.

"One thing befalleth them, as the one dieth, so dieth the other; yea, they have all one spirit" (*ruach*). We see, then, that the Creator has not communicated to man a superior spiritual agency; certainly, "He formeth the spirit of man within him," for "He giveth to all life and breath" (spirit). In Psa. civ. 29, 30, the terms breath and spirit are represented in the original Hebrew by the same word, *ruach*. But the doctrine is summed up in Gen. vi. 17, and in Gen. vii. 21, 22. Here the man and the brute seem clearly to be both comprehended under the same categorical expression of, "all in whose nostrils was the breath of

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the spirit of lives." The generic meaning of the word *ruach*, signifies the air, as well as spirit, and the breath of our nostrils (Gen. ii. 7; Lam. iv. 20; Num. xi. 31). Invisible agencies, only detected and characterised by their phenomena. The Holy Spirit is thus identified with the Divine Personality. It is the Deity in action.

So much for the Hebraistic phraseology; in like manner the Greeks identified the spirit and the breath with the air we breathe. Max Muller says, "When a person dies, we say that he has given up the ghost, and ghost, too, meant originally spirit, and spirit meant breath. The Greeks expressed the same idea by saying, that the ψυχή had left the body, had fled through the mouth, or even through a bleeding wound."*

As a fact the Biblical record knows nothing of the immortal spirit; it knows no more than that the spirit is a life-agency bestowed through a law of God. The immortal spirit is the offspring of mythology (see Max Muller); gradually it was thought of as an entity, and something independent of the body.

When this had become established, philosophical mythology stepped in to explain the relationship of the two, and theology has trodden in its paths. Hear also what Milton, in his "Treatise on Christian Doctrine," says: "But that the spirit of man should be separate from the body, so as to have a perfect and intelligent existence independently of it, is nowhere said in Scripture, and the doctrine is evidently at variance both with nature and reason, as will be shown more fully hereafter. For the word soul, is also applied to every kind of living being (Gen. i. 30; vii. 22); yet it was never inferred from these expressions that the soul exists separate from the body in any of the brute creation. . . . . It would seem, therefore, that the human soul is not created daily by the immediate act of God, but propagated from father to son in a natural order. . . . . There seems, therefore, no reason why the soul of man should be made an exception to the general law of creation. For, as has been shown before, God breathed the breath of life into other living beings, and blended it so intimately with matter, that the propagation and production of the human form were analogous to those of other forms, and were the proper effects of that power which has been communicated to matter by the Deity."

Thus spiritism, in association with false religions, and their pretensions, read their death-warrant in a literally interpreted Bible. The rational, or Platonic, soul of man, cannot be disjoined from the objective faculties; because man's rational, or subjective, ideas are, in fact, composed of, and based upon, his objective perceptions. Such a dependence is especially striking with regard to memory. We might expect that the inner self, the immortal entity, should ever afterwards retain a recollection of its perceptions received through the senses, unaffected by the subsequent affections of the more organic sensorium. This, however, is not so; the original perceptions, or ideas, are still liable to be as much affected by the subsequent affections of the organic sensorium as upon their first perceptions. A fever, or blow, may obliterate temporarily, or altogether, a series of recollections. A person may lie for

* "The Greek name ψυχή criginally meant breath. The word is clearly connected in Greek with ψύχω, which meant originally blowing, and was used either in the sense of cooling by blowing, or breathing by blowing."

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weeks in a state of absolute unconsciousness. Where, then, is the immortal soul, that thinking Ego? Surely we may, with Elijah, say, "Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked."

Nor are the manifestations of spiritism due to the intervention of angels. These are beings of a higher order than man, on the principle of the survival of the fittest of a former race. Man, the genus *Homo*, "is made a little lower than the angels." They were then made before him, and are a little higher. This proves that angels are not the spirits of men. Angels, when they have appeared to men, have resembled them in exterior form, and have been mistaken for them. How unlike the materialised forms of the spiritists! Besides, they (the angels) never claimed to be the apirits of men. "They have always come on important business, spoken in harmony with the Bible, and have appeared in their own persons, instead of choosing some medium through whom to operate." They were in the eternity that has been when the morning stars sang together, and all the sons of God shouted for joy. "I serve," is the motto on every angel's crown. Their ministry is one of intense loyalty to the purposes of God as revealed in Holy Writ. They worship Him. They will be with Christ when He comes to sit upon the throne of David. They stand aside that Jesus may be exalted. The following is quoted from a rhapsody uttered by a "spirit" through a Mr. J. C. Wright: "An angel is the most precious when sorrow has possession of the heart, or in that soft mood of melancholy when the mind is washed more effectually by the waves of the spirit sphere. The clouds roll away, the mists and the distempers of despair vanish, the horizon is clear, and the soul is happy. 'Tis the friction of angels that makes men good. Let us prize this nature, then; let us work out its laws, for verily, it is the Bible of Bibles, and the voice of inspiration is the consolatory power of the Holy Spirit."

Excepting through the inspired volume, we know nothing of the angels; this rhapsody, however, is neither angelic in its modes of revelation, nor in the principles enunciated. It is anti-biblical and anti-Christian.

If, then, the manifestations of spiritism are not due to imposture, nor to the reappearance of the souls or spirits of the departed, nor to the ministrations of holy angels, to what must we attribute the phenomena of spiritism? Before answering this question, we will inquire into the morals of spiritism. Take the following claim:—

"The spiritualism of the present day is that which Jesus preached eighteen centuries ago. . . . . Christianism should then be synonymous with spiritualism. The doctrines of Christ are to be re-established in their purity. This is to be done by spiritualism, which embraces *all* that tends to elevate man, and will be to the New Testament what that was to the Old—a light thrown on its obscurities." Again: "To spiritualists is committed the gospel of the present age."—Ed. of the *Spiritual Telegraph*.

Dr. Hatch, formerly husband of the notorious Cora Hatch, and with whom he travelled extensively during her lecture tours, says: "I am aware that what I have to say will offend many who are less acquainted with the whole phenomena than myself, and such as may feel themselves

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involved, and will please others; but it is for neither purpose that I write, but that the inexperienced may more fully comprehend the danger attending it. Iniquities, which have justly received the condemnation of centuries, are openly upheld; vices, which would destroy every wholesome regulation of society, are crowned as virtues; prostitution is believed to be fidelity to self; marriage an outrage on freedom; love, evanescent; and, like the bee, should sip the sweets wherever found; bastards are claimed to be spiritually begotten. God is shorn of His personality, and becomes simply a permeating principle; the Bible a libel on common sense; and Christ a mere medium, hardly equal to the spiritual babies of this more progressive age."

Dr. T. S. Nichols, a distinguished spiritualist, when speaking of the mission of spiritualism, says: "Spiritualism meets, neutralises, and destroys Christianity. A spiritualist is no longer a Christian in any popular sense of the term. Advanced spirits do not teach . . . . . the Atonement of Christ; nothing of the kind" (*Nichol's Monthly Magazine of Social Science and Progressive Literature* for November, 1854).

The "exclusive conjugal love" doctrine, and that of "affinity" notions, as propagated by American spiritists, must be passed over in silence, as unfit for these pages. I have heard thoughtful Americans express wonder at the successful manner in which the laws of England are administered; it is because they are backed by authority, and the people love to have it so. In America there are good laws, but it is very difficult to enforce them, on account of the something more than apathy of public opinion. Whilst thus in America spiritism has manifested its worst features in irreligion and immorality, in this country, the controls being as wise as serpents, have not dared to develop tenets which might quickly shock the old-established prejudices of English custom.

The doctrines of spiritism may be gathered from evidence gleaned from the *Banner of Light*, published in Boston, and which has been a leading spiritist paper for many years: "Many times before we have said, that we cannot place implicit confidence in that which we find between the lids of the Bible" (November 23, 1861). And again: "You may not place any confidence in that book. . . . . I can assure my friend that God had no more to do with writing that book than he had; . . . . . and do not expect to create any light in the mental world if you cling to your Bible."

These both are utterances of a spirit, and are a sample of many more which I could give. I have before me an English spiritist paper of October 13, 1882. It contains the record of "a Control, by Andrew Marvel." The sensitive, or medium, under control, spoke as follows:— "There is a book that is called of God, God's Book, but it cannot be the work of God, because it is at variance with His works that are around and cannot mislead. It is a work full of spiritual phenomena, a work that I can turn to many pages in succession, and believe every bit of spiritual phenomena contained therein; but there are other phenomena which the works of God proclaim to be a lie; which reason forbids me to embrace. . . . . He heard to-day of the resurrection of the dead, but could he believe that this old time-worn matter would ever come into use again? Blessed be the day when resolute instru-

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ments in our hands may brave the world's opinions, and boldly teach that every earthly birth is an immaculate conception."

In the September number of the same newspaper is a record, headed, "Spiritualism, a Development of Natural Truth," from which I extract the following: "Every man, according to the volume of his soul's power, will express himself in action and thought, each man in his own order. There is one glory of the sun, there is another glory of the moon, there is another glory of the stars, and one star differeth from another star in glory. William Shakespeare, England's greatest dramatist, had nothing to do with the making of his genius. He was never consulted as to whether he would be a poet or an idiot. Robert Burns made poetry because he thought it; he could not help it. . . . . Man has no choice over matters of organisation; he is the child of circumstances. . . . . The man of virtue is virtuous because of his organisation; the vicious man is so because of his organisation. It was no fault of the vicious man because he had a deficiency of moral brain; it was from no foresight that the virtuous man had moral brain. It was decided for them before they were born. . . . . A heavy doubt is growing where belief once existed, that these places (heaven and hell) have no existence at all. The devil is dead and buried, according to Beecher, and hell is vacant. Before long the words of Jesus will be understood, that the kingdom of heaven is within you. . . . . The laws of universal nature act universally. The same man stands before the awe-inspiring form of nature on an equality. If Mr. Spurgeon went to sea in a rotten ship, and the storm rose, and the wind blew, and the ship sank, Mr. S. would drown like any other man, in spite of his God, his piety, and his prayers."

In the same newspaper there is, in its issue of October 6, 1882, a lecture, by J. Burns, given at the "Spiritual Institution" (London) from which I quote, "Who is to be our leader and guide into this mysterious realm (*i.e.*, of the unknown)? The Light is within which must ever lead us on! It is a false notion that regards spirit friends as the guides of mankind, in the absolute sense. . . . On the contrary, the responsibility is placed upon ourselves; we are made to work out our own salvation with much pain, disgrace, mistakes, and stumbling; but these are our means of progress. . . . They (the spirits) do all this for us (viz., acts of benefaction), because in doing so they are doing the best thing possible for themselves. It is by teaching that they are taught; it is by doing good that they themselves become good; it is by assisting us to cleanse our garments that they themselves become arrayed in robes of dazzling brightness and purity; it is by elevating us spiritually that they themselves are raised up towards angelhood and God."

The spirits say that there is no sin. That every thought, word, and deed is of God, and therefore modern spiritism is of divine origin.

In the "Educator," a book of 680 octavo pages, is the following:— "God is man, and man is God. . . . Tell us of God. . . . They might as well say, Tell us of ourselves. The being called God exists organically, in the form of the being called man" (p. 303).

At a preliminary discourse given October 10, 1882, by J. Burns, at the "Spiritual Institution," the following views were enunciated:—

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"But what ideas have we got to offer? What oracle of infallible wisdom are we in possession of? We have Nature as our book, and the spiritual world as our teachers. . . . The human soul is capable of responding to its own requirements. . . . The universe around us is covered with the writings of Infinite Wisdom, and we have only to open our eyes to behold the truth."

Mr. S. C. Hall observes:—"He had very lately lost the companion of his life, his dear and darling wife—his wife for fifty-six years—who had gone to heaven. . . . As certain as he was of his own existence, as certain that he was capable of moving and thinking, he was sure she was with him every day of his life, that his beloved communicated with him, that she counselled and advised him hourly." This is in direct antagonism with Holy Writ, and with the promise of Christ that there is only one Comforter, one Spirit of Truth, who alone guides into all truth.

We must now touch upon the politics of spiritism. It would seem that the energising power, whatever it may be, has for some years been endeavouring to control the governments of the world through the mediums. Success has wonderfully attended the efforts. Many prominent American spiritists are in the government and army; Napoleon III. was a spiritist; other crowned heads are said to have consulted the spirits. Some of the Fenian leaders are said to be spiritists. I quote from an American paper, the *Spiritual Age*:—"The design is, through this increase of knowledge and spiritual education, to crush, destroy, and break in pieces, all the existing forms of government on the face of the whole earth . . . . and, in place of them, build up one common form of government in all the earth, having one common head. . . . In this form of government, which will be a Theocratic Democracy, every man will be his own ruler, and his natural demands his highest law." In the *Spiritual Telegraph* of June 20, 1857, we have an account of a convention held in the city of New York. The report says that "their object is to overturn the inharmonies and evils of the present condition, and, in their place, to establish a new social order on the earth."

The new social order is more fully set forth in the *Telegraph* of June 13, 1857. The writer says:—"The great purpose of the spiritual world, then, is of a much broader nature, and more thoroughly practical spirit. . . . It aims, in short, at the establishment of a new social order on the earth, through whose mediatorial harmony alone the divine truth and its good can descend only upon and into a waiting and responsive race."

Many more examples and quotations might be given from recent American and English literature to prove how anarchical are the doctrines propagated in social and political ethics. It is quite evident that the spiritist leaders in this country and abroad are deeply imbued with radical and communistic ideas.

In reading this literature, we observe how frequently it professes to rest upon the teaching of apostles and prophets of the Bible. But analysis and careful study of the many tenets set forth will convincingly testify that the utterances of Sensitives and the doctrines propounded in circles and lectures, all tend to disparage the Bible, as un-

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reliable. The foregoing quotations evince the sentiment that there is no sin, at least not as Christians understand it. The spirits are anxious to prove that there is no devil; no Satan; the Resurrection of Jesus is denied, as also that future resurrection which is a cardinal tenet of Christianity; man is his own judge and saviour; the coming again of Jesus is denied; man is God. Spiritists appear on some occasions to speak reverently of God; but the general tone of their remarks, and, indeed, occasionally, their direct teaching, is against the idea of God in the abstract; He is regarded more as a principle. They proclaim with emphasis the *natural immortality* of the human soul. This theory is the foundation-stone of the "new religion," it is the backbone of the "new social system." Whence has the doctrine been derived? It is as old as Adam. On one occasion, our Lord, addressing the Jews, affirmed that Satan, "when he speaketh a lie, speaketh of his own; for he is a liar, and the father of it." Now Satan became the father of lies when, in Eden, he persuaded Eve to an act of disobedience, and dared to contradict in direct terms the premonition which God had given. God had said, in making the grant recorded in Gen. ii., "Thou shalt surely die;" a certain circumstance might bring man under the general law which reigned around, for *Lex est non pœna perire*. Thus God implied the mortality of the concrete personality. The adversary, however, with exceeding subtlety, beguiled the less wary woman with the lie, "Thou shalt *not* surely die," thus inculcating the immortality of the soul. The man, the entire man, the soul or self, is mortal, as constantly enunciated in Scripture. The Apostle answers how he may obtain his immortality. "Who will render to every man according to his deeds: to him who by *patient continuance* in well-doing seek for glory and immortality (He will render), eternal life."

"The testimony of Jesus is the spirit of prophecy," but the spirits never lead their dupes to Him as a Saviour from sin and death; they deny Him to be the Incarnate God, and the very expression of His character.

The tendency of spiritism and its literature is to invalidate the Scriptures.

I affirm the system to be a revival of "Necromancy," of that Demonology which the Old Testament Scriptures so emphatically denounce. Although we read of diviners, enchanters, wizards, witches, and necromancers, they are only mentioned by way of narrative, or for the purpose of condemnation (Deut. xviii. 9-14, and references).

The people of God were to be perfect before Him, and were not suffered thus to mock Him. If such possessed supernatural inspiration, it must, according to the Biblical doctrine, have been through him that "worketh in the children of disobedience." The miracles ascribed to Satan are termed "lying wonders." He is himself "the father of lies," or "a liar." And sorcerers are, in the Book of Revelation, comprised in the same category with "whatever loveth and maketh a lie."

We read of the *Zidonim* (wizards); of the *doraish el homathaim* (necromancer), like the witch of Endor, who, like our modern spiritists, professed to hold communion with the dead.

This *Baalath ov* practised oracular pretensions and ventriloquism;

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but, in the present instance, it would appear that she had no time to counterfeit after that Saul said, "Bring me up Samuel," at whose unexpected appearance she gave a frightened shriek. The time was night, when discernment is slow. How humbled was the witch with her imposture before a real appearance! She could only betray her fear. She acknowledges her want of penetration by exclaiming, terrified, "Why hast thou deceived me?" She performed no part in the drama, other than that of an inactive silent spectator. Samuel himself was the spokesman. Samuel, the truly-inspired prophet of God —and not the false prophetess, the sham witch of Endor—foretold the coming events.

Saul, in his great fear, fell straightway along the ground, "because of the words of Samuel"—not because of anything uttered by the witch. From the 21st verse she seems to have fled to a little distance. The judgment that fell on Saul was that of the legal death for having consulted "one that had a familiar spirit to inquire of it, instead of inquiring of the Lord."

The modern demonology of spiritism cannot, according to the Biblical doctrine, be a communion between departed and living human intelligences; because the human personality of the former no longer exists, and the period of the spiritual has not yet arrived (1 Cor. xv). Yet without the Christian doctrine of a resurrection from the dead, we should be left in no better position than the ancient heathen. For whilst the doctrine of redemption is the foundation of our hopes as sinners, the doctrine of the resurrection (not of the same atomic body as that which was buried, but of a *σῶμα πνευματικὸν*, or spiritual body, in which our individuality, or personal identity, will be restored) is the only actual and substantial foundation of our hope of a personal individual immortality.

It is contrary to the whole tenour of Scripture that angelic beings should pander to human curiosity, or should avail themselves of inorganic matter to make those communications imperfectly which they could effect so much better face to face, or should trouble themselves to tell us things not worth knowing, or which are better known by living men.

It is important to observe that Saul requested Samuel to be *brought up*. Samuel himself asked, "Why hast thou disquieted me (awakened me out of the peaceful sleep of death) to bring me *up*?" not *down*, from the theological heaven. This agrees with our Lord's words, "No man hath ascended into heaven."

No apparition of a fallen angel (except of Satan himself) or of a disembodied spirit, is Biblically recorded; nor is any miraculous influence ascribed to any other than to Satan, as the instigator of "the man of sin," "with all power, and signs, and lying wonders." Yet it is doubtful whether these are to be regarded as real miracles, rather pretended miracles, and "lying wonders." Paley, Douglas, Bishop of Salisbury, and other eminent writers, notice the same Biblical fact. We never read in Scripture of incorporeal, or disembodied, spirits. The influences of Satan upon mankind are doctrinally ascribed to be the communication of an evil energy. He walketh about as a roaring lion, seeking whom he may devour. He is "the prince of the power of the

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air," or the god of the air. The demoniacs were said to be under the power of the devil; and it is written, "He that committeth sin is of the devil."

It may be objected that the fallen angels are said to be "reserved in everlasting chains under darkness unto the judgment of the great day;" that Satan only is represented as being at liberty, and that not being ubiquitous it is manifestly impossible that he can be present at one and the same time in the numerous spiritist circles.

But there is every reason to believe that Satan and his angels are distinct from the "angels that kept not their first estate," as mentioned by Peter and Jude.* The former are alluded to as "the spiritual hosts of wickedness in the heavenly places." Some writers have thought that the word ἐπουράνιον signifies no more than the Christian Church, or the heavenly things pertaining to the spiritual kingdom of God. Homer, however, applies it to the firmament, as well as to the gods; and Pindar speaks of the "pious spirits inhabiting the sky" (ἐπουράνιοι). We are thus justified in believing that Satan and his host rule in the firmament, and, as the god of this world, exercises control over the children of disobedience. Now, this demonology is predicted as a characteristic of the closing days of Christendom: "The Spirit speaketh expressly that in the last days some shall apostatize from the faith, giving heed to wandering spirits and teachings of demons." It is remarkable that fifteen years before spiritism was heard of, its rise had been anticipated. Again, in 2 Tim.: "But evil men and enchanters or sorcerers shall wax worse and worse;" and in Rev. xvi. we read of the "spirits of demons working signs." Thus are men and women (many of whom have been members of Christian churches) "deceived" by these demoniacal phenomena and led to adopt "teachings of demons" instead of the truths of the Bible.

By what power do the demons perform the well-known manifestations of spiritism?

Its philosophy is connected with a darkened room. When Mrs. Cora Hatch was lecturing in Boston, in a trance state, she was asked "to explain why it is necessary that the room should be darkened when wonderful phenomena are performed" in the presence of certain mediums? The demon returned an answer as follows:—"The action of light agitates, dissipates, or in some way so disturbs the fluid, gas, or magnetism, which is employed by spirits in acting upon grosser matter, that they are unable to control or employ it" (*The Spiritualist*, August, 1857).

It would seem, then, that the demons employ the same agency as the ordinary mesmeriser does when he controls his subject. "The mistake of the spiritists consists in supposing that the 'familiar spirits' are human instead of being demons, as the Bible shows."

From numerous demonstrable cases we conclude that the control acts by animal magnetism sometimes through the sensitive brain, or nervous system, sometimes, as in writing, only influencing the nerve ganglion of the arm, at other times the entire physical body. All the manifesta-

* See "Fallen Angels and Heroes of Mythology, the same as the Sons of God and Mighty Men." By the Rev. T. Fleming. (Hodges, Foster, and Figgis, Dublin.)

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tions harmonise with the idea that the demon-controls mesmerise their mediums or sensitives just as a mesmeriser does. But demons having greater power than men, can, of course, control their sensitives commensurately.

The "mesmeric" force, which possibly may be identified with the "nervous" force, is probably that agency by which every animal transmits (unconsciously) impressions received by the peripheries of sensory nerves to the central ganglia, or nerve nuclei, and then transmits from the sensorium acts of volition to the muscles, &c.

The operator, be he man or demon, is, by the power of his volition, able to propel the influence beyond the surface of his own body, so as to force it into contact and combination with the like agency in or around another body. For it is not incredible that one mind may receive impressions from another mind, as well as from external objects, through the system of sensory nerves. But, then, there must be an organic framework on which to act; for without our bodily organs we are dead to surrounding influences, for without an optic centre we cannot see, without an olfactory centre we cannot smell, we cannot have thought, memory, nor intellectual power without a healthy and normal condition of the brain substance; any degradation of this, there is also (as proved by clinical and experimental knowledge) more or less degradation of every faculty that is dependent upon those centres. It is evident that the spirits are possessed of some kind of material corporeity, and the history of "materialised" forms proves that the communications are altogether made through material agencies: magnetism, the mesmeric force, and nervous force are all material phenomena. It is absurd to speak of the "controls" as being pure spirit, or immaterial; we know of nothing in the universe that is so—unless it be the Divine Personality, of which we can form no conception. As well say that the atmosphere is spirit (in the immaterial sense) because we cannot see it, nor hear it, nor smell it, nor taste it, the atmosphere being only recognisable to us through its phenomena.

In the Acts of the Apostles a damsel is mentioned as possessed with a spirit of divination, or, according to the Greek original, "with the spirit Pytho." This was the traditional serpent of the heathen. She was a medium, a sensitive acting under the control of this particular spirit, the very spirit which controlled or inspired the Pythoness at the oracle of Delphi. As remarked by Mr. Burlington Wale, F.R.G.S., "The inspired writer, by using the word Pytho, shows that the utterances of the Pythoness at Delphi were not human, but supernatural and Satanic; and this points to the whole vast system of devil-worship, of which the oracle at Delphi was the centre and the principal support."

This damsel was exorcised by St. Paul in the same manner as the demoniacs referred to in the gospels. The noun Pytho seems to be derived from the Hebrew word Puth, or Pathe, to over-persuade, thus to deceive.

Mythologically, the dragon Pytho endeavours to devour Latona when big with child of Apollo—the Intercessor and God of Light.

The Book of the Revelation exhibits a picture not unlike this fable in chap. xii.; see also chap. xx. 2. The power which Jesus and His

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apostles exercised in casting out demons, evil or unclean spirits, established His own authority, and vindicated His own and His apostles' teaching. The same sacred name, so potent to break the spells of the evil one in apostolic times, is as potent in these days to repel the adversary.

The two following incidents well illustrate this puissance, and the inability of the controls, or familiars, to stand before the name of the Lord from heaven. A literary man, and one who has taken very considerable interest in the spiritist question, had left home for a few nights. In the evening, whilst his wife was sitting alone, alarming noises were heard in the lobby. A repetition occurred on the following evening, seemingly intended to annoy and disturb a Christian family, and with only too much success. The lady, however, remembering the mode of exorcism practised by Jesus and His disciples, adjured the demons to give three parting knocks and leave the house. Three terrific thuds were heard, followed by a silence that was permanent.

A well-known citizen of Liverpool narrated the following to me:—A lady who had lost her husband became very depressed concerning his future state. After some time she was prevailed upon, much against her will, to visit a noted medium in London. The medium under control said that he was then in communication with the spirit of deceased, who sent a message to his wife announcing himself to be "quite content." More information was not granted, and the lady returned home dissatisfied. Her mind remained in painful suspense. Friends advised that she should again visit the medium, and test the spirit (See 1 John iv. 1).

She accordingly did so. The medium in supposed communication with the deceased person gave an answer similar to the former. The visitor, upon this, in the name of Jesus, the Son of God, adjured the control to say whether he really knew anything at all about the dead. The sensitive was much agitated, but was impelled to answer "Nothing." The interview was thus brought to a startling conclusion, but to one that is consonant with all Biblical and secular opinion.

I conclude with a quotation from a work by Mr. B. Wale: "The process by which the spirits are consulted by these modern necromancers, and by which they give their replies, is identical with the process named by Tertullian as being used in his day by the necromancers amongst the heathen to bring discredit upon Christianity. He says: 'But consider with yourselves, do not your magicians perform many amazing feats? call ghosts and departed souls from the shades below, and by their infernal charms represent an infinite number of illusions? And how do they perform all this, but by the assistance of evil angels and demons, by which they are able to make stools and tables prophecy?'

"Is the closing in of this dispensation, like its opening, to be characterised by demoniacal agency and phenomena? It would appear so, alike from Scripture and from fact.

"The first half of the present century was characterised by a marvellous development of the physical sciences, and the result has been the diffusion of a wide-spread materialism. The more closely men

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became acquainted with the works of the Creator the more sedulously they strove to banish Him from His own universe. The century is closing in under the malign influence of a gigantic system of demonology or spiritualism. And it is a remarkable fact that large numbers of those who are the most prominent among the writers and advocates of spiritualism were originally materialists and rejectors of revelation. Having in the pride of intellect rejected God, God has given them over to a strong delusion that they should believe a lie. . . . But the believer in Christ has no fear, for he has been forewarned that these 'wandering spirits' and 'teaching of demons' would characterise the closing years of this dispensation, and that the final conflict to which they are mustering their black recruits will end in the victory of the Redeemer and the triumph of the Cross, when the dynasty of sin shall be supplanted by the dynasty of holiness—the usurpation of Satan by the righteous rule of Christ, and He shall come whose right it is to reign."

ASPECTS OF THE ATONEMENT.

REDEMPTION.

MUCH of the misunderstanding about the Atonement has been caused by perverted and exaggerated views of its redemptive aspect. A strangely legal idea seems always to have been attached to it since the Apostles' days, and at one time it was even supposed that Christ had to give up His life to satisfy some imaginary "claims of the devil." What these claims were nobody ever knew, especially as the Scriptures said nothing about them.

In more recent times theologians conjured up some suppositious "claims of Divine justice" which Jesus must needs surrender His life to satisfy, although these claims also are without Scriptural warrant. Intermediate to these two notions was the utterly heathenish one which is just now being hastily buried, *i.e.*, that Christ died to appease the wrath of God the Father, who, it was supposed, required to be propitiated by the sight of blood and anguish. We are thankful that these, and other equally unscriptural inventions of theology, are, at last, being put aside for the more righteous teachings of the word of God.

Finding the words "redeem," "redemption," and "ransom" used in Scripture in reference to the sacrifice of Christ, men seem to have rushed off, at a tangent, to discover in mythology, idolatry, or philosophy the particulars of what was assumed to be a very literal and legal piece of business. Whereas, had they kept to the Book of the Lord, the very passages in which the words occur would have given them a full answer and explanation. These show that redemption is a spiritual rather than a legal transaction; and that, instead of Christ redeeming His people from any claims of the devil or of justice, He redeems them from "all iniquity" (Titus ii. 14); from their "vain manner of life" (1 Pet. i. 18, 19, Rev. Ver.); and those under the law from "the curse of the law" (Gal. iii. 13). This is the cursed condition of "everyone which continueth not in all things that are written in the

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book of the law, to do them," which, being a condition of disobedience, is, therefore, one of sinfulness. In the Epistles to the Romans and Galatians, the Apostle Paul shows that both Jews and Greeks are all under sin, both having transgressed some law of God; "for all have sinned, and come short of the glory of God." He then shows that through the redemption that is in Christ Jesus all believers are "justified," whether Jews under the curse of the law, or Gentiles without the law (Rom. iii. 23, 24).

We are told also that believers are redeemed "that they might receive the adoption of sons" (Gal. iv. 4, 5); and that Christ gave Himself that He might "deliver us from this present evil world" [or, rather, "this present evil age"]. And in two epistles redemption is defined as "the forgiveness of sins" (Eph. i. 7; Col. i. 14).

Thus, the essentially spiritual character of redemption is manifest; and is more evident when we further observe that Christ gave Himself, not only that He might redeem us from all iniquity, but also "purify us unto Himself" (Tit. ii. 14); and that he obtained eternal redemption in order that His blood should "purge the conscience from dead works to serve the living God" (Heb. ix. 12, 14).

In the Old Testament also redemption has the same character; for instance, we find Jacob saying, on his death-bed: "The Angel which redeemed me from all evil" (Gen. xlviii. 16), where the idea is simply that of deliverance from evil by spiritual power. In the Psalms the same idea is frequently expressed in connection with the same word: "The Lord redeemeth the soul of His servants," &c.

There is also a national redemption of Israel spoken of, especially by the prophets, but this is identical in character with, and is to be accomplished through, the same redemption that is in Christ Jesus, of which we are now treating. In fact, Israel's national redemption is bound up with, and comprehended in, her redemption, through faith, from all iniquity (See Ps. lxxix. 9).

Every mention of redemption, both in the Old and New Testaments, indicates that it is, primarily, of the character we have already shown, viz., a deliverance from a condition of sinfulness to one of godliness.

But, it will be said, we are "bought with a price!" What is that? and to whom is it paid?

Well, we observe, first, that this price is described both as the precious blood of Christ and Christ Himself, "who gave Himself for us that He might redeem us." Now, bearing in mind that the redemption is not from any claims of the devil or of justice, but is from all iniquity, from our vain manner of life, and from the curse of the law, and is defined also as forgiveness, it is plain that the terms "redeem" and "price" are used rather as convenient forms of expression in reference to the work of Christ than in their literal or legal significations. In so far as the *blood* of Christ can be regarded as a "price," it is only as showing at what a cost to Him redemption was accomplished that it can be so termed. It cost Him His life as a man, as He said: "The Son of Man came . . . to give His life a ransom for many." Here the term "ransom" is equivalent to redemption price, and has reference to the same work of redemption from evil; for He came to "save His people from their sins," and to do this He gave up His life and shed His

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blood. Forgiveness of sin, salvation from sin, deliverance from iniquity and evil living are in no degree legal or commercial operations, yet they are what is meant by redemption. They are altogether spiritual processes, but they are brought about through, and in connection with, the sacrifice of Christ's physical life in the shedding of His blood. And because of this, His blood is represented, not only as a price, but also as a means to purge (*i.e.*, *purify*) the conscience from dead works to serve the living God. Through shedding it, Christ not only redeems us from all iniquity, but *purifies* us unto Himself. Therefore it is spoken of as a cleansing fountain, as well as a price paid; it is "a fountain opened for sin and uncleanness." . . . "The blood of Jesus Christ, His Son, cleanseth us from all sin." His blood, then, is no more a legal price than it is a literal fountain, or bath. Yet it is true, nevertheless, that it is a means of redeeming and purifying us, because His object in shedding it was that He might deliver us from all iniquity and cleanse us from all sin.

In another reference to redemption (Eph. v. 25-27) we are told that Christ gave Himself for the Church, "that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." This is one of the grandest and most explicit descriptions of redemption to be found in the Scriptures, yet here it is spoken of as a cleansing "with the *washing of water* by the word," another expression equally appropriate as applied to this great work of Christ. And, again we say, the work is no more accomplished by the payment of a legal price or demand of justice than it is by a literal washing in water, or by a literal bathing in blood.

The simple truth is, that Christ gave Himself, sacrificed his physical life, in order that He might bring forgiveness to men and become a power in and over their hearts and consciences, to deliver them from sin and make them holy. "Redemption" is a term which fitly applies to such a work, and "price" is a term which fitly applies to the blood shed and the life sacrificed in order to accomplish the work.

But why had He to shed His blood and die in order to do all this? Because, in the first place, as the writer has shown elsewhere, the death of Christ was the Divinely chosen mode of manifesting and exemplifying the Divine forgiveness of human sin. His death is a great historic fact, Divinely thrust upon the world as a visible and tangible evidence that the messages of love, mercy, and forgiveness which are scattered throughout the Scriptures are all true and reliable. Take, for instance, that most blessed of statements: "God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." There is no proof that this and other kindred statements are true and trustworthy, except the facts, well attested historically, that Jesus Christ died and rose again.

But, further than this. His death was a representation to the world of the nature and completeness of the Divine forgiveness, showing that God regards the sin as if it were already dead and buried, covered over with the oblivion of forgetfulness, blotted out of sight for ever. God gave up His Son to death, and withdrew Himself from Him when on the

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cross, that He might exhibit to the world, in the tragic scene of the Crucifixion, His hatred and abhorrence of sin, His determination to destroy it, and how deeply concerned He is to save its victims. At the same time, He takes the first step Himself by showing and proving that "He is a God forgiving iniquity, transgression, and sin."

Christ's death also represented the nature and effect of human repentance. The truly repentant sinner regards and treats sin as so iniquitous and deadly that he gladly accepts forgiveness, and gives up his sin to be borne away by Christ and destroyed. We have seen that redemption from sin and forgiveness of sin both mean cleansing from sin, and the repentant sinner accepts the cleansing of forgiveness. He also consents and agrees to the destruction of his sin by Christ. Therefore, in all genuine repentance, the sinner turns from sin, his present besetting sins, to his Saviour; abandons his sins to his Sin-bearer, and lets Christ enter into him and bear it away for destruction. That view of the atonement which sees Christ as a penalty-bearer has done most serious harm by diverting many minds from the exact truth of Scripture, that He is the Sin-bearer. It has obscured the truth that Christ bore our sins in His own body on the tree to show that He has power to take the sin upon Himself, and in His own person overcome and destroy it. He showed, as the Sin-bearer on the cross, that He can and will do to sin what was there done to Him—pierce it to the heart and shed its life-blood; for He has power, by his Spirit, to enter into a man, and, by His omnipotent purity, grapple with every sin there, in the man's heart, and crush it under His feet.

Nothing short of all this, indeed, is salvation; and it is this which is spoken of as redemption, whilst the price paid in accomplishing it was the life given up, the precious blood shed, on the cross at Calvary. Yea, even more, the price paid was Christ Himself wholly, for He sacrificed utterly His physical life, and gave up to the Father and us His spiritual life, that He might destroy the works of the devil, and deliver from sin, sickness, and death all who give themselves up to Him for redemption.

It was necessary, therefore, that He should shed His blood and die, not only to show what the work of redemption is, but also for the purpose of carrying it out practically. He said to His disciples that it was expedient or necessary for them that He should go away, else the Holy Spirit would not come to them. By "going away" He meant dying and ascending to Heaven. But why must He die in order that the Holy Spirit should come? Was it not that the Spirit was then resident in Him alone, and was not to be given to others until He had finished the work which He came in the flesh to do? The Spirit was given to Him "without measure," and "in Him dwelt all the fulness of the Godhead bodily." Does not all this mean that the Spirit was wholly given to Him, and to Him alone, whilst He was in the flesh on earth? If so, then it is apparent how it was expedient for Him to go away in order that the Holy Spirit, instead of working in and through Him only, might be free to carry on His work in all those who should believe in Him. It is most significant that it is not until after His death and resurrection that we have any record of the actual bestowal of the Spirit in saving power upon His disciples and believers. Not until after the work of His physical life was ended and He no longer needed

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the sustaining power of the Spirit to do the saving work which even His human nature of itself was unable to accomplish. Then, we are told, He breathed on them and said, "Receive ye the Holy Spirit." The original word (*enephuseese*) here rendered "breathed" is even more significant, and is suggestive of our word "infused;" as though the Holy Spirit, when given, is infused into a man's entire being. This, indeed, is what it is to be "filled with the Holy Spirit and with power." It is to have a new nature infused into the old one, permeating the whole being, giving a new colour, tone, force, and vitality to it, just as an infusion of tea does to water. The water remains and is still water, but it is pervaded by a new force which gives it a new character and a new name.

So it is with a man who is born anew of the Holy Spirit, created anew in Christ Jesus. The human nature remains, and is still human and carnal whilst it exists in the flesh, but the human is pervaded by the Holy, and the carnal is subdued by the Spiritual. And when, after going away to heaven, the Lord Jesus fulfilled His promise, and sent down the Holy Spirit, this was the experience of the apostles, and has been that of many thousands who have believed through their word. And it would seem as though the exercise and experience of the Spirit in the person and life of Jesus were designed to be a manifested qualification for the work of redemption in each believer. In Him who was "tempted in all points like as we are," and who was "made perfect through sufferings," it is evident that the Spirit was qualified to help our infirmities; to make intercession for us and in us; to take of the things of Christ and show them unto us, and thus to sanctify us through the truth. O let God the Father be unceasingly praised for this perfect and practical means for our salvation, and especially that we have the word of Jesus for it that the Father will give the Holy Spirit to them that ask it. Then let us ask and receive, for he that asketh receiveth. In the very asking, when sincere, there is reception. So very ready, quick, and eager is the Father to respond to our request and supply all our need in Christ Jesus.

But it is greatly to be deplored that, as one sad result of the legal view of atonement and redemption, this personal work of Christ by the Spirit in the hearts and consciences of living men has been largely overlooked. It has followed from this that many Christians have been trying, and some have tried very hard, to work out a righteousness of their own, based on the teachings of Scripture, instead of yielding themselves to Christ, in faith, for Him to impart to them, by His Spirit, the righteousness of God. They have sought to do, with the moral and practical teachings of the Gospel, what the religious Jews, referred to by Paul in the Epistle to the Romans, tried to do with the moral and practical teachings of the law, and the result in both cases has been sad disappointment and bitter failure, inducing, in many instances, the miseries of doubt, and even despair.

They have, besides, missed the glorious privilege and joy of the presence of Christ Himself within them, in conscious communion, as the Lord their righteousness and of being able to say, with Paul, "Nevertheless I live, yet not I, but Christ liveth in me." This was evidently to Paul not a figure of speech but a reality of his life's experience; the

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real presence of Christ, the risen, living Saviour, within him, the power of righteousness, the hope of glory.

It is here that we may see how Christ *Himself* became the price of our redemption. We are now dealing with his personality, His SELF, not His blood. The latter, as containing the elements of His physical life, He surrendered entirely and for ever. When He shed His blood on Calvary it was absorbed into the earth and air, and was there utterly sacrificed, with all its vital elements, never to be regathered. But His personal Self remained, although in the sleep of death, and He thus died in order that He might re-live, through resurrection, a bloodless, spiritualized man, the second Adam, and, as such, be to those who believe in Him a life-giving Spirit, the power of redemption from sin. He gave Himself away; gives His living Self to us, that He may possess us and that we may possess Him. Hence Paul could say to the Corinthian Christians, "Ye are not your own, for ye are bought with a price." Previous to their acceptance of Christ they were their own in so far as they, and all other men, had freedom of choice and self-direction. But in accepting Christ they had also given themselves to Him, as in a sort of spiritual sale and barter; and Paul exhorted them to recognise what was involved in the transaction. They were no longer their own, as they had been; they had sold themselves, body, soul, and spirit to Christ and God, and the price to them was Christ Himself, to be in them, the power of God and the wisdom of God. Therefore, said Paul, "Glorify God in your body and in your spirit, which are God's" (1 Cor. vi. 19, 20); as much as to say, Let Christ work in you, both to will and to do of His good pleasure.

Here it is important to observe that redemption is likened (Eph. v. and elsewhere) to the betrothal, marriage, and true union of husband and wife; and that it is wrought out by the workings of love, not by concessions to law. When a man so loves a woman as to win her affections for himself, inducing her to give up former habits, occupations and associations, that she may become his wife, and one with him in all his life and work, one with him in all the sacred significance of the marriage union, then she may be said to be redeemed by him. He, on his part, makes sacrifices for her, and gives himself to her, that he may make her his, fill her heart with love, and her life with joy. He gives her his name, feeds her, and makes her partaker of all he is or has. She then is not her own; she is his, bought with a price. The things he sacrifices, and the self that he thus gave up to her, are the price that he pays to ransom her from her former condition, and redeem her unto himself. Even so did Christ love the Church, and each individual believer, and gave Himself up for it and them. He is now still engaged in wooing and winning his bride, by His work of redemption, of which we have been speaking; and soon, we believe, will He come to take her up to Himself, to be joined to Him in visible and eternal union. Then shall we sing:—

"Hallelujah! for the Lord God Omnipotent reigneth. Let us rejoice and be exceeding glad, and let us give glory unto Him: for the marriage of the Lamb is come, and His wife hath made herself ready! And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteousness of the saints." Then

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shall we realise in its fulness the redemption that is in Christ Jesus.

The redemption, be it noted, is IN Christ: "*in* whom we have redemption;" it is not from Him, nor is it merely *by* Him, or through Him, but in Him personally. HE is the power to save us from sin, and from our evil self-hood, and to purify us unto Himself. *He* is "made unto us wisdom, righteousness, sanctification, and redemption." HE is the Resurrection and the Life. HE is the Bread of Life. He is omnipotent to accomplish the whole work of redemption in us; to be, by His Spirit, a living active power in our souls, doing His redeeming work in us all the time, day and night, until we are perfected. We are told also that He obtained *eternal* redemption for us. Thanks be to God that it is a present salvation, to be realised in this present life. But it is also to last right on into all future ages. Therefore, redemption from sin involves also, and results in, redemption from death and the grave. Forgiveness of sin must be practically manifested in release from the penalty. Not in avoiding the penalty, but in righteous release after its just infliction. Therefore, when Christ came with the message of forgiveness, He came with the power of it also. The miracles of His life were manifestations of this power:—"But that ye may know that the Son of Man hath power on earth to forgive sins, He saith to the sick of the palsy, Arise, take up thy bed and walk."

Because He came to exhibit the love of God, in forgiveness, He came with power to demonstrate it; to save from sickness and death, to heal diseases and raise the dead. His healings of disease were, in fact, the physical counterparts of His redemptions from sin. "Himself took our infirmities, and bore our sicknesses," is quoted by Matthew (ch. viii. 17), in a connection which shows that this was part of the redemption He came to accomplish. When He healed all the sick and diseased that came to Him, He did so, according to the prophecy, by taking the diseases to Himself, and bearing them away from the people. In His pure being the power of the diseases were destroyed, there being nothing in Him whereon they could exist. So, also, as we have seen, He does with the sins of all that come to Him for deliverance.

But the miracle of His resurrection was the crowning proof that He came with the power of forgiveness. The Lord God, in His justice, lets the penalty of sin, i.e., death, come upon all men, because all have sinned; and at the same time, in His mercy, forgives the sin. Because He thus righteously punishes, He is free also, righteously to pardon; and since the penalty must be inflicted, the pardon must be manifested in release from the penalty. This is precisely what is to be done, and He gives us the evidence of it in the resurrection of Jesus, and the promise, by Jesus, that "the day is coming when all that are in the graves shall hear the voice of the Son of Man, and shall come forth" . . . . "As in Adam all die, so in Christ shall all be made alive."

Christ came with the power of resurrection because He came with the power of forgiveness, exhibiting the completion of forgiveness in release from penalty. He shed His blood, and died, purposely that He might rise again, and become the first-begotten from the dead. For the power of resurrection which was thus put forth for Him, He can and will put forth for all mankind. He who raised Lazarus proved, by

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doing so, and by His own resurrection, that He can, and He promises that He will, raise all other men. So He is our Redeemer from death, as well as from sin, and again His blood is the price which He paid that He might ransom us from the grave.

Christ is thus the Redeemer both from sin and its consequences; from sinfulness and penalty; from death and the grave. In His own person He is the living message of Divine love and forgiveness, and the living power of God unto salvation. He lived, died, and was buried, and rose again in order that He might, in every act, tell out and display to the world the reality, character, and method of redemption, so that whosoever believes in Him may have everlasting life. For He came with "power over all flesh;" power for all that sin-stricken and death-smitten humanity requires; power even to "give eternal life to as many as the Father hath given Him" (John xvii. 2).

And, finally, He is a Redeemer, not as one who pays a heavy penalty to justice, or a valuable ransom to that old bandit, the devil; but as one who overcomes the devil, as one who breaks the bars of death, and so sets the prisoner free. Christ is a Redeemer because He is a triumphant Overcomer. Satan has led us captive in sin, and so brought us under the operation of the law, by which we must die. But our Redeemer comes as a Conqueror over sin and Satan, and as one having Divine power over death and hades. He came, not to make terms with sin or Satan, but to overcome and destroy them, and so release and redeem their victims. He "came to destroy the works of the devil." He is a Ransomer, by superior force, not by bargain or compact; like a valiant knight who assaults the castle where his lady is imprisoned, slays its commander, breaks open the gates, sets the prisoner free, and leads her home victoriously. He *overcame* the world, the flesh, and the devil, and He overcomes them again, and again, and again, ten thousand times ten thousand, in the hearts and wills of all who truly believe in Him. In order to accomplish this glorious work, He must needs shed His blood and die—because He must needs exhibit and prove to the world the forgiveness of God, and the way of reconciliation through the sacrifice of sin.

He was ready to pay even that price that He might do such a work, and doing it at such a cost, He becomes in very truth our Redeemer. But He is a Redeemer first from sin, then from death; first to holiness, then to eternal life. How beautifully it is all expressed in the 103rd Psalm:—

"Bless the Lord, O my soul, and all that is within me bless His holy name, ... who (1) forgiveth all thine iniquities; who (2) healeth all thy diseases; who (3) redeemeth thy life from destruction; and (4) crowneth thee with loving-kindness and tender mercies." Bless the Lord, O my soul.

T. KIRKMAN.

WHAT WE LOOK FOR.

A New Mundane System.

"NEW heavens and new earth:"—new sky above, new land beneath. The new earth will resemble the present in its true physical

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character. It will be *terra-firma*—a substantial reality, a world that may be seen and felt. Now, we are all familiar from childhood with the idea that heaven cannot well be material—that the grossness of materiality neither belongs to it, nor to any of the exalted beings that inhabit it. We have been accustomed to think of the elevation of the redeemed to a far-off, and purely ethereal heaven—a lofty ærial region, where they float in ether, and are mysteriously suspended on nothing, and where every vestige of materialism is done away. Any other view is considered by many as carnal and unspiritual—spirituality and materiality being generally regarded as altogether incompatible one with the other. But it ought to be understood that they are not necessarily contrary to each other, and that there is no essential connection between materialism and sin.

We look for these heavens and this earth to be purified by fire—the surface-earth, and all its contents, being burned up. Out of this universal conflagration the present heavens and earth will emerge, purified and refined from all their grossness—as the golden ore, purified by fire, comes forth as refined gold—and not others substituted in their place. This is no new idea, though it may seem new to some. It is an old belief—as old as Christianity itself. A host of ancient writers might be quoted to prove this. But I will only mention one—METHODIUS, Bishop of Tyre, A.D. 260. He says—"At the conflagration, the creation shall be renovated, and not perish." Thus it is said in Psalm civ., "Thou wilt send forth Thy Spirit, and they shall be created, and Thou wilt *renew* the face of the earth." Indeed the apostle has, in the text and context (verses 12 and 13), so immediately connected the present mundane system with the new, that the only fair inference is, that as out of the antediluvian heavens and earth came the present ones, so out of these shall come the new.

There is an analogy between the new man and the new earth. The former is a new, but not another man, so we look for a new, but not another earth. Both are a *regeneration* and *resurrection* of *a creation*. As out of the present corruptible body, the incorruptible one shall rise, so out of the ruins and chaos of this earth shall spring to view the new earth of indescribable grandeur—a materialism with other aspects of beauty and magnificence. And why not? God has never intimated that his object is to sweep away materialism, but only to *extirpate sin*. Creation is a grand work, but resurrection is grander far, as rising out of, and being erected on the basis of creation. A manifestation of wisdom and power, far in *advance* of creation—second in order, but *first* in glory. Without creation, resurrection could not be displayed. Christ was declared to be the Son of God with power, not at the incarnation—grand as it was—but "by the *resurrection from the dead*." Thus were fulfilled the prophetic words of the Second Psalm, "Thou art My Son; this day have I begotten Thee" (Rom. i. 4). We have every reason, therefore, to expect that the gross materialism of our earth having passed through the furnace, will be refined, sublimated, glorified, until it shall rival the sumptuous splendours of the New Jerusalem itself. "If human art can by Divine provision overlay the potter's clay with a most beautiful enamel, surely Divine art can enamel the earth with a sublime perfection." Chemistry teaches us that the starry

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diamond in the crown of kings, and the black carbon which the peasant treads beneath his feet, are both composed of the same identical elements. Analysis also proves that a chief ingredient in limestone is carbon. Then let the Almighty's burning breath pass over all the limestone in the earth, and bid its mossy layers to crystallize into new beauty, and lo! at His fiat, the mountain ranges flash into living gems, with a lustre that renders midnight noon, and eclipses all the stars.

J. F. THOMSON.

IN MEMORIAM.

O MOURN not for the loved ones,
Who life's short race have run;
The toil and strife are ended,
The fight of faith is won.

And, like an infant sleeping
Upon its mother's breast,
Safe in the Father's keeping,
The faithful dead all rest.

And He who came to ransom
His people from the grave
Will soon return in glory,
And show His power to save;

And raise in incorruption,
And give immortal life:
For He's the Resurrection,
And He alone the Life.

Then, *here* in power and glory,
The Lamb who once was slain
With all His faithful servants,
Shall in the kingdom reign.

Till all shall bow before Him,
And every tongue confess,
And every land and nation,
His peaceful reign shall bless.

E'en till unto the Father
The Son His power resign;
And God shall reign for ever,
In majesty Divine.

R. P.

Hemel Hempstead.

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IMMORTALITY—INCORRUPTIBILITY.

WRITERS on life in Christ, compilers of lexicons, and, with one or two exceptions, translators of the New Testament, treat the two words that head this paper as synonymous terms—a thing calculated, I believe, greatly to obscure the meaning of one of the most important words connected with the future destiny of the saved, contained in the Word of God; I speak of Immortality. It is not revealed in the Old Testament, but is one of the many things contained in the New Covenant, sealed in the blood of Jesus, of which *zoe*—life; *aptharsia*—incorruptibility; and *athanasia*—immortality, are the crowning gems; among these, immortality is the gem of gems. God only has it inherent in Himself (1 Tim vi. 15), and only those who have life in Christ will be privileged to have it (1 Cor. xv. 54).

Athanasia—immortality, deathlessness—occurs in 1 Cor. xv. 54, 55, the antithesis of death (1 Tim. vi. 16), an attribute of God only.

Aphtharsia—incorruptibility—occurs in 1 Rom. 23. Incorruptible God (Rom. ii. 7). Incorruptibility sought for (1 Cor. ix. 25). Incorruptible crown (1 Cor. xv. 42). Incorruptibility the antithesis of corruptibility (50, 53, 54, 55), the same subject (Eph. vi. 24). Loving in incorruption (1 Tim. i. 17). Incorruptible king (2 Tim. i. 10). Christ brought it to light (Titus ii. 7). Teaching incorruptness in works (1 Pet. i. 4). Incorruptible inheritance (1 Pet. iii. 4). Incorruptible spirit (1 Pet. i. 23). Incorruptible seed. It will be seen that we have eleven things spoken of in connection with incorruptibility; in six places the word is used in connection with things where immortality would be inadmissible (1 Cor. ix. 25; Eph. vi. 24; Titus ii. 7; 1 Pet. i. 4, 23; iii. 4), proving that in these places they are not synonymous (1 Cor. xv. 42, 52), only speak of a change taking place, without determining its exact nature, but 53, read in connection with 54, distinctly shows that incorruptibility and immortality are not the same thing; what is mortal, the soul, "The soul that sinneth, it shall die;" what is corruptible, the body—"By this time he stinketh" (Rom. ii. 7; 2 Tim. i. 10), decide nothing; they can only be understood in the light of other Scriptures, so that there are only Rom. i. 23 and 1 Tim. i. 17 left to prove the opposite, and these only speak of one attribute of God.

J. C. AKERSTER.

THE PRESENT CONDITION OF LONDON.

IT has 4,788,657 inhabitants. Of its adult population, according to census returns, more than one-third were born in the country. A birth takes place on an average every three minutes. A death takes place on an average every five minutes. About 247 persons every day are added to its population, or, 1,729 every week. Last year 86 miles 384 yards of houses were added to its streets. It contains upwards of a million of habitual neglecters of public worship. It has 60 miles of shops open every Lord's day. It has a foreign population roughly estimated at 271,000. There are 11,128 public-houses.

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CORRESPONDENCE.

BEAR WITNESS!

DEAR SIR,—As "an old disciple," I have seen much to prove that nothing but truth can stand the test in the time of controversy. Indeed ultimately, when the great sifting takes place, it is certain that everything else must be swept away like chaff before the storm. Let me encourage you, therefore, to persevere in your noble work of testimony. You have little idea of the number of persons who feel indebted to you, and that number will increase both in pulpit and pew. The RAINBOW is the chief factor in the great doctrinal reformation of the age. *Surely* lovers of the truth will stand by it *very earnestly*.

I am yours, faithfully,

MNASON.

THE CONFERENCE.

DEAR SIR,—The growing interest in the great questions so long and so ably discussed in the RAINBOW, and which have now for several years found embodiment in the "Conditional Immortality Association," leads to the hope that the forthcoming Conference in Eastbourne, in the first week in September, may be largely attended. To give visibility in gatherings of good and wise men to the clear teaching of revealed eschatology, is very important. There are many Christian men who now *think* alike on all that is essential in the matter, but, by way of practical visible testimony, association is surely wisdom. Without organization men can do but little; with it, wisely conducted, great results are achieved. I do not quite like the title of the association, but to make *that* a reason for not joining it, when I know perfectly what it means, and heartily endorse that meaning, would be absurd. Let us have a better title, if possible, but it is greatly to be desired that all who believe that immortality depends upon union with the Lord Jesus Christ, would become members of the society, for the purpose of giving power to their united testimony. It is of first-rate importance, moreover, that the literature on the subject should be far more extensively circulated, and a numerous membership would soon furnish the pecuniary means necessary to this.

Yours sincerely,

FRATER.

CONFUSION.

DEAR SIR,—I heard a minister the other day who did *not* "rightly divide the word of truth." His text was in Isaiah, about the Lord making *Jerusalem* a praise in the earth, and his sermon was all about the *Church* converting the world, which he said she is sure to do, as she has plenty of leaven! I confess to a feeling of something more than impatience—I felt angry that the Divine Word was so miserably muddled by one of its ministers. I wondered if he had ever read the clear teaching of your invaluable Magazine about Jerusalem, the Church, and leaven. But perhaps he is not much "given to reading!"

I am, yours truly,

A VISITOR.

IMPORTANT QUESTION.

DEAR SIR,—My mind has been somewhat exercised of late with thoughts about the Lord's resurrection body, and the saints' future likeness to Him, in their changed, and resurrection bodies. In 1 Cor. xv. 44, we read, "It is sown a

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natural body, it riseth a spiritual body." But Christ, after His resurrection, in reproof of Thomas's unbelief, and for the establishment of his faith, said to him (John xx. 27): "Reach hither thy finger, and behold my hands," &c. It would appear, therefore, that the Lord retained in His body the marks of the crucifixion. We learn also that after His resurrection, He on several occasions *ate* and *drank* with His disciples. Will the saints then in resurrection life require material food? If so, how are we to understand the saying of Paul, "Flesh and blood cannot inherit the kingdom of God"? If you or some one of your correspondents could enlighten me on this matter, I should be thankful.

TRUTHSEEKER.

LITERATURE.

The Spiritual Record: a monthly Magazine of Facts and Phenomena relating to Spiritualism. London: E. W. Allen. Glasgow: Hay Nisbet & Co.

WE gather from the publishers' statement that this publication will record the true Psychology—the Science of the Soul—"that the spiritual part of man lives after the failure and decay of his body, retaining, in greater freedom and a higher intensity, all its powers of consciousness, perception, thought, memory, and love."

Well, at any rate, all anatomical and physiological observations and *facts* point unmistakably to the contrary; all clinical experience and all psychologic medicine indicate that the faculties of man are entirely dependent upon a sound and healthy state of brain and nervous system. Injure any part of the brain, and the corresponding function is in abeyance, partial or complete; so it is of any organ, the eye, for example—its function is not dependent upon an inward entity, whether soul or spirit, but upon a healthy brain. If this organ be partially or wholly paralysed, there is partial or complete unconsciousness.

Man knows nothing but what he receives through his bodily organs—he has no innate ideas, as he certainly would have if he possessed a separate thinking entity, such as the soul is said to be; all the affections of his mind are necessarily identified with his bodily organs. In short, a man without a body is nobody. And it is a gratuitous assumption, wholly unsupported by any *facts* derived from ancient and modern philosophy, or research, that man continues to live after his death.

The Old and New Testaments invariably treat man as a concrete personality—body, atomic and decaying; soul, the concrete breathing personality; and spirit, always identified with the atmosphere. Thus there is no hope of a future life, except through a personal and literal resurrection. "Christ the Firstfruits; AFTERWARDS THEY THAT ARE CHRIST'S AT HIS COMING." The facts of Spiritualism are granted. Doubtless, too, the writer of "Scepticism and Spiritualism" is right when he declares Spiritualism to be "the great Isis of antiquity." Yes, truly, as the Queen of Heaven, at once the mother and husband of Osiris (Nimrod), of Pagan and Babylonian mystery, that apostasy which

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both in ancient and modern times teaches not that man shall obtain immortality through the "seed of the woman bruising the serpent's head," but rather by believing the lie of him who was a liar from the beginning, the crafty python, the traditional serpent, "Thou shalt *not* surely die."

When we see that the spirits teach morality, truth, and purity in word, deed, and thought, then, but not till then, shall we esteem Spiritualism of any practical value. The *Spiritual Record* mentions the late Dr. Gully, and apologises for his "sins of nature"—we could mention others—the loose morals of the American Spiritualists are a disgrace.

We have not been able to gather from the *Spiritual Record*, any more than from other of their literature, that the controls teach, or even prove themselves capable of teaching, any definite revelation regarding the future, or even of the spirit world in which they themselves live. During the present interval, between the Lord's Ascension and His glorious appearing the second time, we expect no miracles, no signs, for the canon of Scripture closes with the prayer, "Even so, come, Lord Jesus." But signs and wonders are foretold to occur in this interval as the works of the Evil One and his demons.

"For we walk by faith, not by sight." "Faith is the subsisting upon the things hoped for, the evidence of things not seen." The true children of God, those having faith of Abrahamic quality, these alone can be acceptable to God, and receive the rewards of righteousness. The Spiritualist, not having the grace of faith, desires to be guided by a carnal sight and physical connections.

Thus they tread in the paths of the Antediluvians, who formed alliances with the Sons of God (fallen angels, see Peter and Jude); the foundations of society were destroyed, and judgment followed.

Apropos of the word God in the phrase "Sons of God," it is significant that the word used is Elohim, thus implying that these angels were only sons through creation, not by covenant; and in Gen. iii. Satan avoids using the covenant name of the Almighty.

In "Oahspe," the "New Bible," these unnatural alliances are referred to approvingly.

We prefer the old "faith which was once for all delivered to the saints." "For without faith it is impossible to please God."

The Ministry of the Beautiful. The Christian's Companion for Field and Forest, Sea and Shore. By the Rev. Burlington B. Wale, Author of "Handbook of Comparative Philology," The Book of Hebrew Roots," "The Closing Days of Christendom," &c., &c. London: Partridge and Co. Price 3s. 6d.

The title of this book commits the writer to something beyond mere sketches of natural phenomena, and assuredly the reader who expects more gets it. It is in truth a most delightful book, eloquent, poetical, profound, instructive. We advise Christian tourists to take it with them as a cheerful companion, who has something to say on everything they may see, on "field or forest, sea or shore." Moreover Mr. Wale is a Christian philosopher who gives his lessons in a joyous spirit, leaving the impression that everything in the universe is a text for the devout thinker who has eyes to see and a heart to feel. There are eighteen chapters in this

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charming volume, and that reader will be difficult to please who does not wish for more. The learning and classical attainments of the author are put to fine use here, and in the ministry of the beautiful, he ministers to the intellectual light and enjoyment of all who seek his companionship, and we doubt not very many will do so.

THE CABINET.

"W."—Yes, the December number of the RAINBOW will close its *twentieth volume*—our twentieth year of testimony to some of the greatest truths of Revelation, and yet truths which are least known to Christendom. We are unspeakably grateful for the privilege of placing before our readers facts and arguments which have convinced many that traditional theology concerning several most important matters is nothing else than paganism, and that Scripture is not responsible for the grievous errors which have been taught in its name. We have had the delicious reward of making glad the hearts of many of our Father's children; but whether we shall continue the Magazine beyond this year *depends upon what our readers may say to us before its close.* Subscribers have not increased, and, with one or two exceptions, help has fallen off. We suppose the penalty of all pioneers must be ours—difficulty, misrepresentation, trouble. Others will enter into our labours, and be amply encouraged and sustained. Our "heresy" will be their "orthodoxy." Well, if TRUTH gains, we are content to slip out of sight and be forgotten, although we confess it makes the heart ache. Should a little sunshine fall upon our path we will gratefully continue our beloved labour, although, under any circumstances, it cannot be long, so that our friends need not tire of us.

"D. G."—Read Acts xiii. 18, thus: "And for about the time of forty years carried he them as a nurse in the wilderness." In chap. xix. 31, the "chief of Asia" is literally Asiarchs, that is, officers so named.

"MARY."—There is no such promise or prophecy in the Bible as "a nation shall be born in a day." Read the passage you refer to, with its context, and you will see that the meaning is very different from what you suppose.

"S. T."—The book "Eudokia," published by Mr. Stock, is the severest criticism on the Revised Version of the New Testament that we have seen. The style of the book is rather heavy, but so are its shots, and such of the learned company of revisers as may read it must feel rather uncomfortable. Our first glance at the New Version gave us the impression that it would cause great disappointment. It has undoubtedly many excellent points, but in not a few cases its departure from the Authorised Version is anything but an improvement, and now and then we have been surprised at its faulty English. Both as a translation and as a piece of fine English, Dean Alford's New Testament is vastly superior to the "Revised."

The Publisher would be glad if any subscriber could supply a copy of the RAINBOW for the months of March, April, and November, 1881.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

SEPTEMBER, 1883.

CONDITIONAL IMMORTALITY.

Part I.

THE subject of this paper is the doctrine of "Conditional Immortality," in contradistinction with, and in opposition to, the generally accepted theory of man's essential, or inherent immortality; or, as it has been named, "The Immortality of Necessity." One can scarcely conceive of a subject of greater importance, or one more calculated to awaken attentive interest in a reflective mind seeking for truth. So much depends on a right view of the whole subject, and a wise, yet firm decision thereon, that it becomes a most essential condition that the inquiry into statements, and the examination of evidence, should be conducted with the utmost care, ere the mind is made up as to which side of the question it should adopt.

With the hope of rendering some little assistance to the general and unlearned reader, I propose to inquire, if the Scripture—the unerring standard of all truth—really teaches, in any definite or indefinite manner, man's necessary, or inherent immortality; or, whether it does not reveal, in unmistakeable lines, a conditional immortality, i.e., immortality only to those who are in Christ?

The two latter points of the inquiry might reasonably be objected to as unnecessary; because, if the first be established, it must be universal and unlimited. I put the question in this form merely for convenience, as I propose to show that, while the Bible *does not* teach the natural immortality of man, it does clearly reveal a conditional, and therefore a limited immortality. And as I regard the Bible as the *only* source of authority for faith and doctrine, I shall pay little regard to the teaching which has descended to us from heathen philosophy; nor shall I attempt to discuss any of the many abstruse and scholastic arguments and inferences by which theological scientists advocat etheir theory of man's natural immortality. These may be all very well for the student, but are altogether out of place in a paper which is to bring before the notice of ordinary

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readers the Scripture view of man's immortality. Very few of them have read the works that might be discussed, and therefore they would be in no position to judge if the objections raised were well grounded, or if the opinions and arguments of the writers had been fairly quoted.

I take up the doctrine of man's natural immortality—which I regard as untrue—just as it is generally accepted, while the commonly understood mode of expressing and enforcing that doctrine, will suffice for the purpose of bringing the whole subject to the test of Scripture, just as we have it presented to us in our English Bible. I am well content to let the whole matter, as an argument, rest on *that, and on that alone*, for a verdict. I hold that this speaks in no uncertain voice. Without troubling ourselves as to some possible errors of transcription, concurrent, positive, and cumulative testimony, is the most valuable of all evidence, and there is an abundance of it in the Bible. But I beg the reader to bring a common-sense judgment to what he reads, to lay aside prejudice, one way or other, arising from whatever source, and to take the words of Scripture in their plain and obvious meaning. On my part, I engage to use language easily understood, and will avoid scientific or scholastic terms as much as possible.

It will be well to bear in mind this obvious fact throughout the inquiry, that the Scriptures were written and promulgated long before any commentary upon them was written or published, and that they are the sole authority for our faith. The probability is—reaching almost to certainty—that the Scriptures were better understood by the early Christians than they are by us, speaking generally, our mighty piles of commentaries notwithstanding. Whatever the opinion of the reader may be, it is my hope that none will rise from the perusal of this paper, without thoroughly understanding my views of this subject. And I also devoutly trust that the Divine blessing will rest on this earnest effort to set forth the true doctrine of conditional immortality, and the Source from whence it is derived, with some little explanation of the way in which this Divine principle is imparted or communicated to man.

Now we take up the argument of those who advocate man's necessary immortality. "Man," they say, "is a special creation, and for a special object; therefore, is unlike all other material animated creatures. He was formed of the dust of the ground; into his nostrils God breathed the breath of life. He was endowed with a threefold nature, consisting of body, soul, and spirit; in short, he was created a materialised spiritual being." And they add, what they certainly do not find in the Bible, "that this spiritual nature is indestructible and essentially immortal." If you put the question, How, and why is it so? their answer is, "God breathed a portion of His own Spirit into man at his creation; and, being necessarily Divine, is also necessarily immortal."

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But a question arises here which our friends should examine; it is this: If God imparted to man something from Himself, could He not withdraw it, and take back that something again into Himself? And if this be conceded, as it must be, what becomes of man's essential, or necessary, immortality? I maintain that it is utterly untenable. The only reply of our friends would be, that man is *not* immortal in himself, but that he has an immortal principle imparted to him by the will and favour of God, and by the will and favour of God, he will possess it for ever. If they are willing to accept this theory, they must prove that this immortal principle is imparted to every one, and that God has said that everyone shall retain it for ever. But no such proof can be found in the Bible, and therefore the argument is worthless. It is perfectly true that immortality is both revealed and promised; but it is *conditional*, and the subjects of it are distinctly described; but there is not a particle of evidence in the Scriptures in support of the ordinary view of universal and necessary immortality. It would indeed be easy to get rid of all argument if we could accept Mr. Spurgeon's dictum, that "it pleased God to make man immortal and man has become such by necessity." But the saying of it, and the believing of it, do not make it a whit more true. It is a subject, like many others in the Bible, which is open to inquiry; nay, it invites our most earnest investigation; it is also one that can be tested and proved. Let us advance fearlessly, yet with becoming reverence, for we are standing on the threshold of the Infinite and Divine.

Much has been written and spoken, and not a little *sung*, concerning the natural immortality of man. Some of its defenders have been intellectual giants. Their theories, and the arguments by which those theories are presumptively established, are very plausible; but they all suffer from this great drawback to the mind earnestly seeking for the truth—they lack the proof necessary to the assurance of faith. The evidence is doubtful and insufficient, and the result is a verdict of, "not proven."

I may be told that "Adam was an immortal being, and had he not sinned, would have remained in a state of happy immortality, both materially and spiritually. But having sinned, one link of his immortal nature was broken off, and that became mortal; not only becoming mortal, but that decay began its insidious ravages immediately; while misery and degradation came upon his whole nature." I would be the last to dispute the dire effects resulting from the fall of man, for I, too, am a sufferer. But when I am told that Adam was created immortal, and that if he had remained sinless, *he would have existed for ever in the same state in which he was created*, I am inclined to question the right of asserting such a statement without authority, because here again we have not a particle of proof. I would suggest that it would be far wiser and safer to say that Adam was made *capable* of immortality. That his

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material nature might have enjoyed a very prolonged existence, I have no doubt whatever; but that such a nature, placed in a world of change, where the face of all things was undergoing constant decay and renewal, should know no change under the laws then in existence, I very much doubt. Be it observed, that in doing so, I am by no means limiting the power of God, if it was in accordance with His will that man should live for ever in that state. I merely say that I do not think so; and, in the absence of all proof that it was so ordained, I question the opposite conclusion. But I can conceive such a being, giving life to innumerable other beings immortal as itself—if that were indeed immortal—coming to find at length some inconvenience in dwelling in a world like this for ever and ever; and therefore I do not like taking things for granted without further proof.

Let us look clearly on the real aspect of things, and in doing so, remember this one fact, that the whole act of creation, including man as the chief, was in accordance with a preconceived and settled plan. All was constructed, and related to the grand scheme of redemption. *This* was the governing principle of the whole, if I may say so, in speaking of the conception in the Divine mind and will. And I believe an intelligent recognition of this fact will afford a clue to the solution of the difficulty.

Now, in the case supposed, that Adam remaining pure, would be living now, and on for evermore, in the same nature in which he was created, what aspect would the world be likely to present to us under the reign of a sinless Adam? The question may be difficult to answer under existing circumstances, seeing the curse still rests upon the earth and the human race. But, allowing that all things would remain beautiful and prosperous in the highest degree, that the skies were ever fair, the air ever balmy, and the fruits of the earth most luscious to the taste, and in rich abundance, while peace was universally enjoyed. Yet I can conceive that, as the seasons constantly revolved, and while nature might retain her loveliest dress, and display her richest treasures, the blessing pronounced on man, "Be fruitful and multiply," would likewise be literally and abundantly realised too. Imagine, then, 6,000 years to have passed away, during which time not a soul had died: suppose the multiplication of the race had gone on in the same proportion as the most favoured communities on the earth at the present time—and let me say that this, at the best, does not, I believe, represent the Divine ideal, or purpose, if I may put it so—think of the myriads of myriads of millions of inhabitants that would people this world now! But further: Suppose it possible that all these could exist in perfect happiness at the present time; now, imagine another 6,000 years to have rolled over, and the earth should have twice doubled her population. How then? Carry the thought on still further, till 20,000, nay, a million years, had passed over the world—and a million is as nothing to immortality—with the laws

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of reproduction in full force, does not this conviction force itself on the mind, that this world was not intended for the dwelling-place of immortal men under such conditions? Something must have been done to break the continuity under them, if existence were not withdrawn. And, be it observed, the pursuit of this argument to such a conclusion, by no means makes man a sinner from necessity. Thus, by this process of reasoning, we are shut up to the one great fact as revealed in the Scriptures, with more or less clearness, that the world, with man himself, was created for a purpose directly related to the grand scheme of redeeming love.

Then, lest any should say, "This would be to make man a sinner from necessity, seeing that all was arranged with the view of his becoming such, which cannot for one moment be tolerated," I would suggest what seems to me an easy solution of the difficulty, when man's free agency is fairly recognised. In opposition to the supposition already examined, we will suppose another, which leaves man's freedom untouched. We will suppose that Adam and his descendants had remained in the sinless state in which he was created, that the race had multiplied exceedingly, until, in process of time, the earth would be too circumscribed for the number of its inhabitants, is it not easy to conceive that God would translate those of advanced age and education, from time to time, by spiritualising and immortalising their material bodies—without their tasting death—and fit them thus to dwell in Heaven with Himself? I often think that in the period of "the new heavens and the new earth," some such a principle may be found in operation.

But putting all speculation aside, we will now take up facts as we find them. Man *was* created, and adapted to the circumstances of his existence. Everything was arranged with a view to his happiness, and complete satisfaction. He may have been endowed with high intellectual powers; yet, in matters concerning good and evil, as contrasted with each other, he was a very babe. He knew nothing of evil; therefore, had no means of contrasting, or valuing the good. Nor, in his circumstances, was it necessary. He was pronounced good; and good he was, and good he might have remained but for his own act. Yet, undoubtedly, this was his point of weakness, and shows the imperfection—in a Divine sense of the term—of the creature, as such. I think we may safely admit so much without seeming to extenuate Adam's sin in disobeying his Maker. So far as we know, he received no instruction concerning evil, beyond that conveyed in the command, "Of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." There was the clear emphatic prohibition, with the solemn warning of the result of disobedience. This was the test—and no hard one—to which the purity of his nature and his allegiance to his Creator should at the same time be put. His innocence, and ignorance of evil, would appear at this point to be that of an infant, rather than

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that which springs from a personal choice, resulting from conscious knowledge of its demerits, and internal loathing of its character. In short, a purity that had not been tried, or proved, but which must be tested. The capability and the liability of sinning was in him. He was of the earth, earthy, and sensuous. Observe, I do not say *sensual*. Admitting this, and receiving the simple narrative as it stands, without any of the theories that have been raised upon it, it seems to me clearly demonstrated that man was not created essentially immortal in his nature, but that he was capable of *attaining* to immortality; that this immortality was purely conditional, and wholly dependent upon the will and favour of God.

There was also "a tree of life" in the midst of the garden, which appears to have produced fruit possessing wondrous life-giving qualities. We might speculate as to the life-renewing properties of its fruit in Adam's case, had he continued in a state of innocence, by which immortality might have been secured. There seems to have been no prohibition of this fruit during the time of his innocence; but we find that after he had sinned, God manifested concern lest he should partake of it, and so prolong a wretched existence, and at once took measures to prevent the possibility. Whatever the singular circumstances of the narrative may mean, one can scarcely doubt that this was a most merciful act on the part of God.

Imagine, if you can, an existence of all the possible pains, sorrows, and infirmities of a life of continuous decay, with the mental gloom arising from conscious guilt, and consequent consciousness of the Divine displeasure, prolonged indefinitely, and I ask, Is it possible to come to any other conclusion than that God in measuring out the judgment due to sin, yet graciously remembered mercy?

There was enough for Adam to suffer without this additional burden. And we, who never knew the life of innocent, happy purity in which Adam lived, and from which Adam descended, can never realise the contrast which his sad doom presented to him, nor rightly estimate the measure of his sorrow!

There is one point here that we must not pass over without notice, which is that there is not a particle of proof that man is immortal, nor have we any right to separate his natural from his spiritual existence as to this principle. The spiritual life may be prolonged as God may see fit, and there is undoubted proof that in the case of some, immortality is attained. But there is nothing said of it here, and I call special attention to this because, while it is made the starting-point of the whole question, it is so constantly referred to as *the proof* of man's immortal nature.

The utmost that can be conceded from the terms of the narrative is that God made man pure, and capable of immortality, and that it is exceedingly probable he was created with a view of his becoming such; but the full proof is not here. On the other

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hand, he was placed in a world of change, with a nature untried, and exposed to the artful seduction of an artful foe, whose craftiness was equal to his malignity. And all this may be fairly admitted, I repeat, without being in any way supposed to extenuate Adam's guilt. Indeed, it is impossible to stop anywhere short of this position.

I contend that the theory of man's natural immortality is overthrown by the bare facts of the case. Adam sinned; the sentence was passed upon him; and the doom is certain and irrevocable. Man decays, and dies, and is buried, and dust returns to dust. Where, then, is man's natural immortality? *The man is dead!*

"Oh, but that is one-sided," says one, "what *is* dead is only something that *could* die, being material, but the spiritual nature lives on for evermore." I reply that it does not say so here: where do you obtain your information? It may be so, but it does not belong to this narrative to make it plain. If one element of his nature is capable of destruction, why not, in course of time, the other? But, for argument's sake, I will admit the supposition, and ask, How does the case stand now? You say that man is naturally immortal, yet a portion of him dies—we will say one-third of his compound nature—and turns to dust: well, *Where* is his natural immortality?

Another says a similar thing in other words, "The *man* still lives: it is only the tabernacle that has decayed, broken down, and crumbled away. But the spiritual nature—soul and spirit—which is the true man, that lives on for ever, for it cannot die. This is the immortal part of man; in fact, *the man*." The answers grow bewildering. Man dies, yet the man that *dies* is not dead! Let us look at this.

We start with this definite proposition, that man's nature is compound, consisting of three parts—body, soul, and spirit. It is asserted that this compound being is immortal, and yet the man dies. You admit that he dies; that one very important part of the whole is broken down. I ask again, Where is man's natural immortality?

Immortality denotes that which is indestructible, and yet here is something destroyed. It is a flat contradiction of terms, and cannot be true. Argue as you will, spiritualize as much as you like, the difficulty is not to be overcome. The fact is hard, stubborn, immoveable. Man dies, and natural immortality dies with him, for he never possessed it.

Now, if one portion of man's nature yields to the power of death, is it not conceivable that the others may, in like manner, succumb, or be withdrawn? I maintain that it is not only conceivable, but also a thing so exceedingly probable, that I firmly believe it. This, to me, seems an incontrovertible position, namely, if man be created immortal, he must of necessity remain so in all his parts and functions. Let but one flaw in this prin-

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ciple appear, and it is no longer what it is asserted to be; and, therefore, I conclude that natural, or inherent human immortality, is a delusion, if it be not also a snare.

But there are glorious possibilities, and blessed certainties. Man, by the grace of God, and through the work of One who became "bone of his bone, and flesh of his flesh," and made like him, and for him passed through the gates of death, *may become* the possessor of immortality. But it is conditional, and it is a favour bestowed by Him "who only hath immortality."

We have seen that man sinned, and, in himself, lost all hope of immortality. By his own wilful act, his chance was lost, and he was doomed. And with the doom of certain death, other penalties were also inflicted as the fitting accompaniments of that doom, and he was thrust out, so to speak, from the inner court of God's presence. But with the curse came also the blessing—blessed be God!—and we see that while man has destroyed himself, God *has not*, and *will not*, give him up to perdition. Words of hope and words of promise are breathed into the ear of one whose soul is well-nigh crushed with despair. Words, whose meaning may have been somewhat dark, yet pointing clearly to this blessed fact, that, though man became the victim of his own act, induced by the strategic and malignant cunning of the serpent, from man also would arise the Deliverer who should crush that serpent's head, and emancipate the race from its thraldom and death. With the growth of the race and the progress of the ages, ever and anon came the word of hope and the word of promise, ever waxing clearer and brighter, until at length *the Seed* of the woman was manifested that should destroy the works of the devil. How it has been effectually secured, and how the grand consummation will be achieved, let prophets and apostles declare. If our friends will examine the golden predictions in the prophetic pages of the Old Testament, and compare them with the New, they will find a corresponding harmony—the burden is the same; but they will not discover man's natural immortality there.

I will now briefly run through a few passages taken from the New Testament as proofs of the position I have taken up, beginning with the Gospel of St. John, and I hope the reader will carefully note them.

"The Word was made flesh, and dwelt among us. In Him was life, and the life was the light of men." "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here we have clear statements and positive assertions. Do they in any way give the least support to the theory of man's natural immortality, or do they not rather prove that man can only derive from a source above and beyond himself the immortality which he is said to possess? Let us go a step further:

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"God so loved the world, that He gave His only begotten Son, that *whosoever believeth in Him should not perish*, but have *everlasting* life." An unmistakeable condition, you see. Our friends make the word *perish*, in this and other places, to mean a never-ending existence in bodily and spiritual anguish, *i.e.*, everlasting torment. But the Bible does not say so, and therefore I altogether reject the interpretation of a word which puts on it a different sense to that it expresses, and which is understood by every one. But to continue our questions from this gospel: "He that believeth on the Son hath everlasting life, and he that believeth not the Son *shall not see* life; but the wrath of God abideth on him." This is very emphatic. Does it not teach that immortality is conditional?

Again: "And this is the will of Him that sent me, that every one that seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." "He that believeth on me *hath* everlasting life." "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." "As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall *live by* Me." Again: "My sheep hear My voice, and I know them, and they follow Me; and I give unto them *eternal* life, and they shall never perish." Again: "I am the resurrection and the life: he that believeth in me, though he die, yet shall he live, and whosoever liveth and believeth in me shall never die;" and yet again: "He that loveth his life shall lose it: and he that hateth his life in this world, shall keep it unto life eternal." "Because I live, ye shall live also." "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." A lower voice now speaks, but the burden is the same: "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

Now, taking in the common-sense import of these words, can anything be more clear, or more powerfully demonstrated by proofs, that immortality is *conditional*, and not natural: something to be attained, but not possessed? It is a gift bestowed, a principle imparted on certain conditions, which are simple and clearly defined. That the Apostles and the early Church understood it thus is abundantly clear, as a few quotations will prove. In the Acts of the Apostles we read, "As many as were ordained—or disposed—to eternal life believed," a clear indication of the general opinion on the subject. One more quotation from this book: Paul and Barnabas, addressing the Jews that opposed the Gospel, say: "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles."

S. B.

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APOCALYPTIC INTERPRETATION.*

(*Continued from page* 313.)

APPENDIX.

Being a series of Letters by the Author in reply to a Review of the first edition of the foregoing in the "Quarterly Journal of Prophecy."

IS THE APOCALYPSE FULFILLED OR UNFULFILLED?

No. V. (*Continued.*)

To the Editor of the "Quarterly Journal of Prophecy."

VI. It will be familiar to our readers that to my illustration of the mischief of building on mere hypothesis, taken from the Ptolemaic system of astronomy, Mr. Birks having excepted that such system was, "in its own day the ripest fruit of inductive inquiry," I rejoined, that however such proposition, equivalent in its literal exactness, to *anything being the superlative of nothing*, might be maintained, yet—that the Ptolemaic system was not the fruit of inductive inquiry at all, but of an erroneous hypothesis (namely, that the earth was the centre of the planetary system), was plain from the fact that inductive inquiry put an end to it. There is nothing in this, I need scarcely say, that is not popularly known to every schoolboy; and in pleading it, I made no pretensions to any depth of astronomical knowledge. Would it not, then, have been more seemly in Mr. B. to have cleared up his remarks, if obscure, which called for this plain elementary statement, than to have flown off to a surmise about my superficial acquaintance with the subject, and a recommendation that I should read Professor Whewell's "History of the Inductive Sciences." And yet this is the course pursued by Mr. Birks. It would be easy to enlarge upon the spirit thus displayed; but I forbear. The irrelevancy of the matter is what I care to notice.

VII. The next thing to which I have to call attention, is the charge of "*gross misrepresentation*" and "*manifest error*" (certainly, hard words), which Mr. B. is pleased to urge against me, for alleging that Mr. Elliott's exposition is built upon hypothesis. Although I have quoted Mr. E.'s own admission to this effect, I am guilty of the former. And because I say that his disposal, in an appendix to his second edition, of rival systems of interpretation, is no proof of his own being (not true, for this was not the point, but) properly and inductively pursued, I am guilty of the latter. Now, what are the strong reasons, as they ought to be, by which Mr. B. supports these assertions?

(1). As to the charge of *misrepresentation*, it resolves itself into my production of "*garbled evidence*," on which he writes as follows:—

* By Rev. James Kelly, M.A., Incumbent of St. George's, Liverpool.

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"How then did Mr. Kelly overlook, or why conceal the fact that the three first pages (of Mr. Elliott's preface) are employed in stating his prolonged inquiry on this very subject, the relative truth of the Protestant and Futurist schemes, and his deepened conviction, the result of that inquiry, in favour of the view on which his work is based, with two or three reasons that appear to him decisive in its favour, the words of Rev. iv. 1, and the prophecy of Babylon, with its explanation."

I observe, in reply, that I did not overlook these statements of Mr. Elliott, rehearsed by his friend; but I did not see, nor do I now, that they were intended by Mr. Elliott as the *substratum* of his presumption that the Apocalypse treated of the fortunes of the Roman Empire, from the time of John onward. They occur not even in the same connection. Nay, further, what Mr. Elliott deduced from them was, simply, "that there must have taken place some more exact fulfilment, in accordance with the year-day principle, of those Apocalyptic Prophecies against the Protestant interpretation of which, previously offered, exception had justly been made." * Thus Mr. E. accounts how he was led to embark in the construction of a new exposition of the book, and this is intelligible enough. But he says nothing of what suggested to him the presumptions I have called in question. If he had, I should not have failed to quote it.

(2.) My "*manifest error*" I now come to consider; and wherein does it lie? In my argument that Mr. Elliott's showing other systems of Apocalyptic interpretation to be faulty is not equivalent, as Mr. Birks contended, to the justification of his aforesaid hypothesis:

"Mr. Elliott," writes Mr. B., "is not reasoning with infidels, but with Christians, who believe that the work is an inspired prophecy. Now, in this case, only three alternatives are possible, however each may be varied in the specific details; that the prophecy was fulfilled soon after it was given, that it has been fulfilling, or fulfilled, in the long course of intervening ages, or that its fulfilment is still future. If two of these views are disproved, the third is so far plainly established, unless we can believe a work to be an inspired prophecy which neither has been, nor ever will be fulfilled."

Here, I would say, is not "manifest" but rather *latent* error on the part of Mr. Birks. He assumes that Mr. Elliott, in his Appendix, has dealt with the *principles* of the two rival systems of interpretation opposed to him; in which case, I admit, it would be consistent to argue from the negation of them to the affirmation of his own. But this assumption is a mistake. They are the *details* of the rival systems, at least of the Futurist one, not its essential principles which Mr. E. has aimed at proving defective; and it is

* Original Preface to the Horæ Apocalypticæ.

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obvious, success here does not leave *his* principle to be the necessary alternative. All his exceptions that have any force may be admitted, and yet *a Futurist system of interpretation* be the true one. Nay, further, even if it were admitted that Mr. E. had, in his Appendix, disproved all other principles of interpretation, it would not hence follow that he had legitimately plied his own, and abstained from the employment of gratuitous hypotheses, which is my objection.

VIII. Mr. Birks' original attempt to meet this objection, consisted in the following assertion: "Whoever objects to them (i.e., Mr. E.'s presumptions) must be prepared to maintain either that there is no principle of wise selection in the Divine prophecies; or, that it consists with the Divine wisdom to predict trifling changes rather than the more important." To this I replied, that we were not competent to determine beforehand what would constitute a wise selection of events for the roll of prophecy; and that from the contradiction of fact to human estimation of the important, in Scripture *history*, we ought to apprehend our surely falling into error if we indulged this *à priori* spirit of speculation in regard to the matter of *prophecy*. I ventured also to remind Mr. B. of Bishop Butler's exposure of this line of reasoning, as adopted by the infidel against revelation in general. Hereupon, Mr. Birks maintains that this "*is a tacit admission of the truth of the impugned maxims.*" I ask what maxims? Surely not Mr. Elliott's hypotheses, which Mr. B. dignifies with this name. From the discussion of these in themselves, I had turned to Mr. B.'s defence of them: and therefore, the only maxim that I have allowed by implication, in my adoption of Bishop Butler's argument, is Mr. Birks' own, that *there is a wise selection of events in prophecy.* And now, maintaining this, which I do equally with Mr. Birks, what is the difference between us, but that he claims to decide beforehand what would be the wise selection for God to make; while I think it the more becoming course to believe in the Divine wisdom at once, and then reverently to seek to appreciate it by actual examination? Nor can I admit that I have at all misunderstood, or mis-stated, Bishop Butler's argument. Indeed it is so plain on this particular point, that the humblest reader may recognise it.

But Mr. B. objects that an argument suitable to silence an infidel, may, when addressed to a Christian, "be worthless in the extreme," and applying this to my use of Bishop Butler, he says it is assumed by me that "a Christian searching the word of God with humility and prayer, may be as void of spiritual discernment as an infidel who is inventing reasons for rejecting it."

Now the exaggeration of Mr. Birks here is too plain to require notice. But, that the child of God, as well as the natural man, *may* go out of his province, and sit in judgment upon what it behoved God to do, however to be lamented, is not to be deemed

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incredible, and this is just what has happened in the present case, I conceive, to call for my humble admonition. The infidel arrogates to himself to determine what the character of Revelation, in general, ought to be; forgetful of his proved incompetency, from the events of Creation and Providence, to indulge in any pre-conceived surmise on the subject. Mr. Birks and his friend have similarly erred when—coming to the study of the Apocalypse, and, overlooking the disappointing contents, to human conjecture of the other Scriptures—they have presumed that such portion of the word, as a wise selection of events, must be supposed to foretell the fortunes of the Roman Empire, &c. We remind the infidel of what obtains in *the constitution and course of nature;* this silences him. I remind Mr. Birks and his friends of the analogy of *the Bible at large;* and why should not this similarly avail with them? Had he not himself admonished one of his opponents to the same effect:—"It is dangerous for Christian divines to borrow their shafts against an obnoxious theory from the armoury of infidels."*

IX. But I did not content myself with negativing Mr. Elliott's gratuitous hypotheses, I endeavoured to gather from the analogy of Scripture those that were legitimate. And this brings me to what is really the grave question in this discussion. Does Prophecy, in the Old Testament, which, it is admitted, reaches beyond the present dispensation, take in the political revolutions of Christendom? Does it even more than imply (and that, by providing room for it) the work of grace that is now going on in the calling of the Church? If these questions can only be answered in the negative; in other words, if Old Testament prophecy which has been fulfilled, and which remains to be fulfilled, that is (as I had said, in one word, for the sake of brevity, though it appears unintelligibly to Mr. Birks), if Old Testament prophecy *still* circles round the Jews as a nation, over-leaping all details of the interval between the advents, why should it be presumed to be different with New Testament prophecy? These premises I have endeavoured to argue out against Mr. B.'s objections. On which side the truth lies, our readers must judge. But I am persuaded the root of the matter is here; and I regret that Mr. B. has perplexed it by his method of reply, which seems forcible only because it is undiscriminating. Thus, at my remark, that "of those political revolutions of the earth, which Gibbon and other historians have chosen to record, Old Testament prophecy is utterly unobservant," Mr. Birks exclaims, "*an assertion truly prodigious;*" meaning, I suppose, to impute to me the denial of the ruin of the ancient seats of empire in the East, being in accordance with the Divine predictions. But though I believe there is much exaggeration in the coincidences commonly adduced under this head by our evidence writers, just because the pre-

* Elements of Prophecy.

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dictions in question yet await their complete fulfilment, Mr. Birks should have observed that I withheld the character of accomplished prophecy not from these events, but, as I expressly stated, from those constituting "*the history of Christendom*"—I had even specified, in my pamphlet,—"the invasion by the Goths and Saracens, &c.;" and I have yet to learn that the rehearsal of such matters, in Old Testament prophecy, is even maintained by Messrs. Birks, Elliott, or any other writer. Now that my true position is discerned, as I trust it will be, by Mr. B., he will see how completely beside the mark have been all his brandishings against me, of "the conviction of the Church in all ages—the plainest maxims of criticism—and the clear facts of history."

X. Another specimen of inadvertence in Mr. Birks' is to be found in the maintenance of his analogy between Israel and the Church, as centres of prophetic information. He had said that the reason why the earlier prophecies all circled round the people of Israel was, that they were the covenant people of God, adding:—"Ever since the days of John, the Jews have not been the people of the covenant; but the privilege has been transferred to the visible Church among the Gentiles."

To this I replied that long before Israel had acquired nationality, they constituted the fruitful centre of prophecy; and that the same was the case, now that they were disorganised as a nation. Hereby I desired to impress upon the reader's mind, and upon Mr. Birks, if he would let me, that Israel's being nationally recognised of God, was not necessary, as he appeared to assume, to their being the radiating centre of prophecy. Mr. B. now rejoins that I have "*replaced his statement by another, and then argue against a shadow of my own devising.*" But how am I chargeable with this? Because it appears, I have understood his term, "the people of the covenant," as equivalent to Israel's national recognition by God; whereas, this latter, "*their nationality*," he observes, "began in Egypt, or at the Exodus;" but the *covenant* began when the words were uttered—"I will be a God to thee, and to thy seed after thee." This I admit, looks like accuracy, but what is the purport of it? Admitting that the covenant with Abraham preceded the actual nationality of Israel, is it of *the covenant, simply*, that Mr. Birks had been speaking, and not rather of the organised nation? For, observe Mr. B.'s words: "*so long as they remained the people of the covenant.*" This language, it is obvious, implies that, in the sense in which Mr B. uses it, Israel are not *now* the people of the covenant. But Mr. B. holds, I believe as fully as I do, that in regard to the purpose of God, they have never ceased to be such. Therefore, the only thing to which he can be supposed to refer, is their non-recognition as the people of the covenant, i.e., as I have said, their present disorganisation as a nation.

Thus, it is manifest, I have not misrepresented Mr. Birks'

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proposition, but he has made a distinction without a difference. And my argument is just the same whichever expression is employed. I here restate it for the satisfaction of our readers, using Mr. B.'s own terms. "Prophecy circled round Israel, not only as '*long* as they remained the people of the covenant,' but before they were a people at all. And now that they are not the people of the covenant, *i.e.*, not recognised of God,—prophecy still circles around them." Hence it is an assumption of Mr. B. to lay it down that because of their actual condition as God's covenant people, Israel were the centre of prophetic revelations concerning the earth; and it is of course, inconclusive to argue from this that the Church being now owned of God, they must occupy the same prophetic relation. The fact is, Israel's calling to precedence *in the earth*, and their progress to their inheritance, involving *earthly* details—peculiarities not obtaining in the Church's case,—have been overlooked by Mr. Birks. Hence his impatience at my disallowance of his analogy.

XI. Mr. Birks is also very impatient at my affirming that "the Church's relation to the world is not direct, but through the intermediate link of restored Israel;" which proposition he has chosen to regard as denying to believers now *an influence on society around them*. But Mr. B. will excuse me for saying, I denied no such thing; and if he will look again, he will see that my reference was to the Divine dealings with *the nations of the earth, as such*. And that they are reserved, as the sphere for *Israel's* agency, in the latter day—even as, by *Israel*, their conversion is, at last, to be effected to the faith of Christ—is not, I presume, questioned by Mr. Birks. On the other hand, the election which is now going on—a secret process—with all its parallel influences which are assignable, is compatible with any variety of phases which the nations may assume. Accordingly, admitting, in a general sense, the comparison which Mr. B. adduces, that "what the soul is in the body, that are Christians in the world," I ask, does not such comparison properly belong to the case of Israel organised as a kingdom, in the midst of the nations of the earth—the event which will constitute the remarkable period, as our Lord calls it, of the REGENERATION (Matt. xix. 28).

XII. I now hasten to the elucidation of the texts of Scripture on which Mr. Birks and I are at issue.

(1.) And first in regard to 1 Peter i. 11, which I conceive is all important as reconciling other apparently conflicting passages. I shall put it, and them, into juxta-position, as the most satisfactory to the reader.

APPARENT CONTRADICTIONS.

"The Gospel of God which he had promised afore by his prophets in the holy Scriptures" (Romans i. 1, 2).

"Now to him that is of power to stablish you according to my

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gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which . . . now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Rom. xvi. 25, 26).

HARMONIZING EXPLANATIONS.

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow, unto whom it was revealed that not unto themselves but unto us they did minister the things which are now reported unto you" (1 Peter i. 10-12).

APPARENT CONTRADICTIONS.

"The mystery, which from the beginning of the world hath been hid in God" (Eph. iii. 9).

"The mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit" (Eph. iii. 4, 5).

"The mystery which hath been hid from ages and from generations, but now is made manifest to his saints" (Col. i. 26).

From the first of the foregoing paragraphs, it appears that Old Testament Prophecy includes *some* reference to our dispensation. From the third it is equally plain that until the ministry of Paul commenced, our dispensation was hidden—not made known. What is the harmonizing explanation of the two propositions? The middle paragraph, as I have said, supplies it, and in this way—telling us that the Spirit of Christ, in the Old Testament Prophets, testified beforehand of the great themes—the *Christward sufferings* and the *glories afterwards;* the former, as well as the latter, including what was to happen to ISRAEL. Our dispensation lay between in an undefined interval, and *what time and what manner of time* it was to be, the Prophets exercised themselves to discern; but it sufficed with God to reveal to them that this was a matter to be developed only in our day; and that it was not for them to penetrate into it. But how, it may be asked, in this case, did they "*prophesy of the grace that should come to us,*" and "*minister the things reported to us?*" This question I had anticipated in my pamphlet to the effect that they had handed down to us, so to speak, "the seed-plot of our dispensation; but the precious seed itself to be sown therein, or rather already deposited, only destined to lie inorganic till the due season of Messiah's rejection by 'His own' would arrive, this—they did not, they could not recognise." Again, I had said that in the sufferings and glories of which the

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Prophets testified, involving the fall and rising again of their own people, they perceived the boundaries of our dispensation, and were anxious to discern the filling up. But this was reserved for another time, and for a special ministry; even that of Paul "made a minister . . . to *fulfil* (πληρωσαι) the word of God, even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints" (Col. i. 25, 26).

With this comparison of Scripture with Scripture, I should be quite satisfied to leave the subject to the judgment of the reader; but that Mr. Birks reproaches me for not replying to the objection on this point urged in his original article. I proceed therefore to supply the omission, and it is easily done without going beyond Mr. B's own premises. "The sufferings and the glories," he contends, are not two chronological limits, "*but the reverse.*" For, he proceeds:—

"The glory of our Lord, as He Himself expounds to His disciples, Luke xxiv., followed at once upon His sufferings. The sufferings of His members, which also pertain to Him, continue long after His glory has begun."

Is not this an admission, in so many words, I ask, of the very position Mr. B. denies? For, thus the Christward sufferings still continue, and only *the personal glory* of our Lord has begun, that is, "*the glories*" have not yet set in. But bring into view what my argument required, and Mr. B. has not ventured to contradict, that in the sufferings and glories in question, *Israel's* blindness and restoration are included, and the propriety of regarding the same as comprehensive boundaries, between which our dispensation runs its course, is at once obvious. The fact is, by substituting *glory* for *glories*, and excluding *Israel's*, Mr. B. has obscured the argument he was opposing, even to himself.

(2.) As to Isaiah xlix. 6, Mr. B. says:—

"The apostles quote it distinctly as a command of God, that they should preach the Gospel there and then to the Gentiles" (Acts xiii. 47).

Therefore, I add, it is plain that they intended not to *interpret* the passage, but merely to state what it implied. For, it is remarkable, the interpretation is not a *command* at all, but a promise to Messiah. Mr. Birks may say that to the extension of the Divine favour to the Gentiles as such, the Jews of Antioch who contradicted and blasphemed would not have objected. But I refer him to Peter, who without the overruling instruction of a special vision would not have communicated the Gospel to Cornelius and his company; and this was not the broaching to them the mystery of our dispensation, but simply the proclamation "unto the Gentiles of repentance unto life," such as the Gentiles at large will yet enjoy when our dispensation is over, and the Jewish nation restored. See Acts xi. 18. If the clear revelation of an event in the Scriptures, is to make it incredible that parties should stumble

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at it, as Mr. B. argues, then is it incredible that the Jews were offended at Messiah's advent in humiliation, for what could be more clearly revealed than this?

(3.) On Deut. xxxii. 21, and Isaiah lxv. 1, I must leave what has been said between us to the judgment of our readers, only I must remark I am surprised at Mr. B.'s dismissing the matter as he has done, with meagre assertions which are no more satisfactory on the subject than are the common headings of the chapters in our Bibles on any matter of controversy.

(4.) In addition to what I have already said upon Matt. xxi. 43, I would submit that the nation in question bringing forth the fruits of righteousness, is the same as "the righteous nation which keepeth the truth," referred to in Isaiah xxvi. 2; and both passages agree with Exodus xix. 6, which clearly relates to the people of Israel. The text Mr. Birks adduces, 1 Peter ii. 9, is only an *application* of the latter to Christians, which, of course, ought not to interfere with its strict *interpretation*.

(5.) I am sorry to observe that my argument from Acts i. 6, is still misapprehended by Mr. B. And yet I can conceive nothing simpler. But, let me again put it. Our Lord had been interrogated, after His resurrection, as to whether He would then restore again the kingdom to Israel. Whereupon He replies:—"It is not for you to know the times and the seasons which the Father hath put in his own power." Hence, I inferred that knowledge of the times and seasons has to do with the recognition of the matter of Jewish hope. As I observed in my last, having in view the *mere question* which might have emanated from any quarter, "whom they (the inquiring disciples) represented, concerned not my argument." I should have thought this very obvious. But no,—Mr. B. will have it, in spite of all I say, that my argument "*rests upon the secret assumption that the Apostles here represent the Gentile Church in contrast to the Jews.*" Now, whence this insensibility to my disclaimer? I will tell the reader. It arises not from any pertinacity of imputation on the part of Mr. B., but (though it ought not to be left for me to make the explanation for him) from his interpolation into my premises of a counter argument of his own. I had argued, I repeat, simply from the subject matter of the question, and our Lord's reply. Mr. Birks argues, it appears, from the representative character of the questioners. But how at length have I discovered this? By a very slight clue indeed—nothing more than Mr. B.'s quietly putting an emphasis by means of italics upon one word:—"It is not for *you* to know the times and the seasons." Herein lies his counter-argument, at least, his principal premise.

Having traced it to him, let me now inquire how it avails against my position. And to this end, I admit at once, what Mr. B. thinks must give him a triumph, that in the dialogue in question, our Lord's disciples represented—as they really were—a Jewish

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remnant. What then is the legitimate conclusion? Why simply this, that it was not for them to know what was not yet revealed by the Father. But it is obvious, from our Lord's words, that when, if ever, such revelation were made, it would consist of information concerning the times and the seasons; that is, that the recognition of the great crisis of Jewish hope (the restoration of the kingdom of Israel) would be associated with knowledge of this kind. Mr. Birks seems to apprehend our Lord's answer to the disciples as importing that, for the satisfaction of their inquisitiveness about the kingdom, they *needed not* to know the times and the seasons. Whereas, it only conveyed the fact that such knowledge was *reserved* from them. My view, also, as given on the same page of my pamphlet which Mr. B. quotes, was, that this reservation extended to the case of our Lord Himself, prior to His ascension (His Christ-relation only then receiving its full development), after which, in the Apocalypse, He disclosed this very knowledge through the Apostle John. Compare Mark xiii. 32, with Rev. i. 1. Thus, though I disclaim the position imputed to me by Mr. Birks, that *the disciples represented the whole Gentile Church*, and believe with him (if, indeed, he does believe it), that they represented, what they were, a Jewish remnant, my argument is not "reduced to ashes," but comes out the brighter, I think, from the discussion.

(6.) My interpretation of Gal. i. 11-17, is objected to by Mr. Birks. I proceed to vindicate it. The chief proposition of my argument is, that when the Apostle states that he received the Gospel which he taught, "not of man, but by the Revelation of Jesus Christ," he refers to a Personal appearance of our Lord, to him, subsequent to that at his conversion, when "it pleased God to reveal His Son in him." Mr. Birks maintains that the Apostle refers only to the latter.

[1. I reply, that on Mr. B.'s view, the Apostle's statement would be incorrect. For, admitting that what passed at the miraculous scene of his conversion shows him to have been directly commissioned as an Apostle; yet, from none of the recitals of it, does it appear that the *matter* of his teaching was then communicated to him. The narrative of Luke is as follows:—"Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do" (Acts ix. 6). To the same effect the dialogue is given by Paul himself:—"What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do" (Acts xxii. 10). And so Ananias was presently employed to enjoin generally upon the Apostle that he should bear witness unto all men of what he had "seen and heard;" *i.e.*, what had just transpired, "*the vision of Jesus, and the words which He spake.*" Thus even the admission that Paul received his apostolic commission on the occasion of his conversion, can only be justified by taking into account the supplementary communication of Ananias.

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2. But when we turn to the remaining version of the transaction in chap. xxvi., which obviously embodies Ananias' message with the vision itself, the evidence is *positive* in favour of another vision, or visions, being yet in reserve to qualify the Apostle for his mission; for the language runs thus: "I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, *and of those things in the which I will appear unto thee*" (Vers. 15, 16). Here is clear intimation that to furnish the Apostle for the work before him, he was to enjoy a subsequent vision, or visions, of his Lord. If then, as we have seen, his appeal to what transpired at his conversion *would not be conclusive* as evidence of his Gospel which he preached not being taught him by man, why should we not understand that appeal as extending to *what would be conclusive*—the Lord's promised appearance to him afterwards?

3. But, again: of his account of the institution of the Lord's supper (1 Cor. xi. 23), the Apostle said, that he "*received it of the Lord.*" Now, does Mr. Birks connect the acquisition of this knowledge with what obtained at the Apostle's conversion, or even at his interview with Ananias? I presume not. And yet, this was a subject which Ananias, as a disciple, was of course acquainted with. But was such the character of that Gospel to which the Apostle alludes in the passage before us, as having been taught him "BY THE REVELATION OF JESUS CHRIST?" Let his own recital of it, as that which he was specially called to preach, answer to the question: "A minister, according to the dispensation of God which is given to me for you, to fulfil the Word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. i. 25-27). Here is a Gospel, the characteristic of which is—not Messiah or Christ reigning *over* Jew and Gentile, but—"Christ *in* you, the hope of glory;" betokening the intimate relation which exists between the Church and her glorious Head as one body. Was it a matter of course, then, for the Apostle, as a converted Jew of those days, to know this? Could it even have been communicated to him by Ananias? Such notion is, at once, contradicted by the double fact that to Paul the mystery was first divulged, and that for him to impart it to his brother Apostles afterwards needed considerable caution. For thus, in the very context of the passage before us, and to which Mr. Birks ought to have extended his quotation, the Apostle relates: "Then fourteen years after I went up again to Jerusalem with Barnabas . . . and I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but *privately to them which were of reputation*, lest by any means I should run, or had run, in vain" (Gal. ii. 1, 2). Does it

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not appear from this that there was such a peculiarity in the Gospel which Paul preached—and, doubtless, as calling from earthly associations altogether to heavenly glory—that at first, only select brethren in the Church at Jerusalem could bear to have it opened up to them? All this may seem a "novel paradox" to Mr. Birks, and opposed to "the great body of Divines," but, for my part, content to be still a learner, I call it only a little gleaning of adequate knowledge on the subject of the Apostle's allusion; and, applying it accordingly, I am quite confirmed in the view, that, after Paul's conversion, which he describes as a revelation of the Son of God *in* him (ver. 16), he had a further revelation, or appearing of Christ *to* him (ver. 12), by which he was initiated into the mystery of the calling of the Church under this dispensation.

That this latter revelation also was enjoyed by him in *Arabia*, is highly probable, because of the close connection in which follows the mention of his journey thither, whilst no such journey is recorded amongst his preaching expeditions in the Acts. Mr. B. says that I make St. Paul address to the Galatians this absurd proof of his Divine commission: "I received not the Gospel of man, but by Divine revelation, for I went into Arabia; as if every one who went thither must of course receive a supernatural vision!" But here Mr. Birks confounds things that differ. The Galatians, and the Church of God since, had only Paul's assurance to rely on, touching the *fact* of his having been taught by the Revelation in question; but in giving this assurance, it was natural that he should incidentally notice the *place* of it, which is all I urge. From the way in which the Apostle denies his having gone, at once, to *Jerusalem*, we may gather his admission that such journey, had it been taken, might have suggested the notion of his Gospel having been received from the other Apostles. But will Mr. Birks say that the Apostle hereby exposes himself to the reproach of a similar absurdity; namely, that every one who went to Jerusalem must of course have been instructed to act the Apostle. On the other hand, may it not be fairly reasoned from the manifest antithesis, in the Apostle's recital, between the places *Jerusalem* and *Arabia*, that as the former was contemplated by him as a *possible*—it might be held the *probable*—source of the ordinary Apostolic commission, which he *disclaims*, so the latter naturally comes in, as the real scene of the Lord's extraordinary Revelation to him, which he *affirms*.

(7.) I had used the foregoing case of St. Paul's receiving the revelation of Christ in Arabia, as analogous to John's receiving the Apocalypse in Patmos; and so I took the Apostle's prefatory statement (chap. i. 9) in its simple obvious meaning: "I was in the isle called Patmos for (i.e., in order to receiving) the Word of God, and the testimony of Jesus Christ." This view Mr. Birks utterly derides. But I maintain, with all deference to Mr. B.'s pleading and criticism, that if there be precedent at all (and he now admits

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there is, though he before denied it), for giving διὰ a prospective sense, there is no avoiding such construction in the present case.

1. He is shut up to it by the import of the compound phrase, "the word of God and the testimony of Jesus Christ"—for it occurs in verse 2, and is there, without doubt, equivalent to "*the things which John saw*"—the visions of this book. Thus we have the Spirit's own explanation of these words, and I cannot suffer Mr. Birks capriciously to change their meaning in verse 9.

2. But what confirms the necessity of adhering to it, is the New Testament use of the latter substantive, with a genitive annexed—"*the testimony of Jesus*"—whence it appears that the testimony of which he is the *Author* is intended; not that of which he is simply the *subject*. When the latter is intended, the dative, and not the genitive case, is employed. Various examples of this I adduced in my last letter. And of the counter-references on the strength of which Mr. Birks denies the uniformity of the rule, only one relates to the point, as specifying the substantive in question, testimony (μαρτυρια); and such reference (Rev. xix. 10) is really no exception to my interpretation, for "the Spirit of prophecy" is the Spirit of Christ testifying in the prophets (1 Peter i. 11); and indeed, according to the original, the parts of the sentence may be inverted, and read thus, "the Spirit of prophecy is the testimony of Jesus."

3. Again, in chap. xii. 17, we have "*the testimony of Jesus*"—the exact expression here—spoken of as a simple *possession*, and distinguished from that which constitutes one's own testimony in the way of faithfulness:—"The remnant of the woman's seed *keep* (τηρεω) the commandment of God," but they "*have* (εχω) the testimony of Jesus." What must be the testimony which admits of this description, if not the visions of this book thus denominated, as we have seen in chap. i. 2?

Connecting all this evidence, then, gathered from the use of the terms severally, and combined, it is plain that "the word of God and the testimony of Jesus Christ" (ver. 9), means, as already stated, the things *which John saw*, and which are rehearsed in this book. How, then, can he be apprehended to have been in Patmos, for, or on account of these things, except in order to their being there disclosed to him? Certainly he could not have been banished to Patmos *because* of what he saw in Patmos. But, with the purport before us of Paul's journey to Arabia, we can easily conceive of his being there by the Divine appointment, that he might see and record the wondrous things here revealed. Thus, the exigency of the passage leaves us no alternative but to take the preposition (διὰ) prospectively; and if it were an anomaly in Greek grammar, we should only submit to it, as we do to other anomalies in this book. But we are not left to this, as I showed in my last letter. Nor has Mr. B. commended to me his counter-interpretations of the examples adduced. One, however, is sufficient to

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insist on (John xii. 30). "This voice came not for me, but for your sakes." And even through Mr. Birks' paraphrase, the prospective signification of διὰ forces itself upon our recognition. "This voice came, not because I needed a sign, but *because your faith was weak and needed confirmation.*" Let Mr. Birks paraphrase Rev. i. 9 similarly and I shall be satisfied.

As to Rev. vi. 9, and xx. 4, where we read of the martyrs slain for "the word of God and the testimony of Jesus Christ"—the same phrase—the causative sense of διὰ, in those texts, is not objected to, but admitted by me. Only the natural ellipsis, as I have supplied it, is that they were slain because of their *maintaining* or cleaving to the testimony in question, not for their mere "*reading*" it; and Mr. Birks might really have forborne this change of my words. The fact is, the preposition διὰ, as in the English *for*, has an aspect prospective and retrospective, which is sometimes determined by the first look at the sentence with which it is connected. And, I submit, the present is a case of this kind; for, knowing the active meaning of the "Word of God and the testimony of Jesus Christ," we cannot help taking διὰ, prospectively in chap. i. 9; whilst, on the other hand, the one unmistakable import of *slain* and *beheaded* in chap. vi. 9, and xx. 4, where διὰ also occurs, obliges us to take it retrospectively.

9. As to the import of "*the Lord's day*," Mr. Birks still contends that it must be essentially different from that of "*the day of the Lord.*" But after all, the only ground of difference is that the adjective form of the word, "Lord," is used, in the one case, and the substantive, in the other. Is it credible, I ask, that this trifling variation was designed of the Spirit to indicate such a change in the meaning of the phrase? With simple-minded readers, this reflection will certainly have weight, especially when they see in the gospels that "the day when the Son of Man is revealed" (the very subject of the Apocalypse according to its title) and "HIS *day*" are used as convertible terms. See Luke xvii. 24, 26, 30. Thus, Mr. Birks must admit that, at least, the first blush of the argument is against him. What then are his countervailing allegations against it?

1. To suppose John to be transported in spirit into a distant time, "involves an idea which finds not one precedent in Scripture, and is opposed to the constant law of prophetic revelation." I humbly submit that the very contrary is the truth. What Mr. Birks objects to is a grand characteristic of the prophetic visions of the Old Testament; and therein has been continually recognised by commentators as accounting for the use of the present tense, as in Isaiah ix. 6; x. 28-31; liii. 3-12. "The Prophet Isaiah," says Hengstenburg, "*so lives in the events he describes that the future becomes to him as the past and the present.*" The following also are extracts from Bishop Horsley which have caught my eye on turning to his works: "This is the language of a man describing a

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scene lying before him." (On Isaiah chap. 1.) Again: "Here the Prophet suddenly inflamed, as it were, by the word 'remnant,' *rushes into distant times*." Numerous remarks of the same kind occur, I will venture to say, in every writer on the subject of Prophetic inspiration. Thus, it is not incongruous to read Rev. i. 10, "*I was in spirit in the Lord's day*." It is but the avowal more explicitly of what these learned writers attribute to the Prophets generally. For example, if Bishop Horsley were asked how he conceived that the Prophet Isaiah "*rushed into distant times*," no doubt he would reply that it was *in spirit*, and *by the Spirit*. And does not the Prophet Ezekiel say the same thing substantially of himself, when he records: "*In the visions of God brought He me into the land of Israel*" (Ezek. xl. 2). Does not the Evangelist also affirm it of Isaiah when he writes, "*These things said Esaias when he saw his glory?*" Compare Isaiah vi. 1-5 with John xii. 41. Does not the Apostle Paul also speak of being present in spirit with the Corinthians whilst personally separated from them? "*I verily as absent in body, but present in spirit, have judged already*" (1 Cor. v. 3. See also Col. ii. 5).

2. But the evidence which effectually disposes of the opposition contended for between the Lord's day (Κυριακη ημερα) and the day of the Lord (ημερα του Κυριου) is that which I adduced from 1 Cor. iv. 3, where the analogous phrase, *man's day* (Ανθρωπινη ημερα) obviously equivalent to *the day of man*, is employed by the Spirit to denote the whole season of man's mis-judgment, until the Lord comes. Indeed, it is a remarkable fact that this latter identical phrase occurs in the Septuagint translation of Jeremiah, ch. xvii. 16, where the words are, in English, "neither have I desired *the day of man*." Our version is "*the woeful day*." But, besides that, the original Hebrew, with a trifling variation in the stopping, admits of either meaning; that adopted by the Septuagint, I believe to be the genuine one, because more congruous with the sentiment that the Prophet utters. For, he seems to be contemplating the climax of wickedness in the latter times, when *man's day* will, as it were, reach its meridian ascendancy; and in connexion with his averment concerning himself—"that which came out of my lips was right before thee" (*i.e.*, his speech was not arrogant or vain-glorious)—his disclaimer of the hope of the Apostate is natural: "I have not desired *man's day*." Then follows the contemplation of the day of the Lord's judgment, which he calls in the two following verses "*the day of evil*," because, as the Apostle says to the Thessalonians, it will interrupt *man's day* with terrible disaster: "When they shall say, Peace and safety; the sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape" (1 Thess. v. 3). Here, in Jer. xvii., the reader will observe that the word, day of man (ημερα ανθρωπου) is anarthrous, and yet it is antithetical to "*the day of evil*," a synonym for "the day of the Lord." Thus one chief

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criticism of Mr. Birks is disposed of, by the use of the Septuagint. But, the argument I wish specially to urge is this (and it shall be my final remark), if ημερα ανθρωπου, in the Old Testament, be essentially the same with Ανθρωπινη ημερα, in the New, why object to the corresponding relation between ημερα του Κυριου and Κυριακη ημερα.

I have thus endeavoured, I trust dispassionately, to examine Mr. Birks' letters. THE SPIRIT OF SYSTEM—the cramping tendency, it is sad to think, of superior minds—runs through them, as through his original article. Forgetting that the Word of God should be expected to outgrow all our systems; that its unity must be richer in variety than has yet been discovered; he attributes to it—as Lord Bacon alleges to have been the mistake of students of nature—"a greater degree of order, simplicity, and regularity (*i.e.*, obviously) than is actually indicated by observation." Hence he has dogmatized in the application of a few general rules, and cannot brook my humble attempts at further investigation. Indeed, the tone of his remarks has been, in many instances, overbearing. But there is no disputing concerning *tastes*. I shall only remind him, as he rests his vindication of this on zeal for the truth, that there is a *bitter zeal* (James iii. 14) against which even the disciple who lay on the bosom of love needed to be cautioned (Luke ix. 49, 54, 55). If I have transgressed herein myself, I refuse not to bear the blame; though, in truth, I cannot discern the evidence on which my brother has made the charge. But even if he could substantiate it, need I say that his exemplification of the contrary would have been more worthy of the occasion than retaliation?

As to the evil prognostications in which he has indulged concerning the issue of my prophetical views, this is a weapon I shall not handle. But it has been handled, let me inform Mr. Birks, by another writer, and against the precious truth of the Premillennial advent, amongst the advocates of which he is assigned a distinguished position. Indeed, the similarity of peroration, in this respect, between Mr. Birks' letters, and the Rev. David Brown's recent work on the second advent—the writer alluded to—is so remarkable, that for the instruction of my readers, I cannot forbear camparing the respective extracts.

MR. BIRKS.

"I have now replied fully to every stricture . . . affecting my original argument. I believe that his abstract principles on the subject are not only unscriptural, but practically mischievous; that they substitute wire-drawn abstractions, and baseless hypothetical systems of the universe, for the actual course of Divine providence . . . Are like the wings of Icarus, which may soon precipitate those who trust in them before they are aware, from the height of fancied superior spirituality, into an abyss of spiritual extravagancies; and will betray them into positive infidelity. It is

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a strong and deep conviction of the practical danger of these views, and their seductive character, on the first superficial view, which prompted my remarks. Viewing Christianity on the side of its evidences, this extreme Futurism of the Pamphlet is a rent down to the foundation; and neither the personal piety of those who embrace it, nor their claims to superior light, can undo the effects of their rash and superficial criticisms in imperilling the faith of Christians in these days of coming temptation. This is my deep, my deliberate and growing conviction. Multitudes, without being aware, stand on the edge of a precipice. . . God will vindicate His own cause, but alas for the multitudes who become the prey of the deceiver!

MR. BROWN.

"Here I close this investigation. I have shown, I think, under a number of heads, that the premillennial scheme is at variance with the Word of God—that it proceeds upon crude and arbitrary principles of interpretation, while it shrinks from carrying out even these to their legitimate results—that as a system it wants coherence, and is palpably defective, making no provision for some of the most important events which are to occur in the history of our race—and that its bearing on some of the most precious doctrines of God's Word are painful and perilous.

"These are strong things to say; could I have taken the view of this system which many do who never examined it—that it is a harmless one, which it matters little whether we embrace or reject—I have too much dislike to oppose brethren in the common salvation, to have sent forth such a volume as this. It is because I saw in it *elements which at once fascinate the carnal and attract the spiritual*, that I thought it of consequence to sift it. And none of the least of my motives, in undertaking this inquiry, was the desire to rescue 'THE BLESSED HOPE' of the Saviour's appearing from the erroneous and repulsive circumstances with which this doctrine invests it."

Upon the candid reader, I am satisfied, the foregoing extracts will produce no other impression than that their respective authors are conscious of their popular notions being somewhat on the decline. At all events, it is thus I accept, in behalf of Futurist views, these and Mr. Birks' other digressions of the same kind, from the strict line of legitimate argument.

Yours, &c.,

JAMES KELLY.

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THE MAN OF SIN.

2 Thess. ii. 1-8.

No. V.

THE next question requiring an answer is—Do facts bear out the idea that the Bishop of Rome, "as God sitteth in the temple of God, showing himself that he is God?"

I formerly pointed out that the phrase "the temple of God" was sometimes used to denote the Church (2 Cor. vi. 16), and that the term "worshipped" was sometimes used to express that homage which is paid to persons in a position of authority. There is, therefore, no absolute necessity for understanding these terms relating to the man of sin in any other sense unless necessitated by urgent considerations.

In regard to the phrases "as God" and "showing himself that he is God," a marked distinction is to be noted between the first and third instances of the word "God" in verse 4 and the second, in which it occurs in connection with "temple." In the latter case the word God has the article prefixed—the God, or, as it might be rendered, the Deity. The other instances are without the article, and might fitly be rendered in the inferior sense formerly pointed out—a god. That sense is exemplified in Moses having been made a god to Pharaoh (Exod. vii. 1), and in many other instances. I see that Dr. Eadie in his "Dictionary of the Bible" even gives 2 Cor. iv. 4 as an instance of the term god being applied to the devil.

I submit, therefore, that the usurpation of authority expressed by the language, "he as a god sitteth in the temple of God," is to be understood in a limited sense as applicable to the usurping the place of certain Church rulers and other officials, and exercising over them an unwarranted authority.

The question may, therefore, be stated thus: Do facts bear out the idea that the Bishop of Rome has claimed or exercised authority over all the officials as well as all the ordinary members of the universal professing Church? If we confine our attention to the twelfth and thirteenth centuries, in which period, as already shown, the Papal authority culminated, this question admits of an answer in the affirmative.

It is necessary to notice somewhat particularly the various senses in which "the temple of God" is used so as to determine whether we have sufficient grounds for here limiting it to the professing Church of Christ. First, it might be applied to the temple which existed at Jerusalem at the date of the apostles' letter to the Thessalonians. But it will hardly be maintained that the "falling away" predicted by the apostle could have any fulfilment in connection with the Jews and their polity, for the simple reason that the cup of their iniquity had already been filled by their national rejection of Jesus as their Messiah. And not only so, but the doom of heaven had been pronounced against them and only awaited execution. "Behold your house (or temple) is left unto you desolate. . . . Ye shall not see Me henceforth until ye say, Blessed is He that cometh in the name of the Lord." This doom was executed in the destruction of Jerusalem by the Romans about thirty years after Paul

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wrote his second letter to the Thessalonians. There need be little hesitation, therefore, in setting aside this sense as entirely inadmissible.

Another use of this phrase, "the temple of God," might possibly be found in relation to that temple which is to be established under express Divine authority by "the man whose name is the BRANCH." But this is in direct connection with the personal reign of Christ over Israel and the nations, and it is expressly declared that "he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne." There is no indication here, nor anywhere else, so far as I am aware, that any such usurpation of authority as shall be answerable to what is predicted by the apostle concerning "the man of sin" shall be allowed to take place in connection with that future temple. See also Micah. iv. as to the "establishment of the house of the Lord," the flowing of the nations to it, their instruction, obedience, and peaceable enjoyment of the work of their hands. I conclude also that this sense is inadmissible.

Many are of opinion, however, that the reference here to "the temple of God" is to a temple that shall be erected at Jerusalem in the future, not only without Divine authority, but by the authority of some personage who is to deceive and persecute the Jews, who are represented as receiving him as their Messiah. There is certainly nothing stated by the apostle to bear out such a sense, and I am not aware of any reliable information regarding it in any other portion of the Scriptures. Supposing, however, that the erection of such a temple were probable, not to say proved, where is there any warrant for calling it "the temple of God?" The former temple at Jerusalem, even after being doomed to destruction, might, as long as it was allowed to stand, be called, without any violation of propriety, "the temple of God." And the Christian Church, which existed in its integrity when the apostle wrote, might, in like manner, though it should afterwards become corrupted, continue to be called "the temple of God." But it is absurd that any institution or temple established by mere human authority (or Satanic, if you will, as some also think) could ever, with the least approach to propriety, be denominated "the temple of God."

The climax of papal authority was reached not at once, but by successive gradual stages. Before indicating these it may be well to note the fact that in national and local churches, so called, the authority over individual assemblies and their ministers had been usurped by a single man termed the bishop of the diocese; and also that all the assemblies, ministers, and bishops throughout the world were, at a later period, subjected to three central authorities, namely, Rome, Alexandria, and Constantinople. These various centres of power became at length absorbed in the Bishop of Rome. Note here also that in England bishops were created barons by William the Conqueror.

In briefly noting the various steps referred to, the original platform from which they started must be ascertained. There can be no doubt that in Christian assemblies of any magnitude the apostolic order was a plurality of elders or presbyters, called, from their principal function of overseeing, bishops. "The bishops and deacons" singled out by Paul among "the saints at Philippi," in the introduction of his epistle to the Philippians (Phil. i. 1), is sufficient proof of this, were there no

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other. In combination with this, however, there was a certain liberty of speech on the part of the ordinary male members of the Church, as shown in such passages as Heb. x. 25—"Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another."

The first divergence from this simplicity was the very simple looking circumstance of the elder who occasionally presided in a meeting of the congregational eldership or presbytery—for both words have the same meaning—assuming a superiority with the exclusive title of bishop, while his colleagues were contented to retain that of elders or presbyters. Neander, from whom this is derived, terms these presiding elders "*Primi inter pares*," that is, first among equals.

Just as simple in appearance was the next step. Small groups of disciples were sometimes gathered together in the rural districts near towns where churches with elderships existed. Those being in many cases formed through the instrumentality of a town church, and probably by its presiding elder, became affiliated to the larger body, and naturally came under the charge of the presiding elder or bishop. He appointed deputies to govern and teach those new churches, who, according to Mosheim, the church historian, were termed "*chorepiscopi*," that is, "country bishops."

Another step in the direction of centralisation was the subordination of churches in provincial towns to the bishop of the church in the metropolis of the province. These latter came to be termed metropolitans. This arrangement naturally arose out of the political system of the Roman Empire. But even here again the metropolitan was at first considered only "*Primus inter pares*."

This state of matters was reached about the middle of the second century, about a hundred years after the Apostle Paul wrote his two letters to the Thessalonians. Down to this period, notwithstanding the amount of centralisation which had been usurped, each individual church, or assembly of disciples, was entirely independent of any control on the part of other churches. This, however, soon came to an end. Provincial councils began to be held, by which the independence of individual churches was destroyed and the authority of the bishops greatly augmented. From assemblies of simple delegates they became transformed into legislative bodies, and made laws for all the churches in the province. This, with the supremacy of the presiding bishop over his brother elders in single churches, was the root of all subsequent usurpation.

A further extension of this centralising system was the introduction of patriarchs. To metropolitans over provinces were added patriarchs over still larger divisions. Of these there were originally four, namely, Rome, Alexandria, Antioch, and Jerusalem. The present Greek Church has the same order, only substituting Constantinople for Rome. These divisions answered to the four prætorian prefects created in the empire of Constantine. About this time the people had been persuaded by those in authority that the ministry of the Christian Church had succeeded to the character, rights, and privileges of the Jewish priesthood, the bishops being equivalent to the high priest, and the presbyters to the Levites. The Church thus becomes one vast republic.

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Constantine, Emperor of Rome, who now professed Christianity, while recognising the Church as a body-politic distinct from the State, assumed to himself supreme power over it. By his authority general councils were called—the first being held (A.D. 325) at Nice, in Bithynia, Asia Minor, at which the Emperor presided. This was the most advanced form of centralisation which was reached, because the General or Œcumenical Council embraced the entire Christian world. A central locality and a nominal head were only wanted to complete the organisation and render it a worthy imitation of the empire itself. Nor were these conditions long in being provided. A variety of causes contributed to the acquisition, by the Bishop of Rome, of the first rank among the patriarchs. This position afterwards became a bone of contention between the Bishop of Rome and the Patriarch of Constantinople, the latter city being made by Constantine the new metropolis of the empire. In the beginning of the seventh century the Emperor Phocas conferred on the Bishop of Rome the title of Universal Bishop. It is rather remarkable that Pope Gregory the Great, at the end of the sixth century, shortly before the bestowal of this title, was strongly opposed to it. "I speak it confidently," he says, "that whosoever calleth himself Universal Bishop, or desireth so to be called, in the pride of his heart he doth forerun Antichrist." When John, then Bishop of Constantinople, first usurped this title, Gregory made answer, "By this pride of his, what thing else is signified but that the time of Antichrist is now at hand?" (Newton on the Prophecies).

In the eleventh century, the Bishop of Rome acquired the further title of Universal Father, or Pope (which literally signifies *father* from the Latin "*papa*"). This title of Pope had, at a much earlier period, been given to presbyters or bishops; and it is well known that the title "father" is still applied to priests, monks, &c., as Father Hyacinthe, Father Mathew, &c.

I pause here to observe how the character of "lawlessness," twice applied to the man of sin by Paul in the passage under consideration, as noticed in first article, is shown in this title of Father or Pope. An express rule given by Christ Himself to His disciples is thus deliberately set at naught—"Call no man your father upon the earth, for One is your Father who is in heaven." Even the Roman Catholic version has this rule in almost identical terms. But more of this anon.

The usurpation of supreme authority in the professing Christian Church, reached by the various steps just mentioned, was formally recognised and submitted to by the Church at large. The authorised creed of the Church of Rome is, according to "Chambers' Encyclopædia," the decrees of the Council of Trent, which sat from A.D. 1545 to A.D. 1563, and which were embodied in a bull issued by Pope Pius IV., and hence known as the creed of Pope Pius. The eleventh article of that creed shows the claim put forth and acknowledged by that Church, even at the time the Reformation of Luther was running its course. "I acknowledge the Holy Catholic Church to be the mother and mistress of all churches, and I promise and swear true obedience to the Roman Pontiff, successor to the prince of the apostles, St. Peter, and the vicegerent of Jesus Christ." The title "Mistress of all Churches" fully bears out the language of the Apostle Paul's prediction,

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"as a god (or ruler) sitting in the temple of God," while the promulgation of such a creed as certainly agrees to the succeeding words of the prediction—"showing himself that he is a god (or ruler)."

Another illustration of Papal supremacy within the bounds of the professed Church occurs about 150 years earlier, namely, in the Pontificate of John XXII. in the beginning of the fifteenth century. Hallam mentions, in regard to the appropriation of benefices, that "John XXII., the most insatiate of pontiffs, reserved to himself all the bishoprics of Christendom." It was at this time that a portion of disaffected monks of the Franciscan order affixed the name of Antichrist upon the Papacy.

But we have, perhaps, even a more specific fulfilment of Paul's prediction concerning the man of sin "sitting in the temple of God" in the ecclesiastical arrangement of priestly authority. In our dictionaries a cathedral is defined as "the principal or head church of a diocese, in which is the seat or throne of a bishop." "At consecration," according to "Chambers' Encyclopædia," . . . "the new bishop takes an oath to the Sovereign and to the Pope, . . . and, being enthroned as formal installation into office, he then pronounces the blessing on the assembled people." We have a remarkable instance of the recognition of this priestly supremacy in the case of Charles the Bald, grandson of Charlemagne. "No one," said he, "ought to have degraded me from the throne to which I was consecrated until at least I had been heard and judged by the bishops, through whose ministry I was consecrated, who are called the thrones of God, in which God sitteth, and by whom He dispenses His judgments; to whose paternal chastisement I was willing to submit, and do still submit myself" (quoted by Hallam from Schmidt, tome ii. p. 217). This must be admitted to be a most singular testimony to the identity of "the man of sin" with the papal power. It can hardly be supposed that the deposed emperor, Charles, had Paul's prediction in view, the likelihood being that he was totally ignorant not only of this but of all the apostle's writings. But the testimony is, nevertheless, in exact keeping with the pretensions of priestly rule, and also with the very forms which that rule assumed as to thrones, &c. As has already been shown, these outward forms are simply the symbolic exhibition of the degrees of real authority acquired by the various grades of ecclesiastics in their respective dioceses in Roman Catholic countries. The original supremacy of bishops over all inferior officials under their jurisdiction we have seen to have been usurped by the Bishop of Rome. "It is from the Pope," says Koch, "that archbishops and bishops hold that portion of authority with which they are endowed, and of which he does not divest himself in the act of communicating it to them." And again, "The Popes having seized the nomination to episcopal dignities, it followed by a simple and natural process that the confirmation of all prelates, without distinction, was in like manner reserved for them." "The Pope has," according to "Chambers' Encyclopædia," "ultimate authority to appoint bishops in all parts of the Church, and however this right may be exercised in the first instance as by the Sovereign, the clergy, or by a synod of bishops, it rests with him to confirm episcopal elections, no matter how made, and to grant canonical institution." The same authority gives the

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following as the titles given to the Pope: "Sovereign Pontiff," the "Vicar of Christ," the "Head of the Church," the "Holy Father," &c. He also wears the tiara or triple crown, said to be symbolical of his temporal (that is, civil or political) authority.

This universal authority of the Bishop of Rome is also, like that of the local bishops, symbolised by enthronisation. "After election the Pope is enthroned, enters upon possession of his See, and finally is solemnly crowned." The ceremonial of consecration is said to be "very splendid and deeply impressive."

In what has been advanced in this article, I submit that Paul's description of the man of sin "as a god (or ruler) sitting in the temple of God, showing himself that he is god (or ruler)" is amply demonstrated as having its fulfilment in the official man at the head of the Roman Catholic Church. That dignitary claimed, and actually exercised, though happily now a thing of the past, authority over the entire professing Church throughout the world. Though now obsolete in its widest sense, it is not so long since an attempt was made to assert it. Within the last ten years such a claim was put forth, as many readers will remember, by the late Pope Pius IX. in his famous letter to the Emperor of Germany, complaining of the treatment of Roman Catholic subjects by the Government. That letter bears date 7th August, 1873. I only quote a few lines. The Pope says:—"I speak in order to fulfil one of my duties, which consists in telling the truth to all, even to those who are not Catholics, for everyone who has been baptized belongs in some way or other—which to define more particularly would be here out of place—belongs, I say, to the Pope." That is, "everyone who has been baptized," whether of Roman Catholic, Greek Catholic, or any Protestant communion, is the property of the Bishop of Rome. The question whether such persons are the rightful property of Him who "is Lord of all," who "both died, and rose, and revived that He might be Lord both of the dead and living," is of far less importance in the estimation of the "Vicar of Christ" than the question whether a traditional pretension to supremacy over the human conscience can be successfully asserted by a professed disciple of a common Lord. In this instance, however, such a claim was not acknowledged; and I quote the Emperor William's reply only so far as to show this: His Majesty says—"The evangelical creed, which, as must be known to your Holiness, I, like my ancestors, and the majority of my subjects, profess, does not admit, in our relation to God, any other mediator than our Lord Jesus Christ."

In closing this article, I would direct attention to a point which has struck me the more forcibly the longer I consider the subject, namely, that although it is self-evident that the apostasy headed up in "the man of sin" embraces a departure from the faith, its primary and most prominent characteristic is a usurpation of authority. In addition to Scriptures quoted in first article on predicted apostasy,* I would here refer to one which I consider to be the most specific, though perhaps to many it may appear the most incipient germ of "the man of sin." In his third epistle, verse 9, the Apostle John says—"I wrote unto the Church; but Diotrephes, who loveth to have the pre-eminence among them receiveth us not. Wherefore if I come, I will remember his

* Acts xx. 29; 1 Tim. iv. 1; vi. 20; 2 Tim. iii. 4.

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deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church."

This was a clear manifestation of the most specific characteristic of "the man of sin," as described by the apostle by the use of two terms, namely, "iniquity" and "that wicked," signifying respectively *lawlessness* and *lawless*. This was simply mentioned in the first article, and must, with one or two other points, be left for fuller consideration at some convenient opportunity. J. CAMERON.

Edinburgh.

ESAU, EDOM, OR TURKEY.

THERE is nothing which affords such delight to the Scripture student, and, at the same time, shows him the faithfulness of God's promises, as the study of the history of a country, or people, as detailed in the word of truth. That of Esau, or Edom, is deeply interesting; the more so as his descendants form an important factor in the Eastern question of to-day—a question which, for a long season, has proved a hard nut for politicians. Were our political leaders better instructed in the Word of God, we should not have them at one time trying to bolster up the sick man (Turkey) and at another crying out for his utter destruction. To those who take the Bible as their guide and rule of faith, and who delight to trace the rise of nationalities as therein stated, there is no difficulty in seeing that two nationalities are directly interested therein—viz., the Twelve Tribes of Israel and the land which God promised to them for an everlasting possession; and the Turkish nation, the descendants of Esau, who, at the present time, occupy the heritage of the former people.

At their birth Jacob had hold of the heel of Esau, his twin brother. There are numerous prophecies which show that Jacob's descendants shall possess the dominions of Esau, and be the instruments of causing them to cease as a nationality. Thus, as at the birth, Jacob held the heel of Esau, so at his national death the descendants of the former shall again hold the heel of his latter-day descendants.

The history and prophecies relating to these two brothers and their descendants run side by side, like two golden cords, through a large portion of Holy Scripture. When the prophets speak in relation to Esau, or any of his descendants, sometimes they address themselves to Esau or Edom; at another time, to some of his chief cities, as Teman, Bozrah, or Idumea. We read in Gen. xxv. 22, 23, Rebekah was told, "Two nations are in thy womb: the one people shall be stronger than the other, and the elder shall serve the younger." His father said to Esau—"Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by the sword shalt thou live, and shall serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

The land of Edom or Idumea was a very fertile and beautiful country

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south of Canaan, when it first came into the possession of Esau. It was previously occupied by Horites, who descended from Seir, hence he is said to have dwelt at Mount Seir. Gen. xxxvi. and 1 Chron. i. 35—54 furnish us with the names and rank of a great number of Esau's descendants.

Let us now return to the history of the two brothers, Jacob and Esau. Rebekah, their mother, sent away her favourite son Jacob, in order that he might escape the wrath of Esau, who had formed the design of killing him. After an interval of thirty years, during which Jacob is especially blessed of God, he is told to return to his own country. Whilst on his way thither, and having to pass by the land of Esau, he sends a message to his brother, entreating his favour. The messengers return with the unwelcome news that Esau, with four hundred men, was on his way to meet him. At this he was greatly afraid and distressed. He now exhibits another of those worldly wise tactics for which his previous life had been so remarkable, in the dividing his flocks and herds into two bands, so that had Esau fallen upon one, the other might have escaped. He then prays to the God of his fathers, and asks deliverance from the hand of his brother; at the same time he reminds God of the covenant which He made with him at Bethel, "Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude."

The meeting which Jacob so much feared took place; but instead of an exhibition of angry feeling on the part of his brother, God turned it into a reconciliation between them. The peoples descended from the two brothers dwelt side by side in peace for upwards of twenty years, until the death of Isaac their father, as we read in Gen. xxxv. 29, "His sons Jacob and Esau buried him." From this time we do not read of any further meeting of the two brothers.

The descendants of Esau formed themselves into a nation, having kings long before the people of Israel were formed into a kingdom. After an interval of about two hundred and sixty years, the descendants of the two brothers come into contact. The people of Israel, after their deliverance from Egypt, under the leadership of Moses, whilst on their journey to the land of Canaan, come to the borders of the land of Edom. Previous to this the people had been told, "That when they passed through the coast of their brethren, the children of Esau, which dwelt in Seir, Meddle not with them, for I will not give you of their land; no, not so much as a foot breadth, because I have given Mount Seir unto Esau for a possession." It was also commanded: "Thou shalt not abhor an Edomite, for he is thy brother."

Accordingly, this is the message sent by Moses to the King of Edom: "Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: how our fathers went down into Egypt, and we have dwelt in Egypt a long time. . . . Let us, I pray thee, pass through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of thy wells: we will go by the king's highway, we will not turn to the right hand nor to the left, until we have passed thy borders. And Edom said, Thou shalt not pass by me, lest I come out against thee with the sword. And the children of Israel said unto him, We will go by the highway, and if I and my cattle drink

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any of thy water, then I will pay for it: I will only, without doing anything else, go through on my feet. And Edom said, Thou shalt not go through. . . . Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him."

After this no mention is made of them until the days of Saul, the first King of Israel, who was successful in an encounter with the Edomites, and in the days of King David they were brought in subjection to Israel. We read (2 Sam. viii. 13, 14): "And David gat him a name when he returned from smiting the Syrians, and he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants."

After being subject to the house of Israel nearly 150 years, in the days of Jehoram, the wicked King of Judah, they revolted from under his hand, and set up a king over themselves; hence we read that Edom revolted from under the hand of Judah to this day.

Here we see a fulfilment of what the Holy Spirit spake by the mouth of his father Isaac: "Thou shalt serve thy brother, and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." Sixty-two years later, Amaziah, King of Judah, gained a victory over the people of Mount Seir, slew 10,000 of them, and carried the same number into captivity. Although he gained a victory over the Edomites, yet the heathen gods which he took out of that land were worshipped by him, instead of the God who had given him the victory. This became a snare to him, and brought about his death.

Let us now see what the prophets have to say concerning the nation and the latter-day possessions of the house of Esau. The first to speak of his land was Balaam, who came at the invitation of Balak, King of Maob, to curse the people of Israel. He said (1452 B.C.): "And Edom shall be a possession; Seir, also, shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." This prophecy evidently awaits its fulfilment in these latter days.

800 B.C.—Joel foretells that "Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land."

787 B.C.—Amos has this in regard to Edom: "Thus saith the Lord, "For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever. But I will send a fire upon Teman, which shall devour the palaces of Bozrah." In chap. ix. 11, 12, he clearly points to the restoration of Israel to their own land, as well as shows that Balaam's words are to be fulfilled: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and of all the heathen which are called by My name, saith the Lord that doeth this."

587 B.C.—The prophecy of Obadiah points out the destruction of the people of Edom, brought about by their pride, and for their wrong done to their brother Jacob's descendants, and clearly points out that

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the people of Israel shall occupy the possessions of their brother Esau.

Time will not permit us to take up the prophecies relating to them, uttered by Jeremiah, Isaiah, Micah, and others. We cannot, however, pass by that of Ezekiel xxv. 12-14, at the same time remembering that what was to be done by the house of Israel was spoken of them when both houses were in captivity—the house of Judah in Babylon, and the house of Israel, who were to be the instruments of carrying out God's vengeance, had been 130 years in their Assyrian captivity, "Thus saith the Lord God: Because that Edom hath dealt against the house of Judah, by taking vengeance, and hath greatly offended, and revenged himself upon them, therefore thus saith the Lord God: I will also stretch out Mine hand upon Edom, and will cut off man and beast from it, and I will make it desolate from Teman; and they of Dedan shall fall by the sword. . . . And I will lay My vengeance upon Edom by the hand of My people Israel: and they shall do in Edom according to Mine anger, and according to My fury; and they shall know My vengeance, saith the Lord God."

We have now, I think, clearly seen that what was predicted of Esau by his father, and by the prophets, has been fulfilled to the very letter. Shall we not believe that what yet remains to be fulfilled will be as literally carried out? Thus, at the first, Esau despised the birthright, for which he is called a profane person. Afterwards, Jacob supplants him in regard to his father's blessing. Hence he said, "Is he not rightly named Jacob, for he hath supplanted me these two times? He took away my birthright, and now he hath taken away my blessing." During the course of the history of the two nations, the enmity of Esau against his brother seems to have existed, and to have shown itself whenever any portion of Jacob's descendants were discomfited on account of their transgressions against God. Thus, at the siege of Jerusalem by Nebuchadnezzar, Edom was found taking part with the Chaldeans against the people of Judah. Nor were they content until they had burned the temple, and become possessed of the cities and villages of Judah. Again, the same enmity manifests itself in the person of Herod, an Idumean, an Esauite, who was reigning in Judea at the time when our blessed Lord was born, and who was minded to destroy the consolation of Israel—EVEN OUR JEHOVAH-JESUS. Although not suffered to carry out his murderous designs towards our blessed Lord, yet his son Herod Philip was the instrument by which the death of John the Baptist was caused, John having reproved him for his incestuous marriage. We are also told by Josephus that in the year 70 of the Christian era, when the Roman army besieged the Jews in Jerusalem, that the Idumeans or Esauites took part with the former against the latter. Thus we see that Edom's bitter enmity pursued the people of Israel up to the time when the last remnant of them were driven out of the land.

We have seen from Scripture that what was predicted of him by his father, "BY THY SWORD THOU SHALT LIVE," was literally fulfilled when they were known by the Scripture names of Edomites, Esauites, or Idumeans. So in this our day there is no nation under heaven which has so well written its name in history of living by the sword as the

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Turkish race. First, from their appearance in Asia Minor, when they made Brusa their capital, nearly five-and-a-half centuries since, throughout their whole career, passing over into Europe, crossing the Balkans, sweeping the plains of the Danube up to the very walls of Vienna, to their final seizure of Constantinople, the Royal Gate, the strong city, until now, when they are gradually perishing by the sword, their existence as a people, the extension, support, or decline of their dominion, has been by the sword. Their king, the Sultan, which means "Shadow of God," is not crowned. He is girt with the sword, a fitting emblem of his rule, which is not that of the sceptre, BUT OF THE SWORD.

But, it may be asked, have you any other evidence to offer whereby the statement that the Turks are the descendants of Esau can be clearly demonstrated. There is, although found living under the false doctrine of Mahommedanism yet they have retained amongst them, up to this very day, something which furnishes unmistakable evidence of this, I mean the rite of circumcision, which, as we know from Scripture, was tied up in the descendants of Abraham.

Were our teachers of the present day better instructed in Bible ethnology, we should not have to lament so many foolish utterances under the name of science, but which are in direct opposition to the Word of God. Rest assured that any nation having the rite of circumcision will be found to have its origin in the great Abrahamic family. It is, also, remarkable that the Turks have a proverb respecting their destiny, which says, "*After us comes the judgment*," meaning that their destruction as a nation is the sign of another dispensation; thus agreeing with the statement in Esdras. Esau (TURKEY) is the end of the world, or dispensation; and Jacob (THE BRITISH RACE) is the beginning of the next. Another and stronger evidence is given in the fact that the Turks celebrate yearly, in the month of December, THE FEAST OF BAIRAM. This has been celebrated by them from time immemorial. On this occasion, the SULTAN and his officers of State go in grand procession to the Great Mosque, where the Sultan acts the part of an officiating priest; and with his own hand, with the sacrificial knife, takes the life of a ram in commemoration of *that ram* which was caught in the thicket, and offered up by Abraham instead of Isaac his son. Hereby they keep in continual remembrance the deliverance of their father Isaac from the knife of Abraham his father. THIS, THEY TELL YOU, IS THE COMMEMORATION OF THAT EVENT. At the time of the European Conference in Constantinople, December, 1876, the business was suspended on the great day, in order that the Turkish representatives might attend THE FEAST.

Let us now take a review of God's dealing in the past with the houses of Israel and Judah, and that of the house of Esau. It was necessary for the carrying out of God's promises to Abraham, that two out of the three houses descended from him should not be known by their former names. The house of Israel had to be divorced from the Mosaic law, sown amongst the nations, and become Lo Ammi—not GOD'S PEOPLE; whilst the house of Esau, who despised the birthright early in their history, became idolaters, and when Mahomet appeared, soon embraced his delusions. Had they been in existence as a NATION to-day under

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their old name, the complete hiding of God's people could not have been accomplished. What is the condition of Turkey to-day? She is breaking up rapidly. The Turk, once the terror of Europe, is now its scorn. His day is almost over. Egypt, one of the richest gems in its crown, is now under England's protection, and likely to remain so. The Mahommedans date their era from the Hegira, which took place on the 16th July, 622 A.D. On the 17th July, 1882, it was announced by telegraph that Alexandria was in the hands of the English; 1260 years to a day—so wonderfully exact is Divine prophecy. Islamism and the Turk must soon pass away for ever. Only a few short years ago did England obtain the Protectorate of Turkey's possessions in Asia, besides acquiring the Island of Cyprus, a splendid position in the Mediterranean Sea, close to the shores of Asia Minor, Syria, Egypt, and the Suez Canal.

Whilst the house of Israel and the house of Judah, the rightful heirs of the Land of Promise, are not in possession, we find their brother Esau (THE TURK) the nominal ruler of all the old Bible lands. The Garden of Eden, the temptation of Adam, and all the events recorded in the Bible, have taken place in the territory of Turkey. It was in this territory that the angel of the Lord appeared to Israel of old. So, in the same land, He appeared as a man to the New Testament saints. It was out of that same land, after His death, that He ascended to heaven; and so, in like manner, will He again descend to the same land.

But what is to become of the fair lands which have been trodden down and defiled by this worst of the heathen? That is the great problem of to-day; all Cabinets are pondering over it. The Christian student of prophecy alone can furnish the solution of the question which puzzles the wise men and the diplomatists of this world. His position, however, is one which they will never occupy until they are willing to acknowledge a Divine power controlling the destiny of nations. In the estimation of statesmen, international diplomacy is the real ruler of the world; but in that of men who read and understand the Scriptures, the events now transpiring clearly point to that time when God's will shall be done on earth as it is done in heaven. This has to be accomplished, or our Master would never have commanded His disciples to use it as a prayer. The discovery of the lost tribes of Israel, buried for nearly 3,000 years, has to take place, as they form the most essential element in the settlement of the Eastern Question.

Those who have not yet realised the fact that England has been for centuries doing the work assigned to Israel, plainly see that Israel MUST appear on the scene before Judah can return to her land—NO SOLUTION of the Eastern question until she reappears. But where is Joseph's son Ephraim, the heir of a multitudinous seed? Lost? Impossible! Blind? He is the blind people who have eyes, whom the Lord has been silently leading by a way they knew not for 2,600 years; but now they are at hand to come. As England in the past has done the work assigned to Israel, so will she continue to do in the future. No other nation can have the rule in Palestine, and the protectorate over Syria and Egypt; for, besides loading US with His choicest temporal blessings, GOD has made us the head of the nations, and made us as no other nation ever was—the custodians of his blessed Book, the Word of the

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living God. We are the instruments by which it is carried to the ends of the earth. The unveiling of His hidden ones—the lost house of Israel—will produce marvellous revolutions in the earth; all nations will then hail Him as King.

Jerusalem, the ancient capital of the land which the God of Israel promised to Abraham and his seed for an everlasting possession, our blessed Lord told us "should be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled." Everything INDICATES that the time of the treading down is about to cease. The Turk has trodden down and defiled the Holy Land; he has set up a temple to an impostor on the hill of Zion, which God loved.

But a new age is about to dawn upon the land of Israel and the people of Israel. The prophet Ezekiel, after reproving the shepherds and uttering judgment against them for their neglect of His flock, sets forth, in plain terms, God's intention of gathering them, and bringing them into their own land.

We have now traced the history of Esau and his house, from his birth to the time when his nationality shall cease amongst men. We have seen him for a season brought in subjection to his brother, and afterwards the breaking of his brother's yoke from off his neck. We have seen that he has fulfilled what was written of him, "By thy sword shalt thou live." This appears plainly, whether we take the prophetical utterances concerning him, or his history since he has appeared before us as the Turkish nation. From first to last blood has marked his track. In this our day we find him the nominal ruler over all the old Bible lands, including that part known as the Land of Promise, a land which is so dear in the eyes of British Israelites and our brethren of Judah. We have, however, seen in our day the gradual breaking-up of his power and territory. We, his brethren of Israel, hold the Protectorate over Cyprus, Asia Minor, and Egypt, and we think the time is not far distant when the gate, Constantinople, will come into our possession, in accordance with God's promise: "Thy seed shall possess the gate of his enemies." Seeing, then, as we cannot fail to do, that the purposes of God are being worked out by our instrumentality, and knowing as we do that we are the hidden ones of Israel, what ought to be our conduct, individually and nationally? Our responsibilities, indeed, are great, unspeakably so. Surely we ought to serve and obey Him who has loved us and our forefathers with an everlasting love. Think what He has suffered at our hands and theirs; and yet for all this "He spared not His own Son, but freely gave Him up for us," that through His death we might be made heirs of His eternal promises.

J. B.

NATURE OF MAN.

MR. WILLIAM GLEN MONCRIEFF has issued "First part of Supplement to 'Man's Only Hope of Immortality; An Exposition of Christ's Argument Against the Sadducees.'" The Contents are:—

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I. Man in Death according to the New Testament.
II. Nature of Man.
III. General Remarks on some Difficult or Misunderstood Passages.
IV. The Undying Worm and the Unquenchable Fire.
V. The Dying Thief.

Our readers will remember the "Exposition" which passed through these pages. The maturity of thought, clearness of expression, and admirable logic of that Essay, are continued in this Supplement. It is impossible to misunderstand Mr. Moncrieff. He is a veteran in the cause of truth, and the scars he has won in battle are his medals of honour. This fine pamphlet should be largely read. It may be had in this country of Mr. C. E. Brooks, The Link, Malvern, Worcestershire, price sixpence; or of the Author, London, Ontario, for fifteen cents. We quote the second section of the pamphlet, entitled:—

NATURE OF MAN.

Not merely is there uniformity in respect to the state of the departed; it is equally manifested in respect to the nature of man himself. We have employed the creation narrative so often that its plain description cannot have escaped from the reader's memory. Man was composed of dust—built up an organised material form—and placed at the head of terrestrial existences; "the paragon of animals," as our greatest poet has described him. This, the second volume of inspired teaching most explicitly confirms.

1st. Therein, again and again, man is spoken of as "flesh"—sometimes as "flesh and blood." Take of instances a few:—

"All flesh"—mankind—"is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever" (1 Pet. i. 24, 25).

If man, as man, never dies, then, instead of being unlike "the word of the Lord, which endureth for ever," he would exactly resemble it in the attribute of perpetuity. But the very "glory," and "all the glory"—whatever is excellent and valuable in his nature—is no less fragile than the flower of the field. He is flesh, and but flesh, an organic, feeble existence; which explains the whole.

"All flesh"—all men—"shall see the salvation of God" (Luke iii. 6). That salvation which is destined ultimately to lift the ransomed from the animal and short-lived type of being, to the spiritual and everlasting.

"Thou hast given Him power over all flesh"—over all human beings—"that He should give eternal life to as many as Thou hast given Him" (John xvii. 2).

If man had possessed, or been an "immortal spirit," would not the Saviour have much more likely so described him in such a solemn moment as this? But "flesh," simply flesh, is all.

"Flesh and blood"—man, mortal man—"hath not revealed it unto thee" (Matt. xvi. 17). "We wrestle not against flesh and blood"—men like ourselves (Eph. vi. 12). "I conferred not with flesh and blood"—with no man (Gal. i. 16). "That the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. iv. 11); Or otherwise, in us, frail, dying men. Prof. Robinson says, "mortal

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flesh" is here employed "in distinction from a future and spiritual existence" (See *Lexicon*, *sarx* 2. a.). This is the flesh, or animal stage of human existence; blessed are they who have known the glorified Saviour's supporting power and grace amid its sorrows and conflicts; they shall see greater things than these in a spiritual form of being like His own, when this mortal has been exchanged for immortality. "That which is born of the flesh is flesh," and has no inherent permanence; "that which is born of the spirit is spirit," adapted in its constitution to perpetuity of life and joy and praise.

It required no revelation to inform us that our "flesh" is mortal; daily observation impresses that upon us by the sternest facts; but how can we know, beyond all cavil, that we are spirits, and that each human spirit is deathless, unless by Divine assurance to that effect? But where is the assurance? From the singular frequency with which the language occurs in sermons and in all forms of popular Christian literature, one might reasonably suppose the phraseology we are alluding to would be discovered in every page of the Sacred Text. Yet not once is it found in the whole Volume.

Such also was the nature which the "Son of God" condescended to assume when He appeared as the Captain of our Salvation.

"The Word was made flesh"—became a man (John i. 14). "My flesh"—My entire humanity—"which I will give"—render up to death—"for the life"—not the happiness, but the LIFE—"of the world" (John vi. 51). "Forasmuch then as the children are partakers of flesh and blood"—human nature—"He also Himself likewise took part of the same"—that is, became a man (Heb. ii. 14). "God sending His own Son in the likeness of sinful flesh"—a man resembling sinful men, but absolutely sinless (Rom. viii. 3). "Jesus Christ is come in the flesh" (1 John iv. 2). In other words, has been manifested as a real man, or in human nature, which is "flesh."

Such is a clear and reliable account of this nature of ours, and we may as well part company at once with the fancies of traditional theology, and accept the simple unvarnished truth. The description is by Him who made us; who knows our frame, and how transient we are. "Now the Egyptians are men, and not God, and their horses flesh, and not spirit" (Isa. xxxi. 3); and what is true of the Egyptians, is true likewise of all human beings, who resemble the other "living souls" on the planet—they are flesh and not spirit. And if our nature is "flesh"—organism, however loftily and mysteriously strung and endowed, when that is dissolved at the final hour, what is to survive the prostrating blow? Dust, in the end; but where is the man? The only answer is, for the present, "as if he had never been." The temple is in ruins.

In conformity with what has thus been manifested from Scripture, it may now be properly observed that the name originally given to "the first man," is just what we would expect it to have been if his terrestrial origin was to be significantly described and permanently recorded thereby. In the essential properties of his nature, he represented the whole race of which he was destined to be the head; so that as he was, we are, and all that have been, and all that may yet appear. What was that name? ADAM, or "the Earth-made;" an appellation, as the

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author of *Enaid* remarks, "which implies an indivisible being." The informed and gifted writer adds, in the same connection, "The cosmogony of Moses teaches us that the Almighty Jehovah gave man a name founded on his material nature—Adam; the modern exponents of Moses call those who adhere to the Heaven-given name, 'Materialists;' and, discarding the *Adamic*, or *earthly*, impose upon humanity a new name, 'ghost,' or 'vapour!'"* Are we not told that man was formed of the dust of the ground? In other words, that the atoms entering into his composition were derived from the earth, and that the result, under the Divine plastic energy, was an organism—or human "flesh"—a human creature, endowed with the whole marvellous functions, animal, intellectual, and moral, by which our nature is distinguished.

2nd. Once more: Consider the descriptive epithets bestowed upon man.

"Let not sin, therefore, reign in your mortal body" (Rom. vi. 12).

That is, in your *mortal* persons, or in you mortal men. Quite parallel to the phraseology of Job, "Shall MORTAL"—not immortal—"man be more just than God?"

"Shall also quicken your mortal bodies"—persons—"by His Spirit" (Rom. viii. 11). 2 Cor. iv. 11, which must be quoted once more in this connection—"That the life of Jesus might be made manifest in our *mortal* flesh."

Meaning in our mortal persons, our mortal selves, or in us mortals as we are now.

"This mortal shall have put on immortality" (1 Cor. xv. 54). We who are mortal creatures shall then be immortalized.

"And changed the glory (perfection) of the uncorruptible (indestructible, or immortal) God into an image made like to corruptible men" (Rom i. 23).

Then if man is corruptible, he is necessarily mortal; and such is our constitution when accurately understood. It may not flatter the silly pride of the human heart, like the reigning Egyptian psychology of the churches; but it enables us to see the boundless compassion of the Son of God, who invites us to have our names entered in the "Book of Life," for all inscribed on its leaves when He returns shall be delivered from mortality, and blaze forth in the splendour of an existence that corruption cannot invade.

If each member of our race is mortal and exposed to corruption, how can man in any sense survive dissolution? To expect life through death is the wildest delusion that ever seized on the human faculties; to teach that in an age like this is exceedingly like prophesying falsehoods in the name of the Lord. Painful it may be, yet it is literally true—"In death there is no remembrance of thee; in the grave who shall give thee thanks?" Such is the *direct* testimony which we are required to place our seal to, and such the unavoidable inference from what our nature—the wonderful fabric of breathing humanity—is in Scripture declared to be.

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* "Enaid; or, A Series of Brief Essays upon the Unscriptural Character of the Division of Man's Nature into Soul and Body." By Richard F. Griffiths, Baptist Minister, and Barrister at-Law. London: Elliot Stock. P. 27.

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We now put it candidly to the unprejudiced reader: Why are we never warned amid these reiterations that man is "flesh," not for a moment to imagine that "flesh" is all? Why never so much as *one* hint that though he is "flesh," there is something more—something infinitely more exalted and enduring in its properties, something which "smiles," or ought to smile, "at the drawn dagger and defies its point;" something as inextinguishable as Deity Himself; something that comes not into the field of observation, like the organism, and therefore most likely to be undiscovered, and yet of all things the most important to be known? Whether is the Bible at fault, or are the preachers and the poets, secular and sacred, grievously mistaken? If what it does not teach is, with unrelaxing constancy, delivered as eternal truth, is that not guiding Scripture rather than taking Scripture as a guide?

LINES WRITTEN IN DR. DODDRIDGE'S STUDY,

NORTHAMPTON, SEPT. 7TH, 1852,

BY W. LEASK.

THIS is true reverence. Honour to the heart
That loves the relics of the illustrious dead,
And blessings on the hand that would not touch,
Even to "improve," what he once called his own!
So let it be. The prophet's table stands
Just where he left it; everything remains
In undisturb'd simplicity; there needs
No costly monument: this room says all;—
HERE PHILIP DODDRIDGE THOUGHT. 'Tis lasting fame.
These walls are sacred. Often have they felt
The holy breath of prayer, and echoed back
To the devout petitioner, "Amen!"
As if an angel whisper'd the response.
And angels have been here,—the witnesses
Of hallow'd meditation. They beheld
"The rise and progress" of a stream of thought,
Whose living energy hath prostrated
Thousands of spirits at the feet of Christ.
Here the first dawning of the morning found
The student of the statute book of heaven,
With loving perseverance tracing out
The "harmony" of God's evangelists.
And here the Lord of Angels oft has sent
Deep draughts of joy and glorious beams of hope
To him who wrote, whilst love inspir'd the pen,
"I live in pleasure when I live to Thee."

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CONDITIONAL IMMORTALITY ASSOCIATION.

THE Sixth Annual Conference will be held in the New Hall, Seaside Road, Eastbourne, on Tuesday, Wednesday, and Thursday, September 4, 5, and 6. The programme is rich in important subjects and in the names of able men; the locality is very attractive; and the objects of the Association are so high and holy, that all earnest Christians should wish it prosperity. We hope to greet many readers of the RAINBOW there.

CORRESPONDENCE.

SPIRIT AND MATTER.

DEAR SIR,—I was rather struck by the letter of "Truth-Seeker" as containing a problem I had often thought over before my attention was directed to the RAINBOW. Of the materiality of our Lord's body there can be no question, nor of His eating with His disciples, and furthermore of His own words, "I will not again eat of the Passover till the kingdom of God be come, and I will not drink of this fruit of the vine till I drink it new with you in my Father's kingdom," always seemed to me to imply that during the millennial age, the period of the world's moral regeneration, He was a Nazarite to the Lord until that work was accomplished, and was to be taken in a literal sense. In an old work on the pre-millennial advent called "Abdiel's Essays," by Brooks, this very subject is treated of in a manner that indicates very clearly that the learned and pious author attached no essential connection between physical life and sin. Edward Irving also was of the same opinion, and so it would appear were Chalmers and the late Dr. Cumming. Certainly they did not hold that a spiritual body was essentially without substance. Does not Dean Alford write: "That which has not the properties of a body is no body at all?" As to the flesh and blood difficulty, is it not in part answered by the sequel. "This corruptible must put on incorruption" and (compare with Joel iii. 21) "I will cleanse your blood, which I have not cleansed."

Our difficulty is, we cannot speak positively of what has never come within our experience, but I cannot regard the too common view of an immaterial spirit or soul-heaven, and that, too, at death, as anything but baptized Paganism. To all readers of the classics the similitude will be apparent. I will only name three instances, viz.: The vain attempt of Achilles to retain the form of Patroclus (Iliad 28), the 84th line in Pope's translation, and occupies about 40 lines, and in Lord Derby's it occupies from the 82nd to the 120th line.

The other two are in the

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Olyssey. Not having that work at hand, I cannot name book and line, but Ulysses makes a descent to the lower regions, and seeing the shade of his mother, Anticlea tries in vain to embrace her; neither can the spirit of Agamemnon detain the material form of the living warrior in his ghostly arms. And is not this really the doctrine many theologians teach, and when we would hold it up to the light of revelation call us carnal materialistic heretics?

I cannot close without again protesting against the closing of the RAINBOW'S witness. I do not think your readers will suffer it.

I have taken intense interest in Mr. Brookman's paper on "Eternal Destruction and Restoration." Where will these subjects find means of being laid before the public if not in the continued RAINBOW?

Faithfully yours,
W. W. INCE.

VALUE OF DISCUSSION.

DEAR SIR,—I regret very much to see your touching note in "The Cabinet" of the RAINBOW for this month, and, despite all discouragements, would have you persevere. The cause of truth can ill afford to lose one pen, or one magazine so well conducted. It is well there is a RAINBOW to quicken inquiry. I cannot pretend to say that everything that appears affords me gratification; but the very introduction of opposing views is in itself a charm, for thus we learn to sift the truth and have our views enlarged, whilst charity and toleration are largely promoted. I am sorry my means do not enable me to do much to forward your work; but I am prepared to increase the RAINBOW'S circulation to the extent to which it may please God to permit me. And trusting that you may receive many assurances, and that the witness to the sublime truth of life only in Christ may not fail,

Very respectfully yours,
THOMAS BALES.

Derby.

MOSES.

DEAR SIR, — In your piece, "Biography of the Bible," on page 291 of the July number of the RAINBOW, I read of Moses: "He received the Divine command to ascend a Mount and—die." Again, at the end of the same paragraph, "the eye of the great saint closes, and the Lord buries him." The question that arises in my mind is, How, then, did Moses appear, and, with Elias, be said to be "talking with Jesus," on the Mount of Transfiguration in Mark ix. 4?

Will you favour me with a reply in an early RAINBOW?

IDA.

LITERATURE.

The Bible in Stone. London: W. H. Guest, Paternoster Row.

This is another book about the great Pyramid, forcibly written, by one who undoubtedly believes what he says.

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Genesis the Third: History, not Fable. By EDWARD WHITE. London: T. Fisher Unwin, 17, Holborn Viaduct.

THIS is the Merchants' Lecture for March last, delivered at the Weigh House Chapel. We have read the book with uncommon pleasure. It is a triumphant vindication of the literal truthfulness of the story of Eden. Those who make it a myth will find Mr. White's logic too much for them.

Christ's Example and Precepts about Baptism: Contrasted with the Disciples' Confounding thereof, and the Lord's Rebukes to them in Consequence. By JAMES JOHNSTONE. Edinburgh: James Gemmel, George IV. Bridge.

THE title of this pamphlet is so uncouth that we felt disposed to go no further; but a glance convinced us that we must read to the end. The object of the publication is to show that our Lord did not institute water baptism at all. The baptism of the Holy Spirit, it is contended, is that of which He spoke. Those who wish to see Mr. Johnstone's argument must judge for themselves. We give no opinion.

Crumbs from the Master's Table: Being Outlines of Four Lectures on the New Testament. By A GATHERER. London: S. W. Partridge & Co.

A SUGGESTIVE and helpful little book for those who are not acquainted with the elaborate "Introductions" to the Bible.

EXTRACTS FROM LETTERS.

WILLIAM HAMILTON, Esq., M.D., Torquay, writes: "I have received the RAINBOW for August, and remark what you say as to the uncertainty of its continuance. I for one should *greatly* regret your giving it up, and sincerely hope it will not be necessary."

"C. E. B." writes: "I read your note in August's RAINBOW with pain of heart. There may yet be a useful and honoured future for the Magazine and its revered editor. Such is my personal hope."

W. W. INCE, Esq., Douglas, writes: "I feel very much concerned at the idea of your giving up the RAINBOW. I hope and trust that you will find that your friends, subscribers, and readers will so express their feelings in that matter that you may yet continue your faithful and invaluable witness. I trust that you may yet see an abundant result from your labour in our Lord's service."

"H. S." says: "Rest assured, sir, that your work is a blessed one, and that a large harvest will be reaped by-and-bye."

"W. R." writes: "My heart is too full to express my great obligation, and the deep gratitude I feel for that most precious boon the RAINBOW."

"J. S. T." says: "Words cannot express how much I appreciate the RAINBOW, and its teaching, and how deeply sorry I shall be if its publication is discontinued."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

OCTOBER, 1883.

THE END OF EVIL.*

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Rev. xxi. 1-8).

WHATEVER may be the exact teaching of these very remarkable words, it is clear, beyond controversy, that they delineate great and wonderful things. All is on a vast scale. The picture is astonishingly large, embracing the visible universe in its enormous scope, and yet there is no confusion in the details. Each of these has its orderly place in the amazing whole. You see heaven and earth, and know them as such, although they are not those with which you were familiar in years gone by, for these are "new." The cosmogony of Moses begins the Bible; the cosmogony of John closes it. The historical narrative, with all its grandeur, introduces evil; the prophetic narrative shows that it has done its work and come to an end for ever.

That serene sky has never looked down upon burning cities, set on fire by infuriate men, never been darkened by smoke from the

* A Sermon, by the Editor. Delivered at Eastbourne, September 4th, 1883, before the Conference of the "Conditional Immortality Association."

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remorseless engines of war, and never heard the cry of the distressed, the groan of the agonized, or the revolting words of the vile blasphemer. The clouds that float so peacefully and gracefully beneath that azure heaven, contain no blight or mildew to poison the precious fruits of the earth, and afflict nations with the awful scourge of famine. Neither have they scattered from their folds the pestilence that walketh in darkness, nor the fiery bolt whose touch is instant death. The prince of the powers of the air and his malignant hordes have been driven from their old haunts, the scenes of numberless diabolical plottings against the authority of God, for the purpose of tempting, deluding, and destroying His poor feeble creature man; for now, happily, the Divine patience has reached its limits, and hordes and haunts have gone, and the presence of the devil and his angels will never disturb the calm or stain the purity of this glorious new heaven. Beneath its bright canopy the new earth basks in inconceivable beauty, the very "paradise of God." The present earth, the dwelling-place of mortals, has—notwithstanding dark places full of cruelty and historic horrors that chill the blood—numberless scenes of enchanting sweetness, or gorgeous luxuriance, or wonderful splendour, upon which the poet or the artist gazes with speechless admiration. What, then, will the new earth be? It must immeasurably "excel in glory." We are, of course, unable to describe any of its characteristic features, as Paul was unable to translate into mortal language the words he heard when carried forward in vision to this holy paradise of God, but analogy suggests that it will be as much superior to the present earth as the perfect immortals who shall dwell there will be superior to the feeble mortals that dwell here. Yet though reverently refusing to let imagination picture any scenes in this future holy land of the Lord and His royal family, there are negative facts of the utmost value which may, in the first place, profitably engage our attention.

No death—no sorrow—no crying—no pain! To realise a world without these requires a very strong mental effort. The descriptive words pass easily from our lips, but what do they actually and absolutely mean? One remarkable result of their meaning, though it precedes them in the order of statement, is the absence of tears. Here is a profoundly suggestive picture of the Divine tenderness: "God shall wipe away all tears from their eyes." These words are infinitely precious! They call for tears of joy now at the prospect of a time when we shall shed no tears of sorrow. The same inimitable and loving words occur elsewhere in this book, and Isaiah also uses them when that seer on eagle wing gazes into the far future. In a word, where death, sorrow, crying, and pain are unknown, of course tears are also unknown. They have their place and use now. When the heart is torn and the chest aches beneath some great grief, they have a soothing influence, and, to some extent, alleviate the anguish. There are men who, under the

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fever heat of calamity, have wished eagerly for tears, and found it impossible to weep. When the moisture is exhausted by speechless sorrow, the value of tears is appreciated, and the sufferer longs for them as the parched earth longs for the refreshing rain of heaven. But the ministry of tears will not be required in the world to come, because there will be nothing to cause grief, and the way in which that fact is condensed in these gracious words is so tenderly beautiful, that I cannot help crying out in utter amazement, Is *this* the Being who is to keep men alive in fire, so long as He Himself lives for the very purpose of tormenting them—*this* the Being who is to wield Omnipotence as the lash of everlasting terror over the vast majority of His human creatures, and thus to PROVE TRUE the words of the father of lies in Eden when he said to the woman, "Ye shall not die."

My heart trembles when I think only for a few moments of the unutterably calamitous consequences that must follow in all directions, and for ever, if the doctrine of so-called orthodoxy respecting natural immortality and the duration of future punishment is true. I tell you, brethren, in deep sincerity, that our association makes me sad—our meeting to-day has a sad idea at its very heart, and a shadow of sadness lies on mine as I speak; for what do our association and labours mean? They mean this, and nothing less than this, an effort to rescue the character of our ever-blessed God and Father from the most awful calumny that language can express. But the thought that HIS character needs vindication at this hour of the day is surely the saddest thing imaginable. For light, love, gentleness, truth, justice, holiness, mercy, wisdom, that character is the glory of the universe. To think of it is joy, strength, peace to the thinker. The most splendid ideal falls far short of the real here. We could not find Him out, He must Himself tell us what He is, if we are ever to know. He has told us in many gracious and wonderful words, but pre-eminently and gloriously in the Word, the Logos, His Son, His revealer, His express image. And yet even now towards the close of the nineteenth century of grace a few Christian men must meet from time to time to tell their fellow Christians that common theology stands urgently in need of revision, that the papal and pagan elements may be purged out of it, and that the honour of God may be allowed to shine out in its own peerless brightness, without the dark libel that the enemy has thrown upon it. GOD eternally cruel? Outrageous! And to plead for this, as necessary to the vindication of *justice*, makes the matter worse!

But, upon the other hand, it is a great privilege to bear witness to the truth, so unequivocally revealed, that there is a time coming when God shall be "all in all," when "He shall dwell with men," when evil shall have run its course and disappeared for ever, and when there shall neither be sin nor sorrow in the dominions of the blessed Creator. If we can, without doubt, reach this joyful con-

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clusion on Divine authority, we are bound to proclaim it. We may be misunderstood and misrepresented, but personal consequences are not to be thought of for a moment when sacred responsibility rests upon us; and if responsibility demands faithful service, that service itself is a sublime reward, more than counterbalancing unpleasant personal consequences. There are Scriptures not a few which point to the conclusion of which our text speaks, the Divine victory over all forms of evil, and the introduction of permanent loyalty, purity, and joy, as the ideals upon which the mind of the Godhead was set from the very beginning, "ere ever the earth was."

Take a few passages. On that most wonderful day of all time, on which "the first-begotten from the dead" arose, He said to His disciples, "All power is given unto Me in heaven and in earth"—a declaration of such profound and comprehensive significance, that one wonders how a few such simple words can convey it. Anyone who knows the Speaker will feel it needless to ask, How He will use this unlimited power. We need no logical process here; for we feel instinctively that He will use it for the realisation of the Divine design in creation and redemption. He has done a thousand times more than enough to justify the most perfect confidence that He will "not fail nor be discouraged" until the last item in the wonderful *programme* has become an accomplished fact. The story of Christ is the glory of history. Over His Church—the called and chosen out of a world lying in the wicked one—He is supreme,—its Head; in His Church He is supreme,—its Life. But He is also "over all principality, and power, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come." His official position as the Executive of the Godhead is thus the very highest; and when we think of His love to men, and His zeal for His Father's honour, we exult in the fact, that all power in heaven and earth has been given to him. There is, moreover, a momentous supplement to this declaration: "I am He that liveth and was dead, and, behold, I am alive for evermore, and have the keys of death and of Hades." These last words call for adoring gratitude, when we remember how death and Hades came to be.

A splendid being, "perfect in his ways from the day of his creation till iniquity was found in him," wished to rival his Creator. His heart was lifted up with pride "because of his beauty," and he fell into condemnation, was driven from his lofty office, and became the unrelenting enemy of God. Such is the depth of degradation to which sin brought this being, once the son of the morning, that he actually entered into a reptile that he might delude and destroy our first parents. The malignant foe could not endure the sight of human happiness in Eden, in which he could not share. Hot jealousy burnt within him, that creatures of inferior origin to himself should be expressly created to exercise

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the sovereignty he had forfeited; and, seeing that he had failed in his effort to rival the power of Omnipotence, he determined on terrible vengeance. He will spoil the Creator's work; he will bring in sin and death; and he did. Our Lord, referring to the Edenic narrative, and addressing the Pharisees, says: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him." The word here translated murderer is not the ordinary word for that crime, *phoneus*, but *anthropoktonos*, man-killer. And he has been a manslayer on a most awful scale. It was not Adam and Eve alone, who, by believing the lie of the devil-possessed serpent, were deprived of the continued life which would have rewarded continued obedience, but he has slain the *race!* The serpent-poison runs in the veins of universal humanity; all have been murdered! Hence *Hades*, that is, gravedom, the vast region of the dead of all ages and generations, whether under the surface of the earth, or at the bottom of the sea, every churchyard, burial-place, cemetery, in the world, speaks of "death and of him that hath the power of death, that is, the devil."

Now, therefore, let us feast our eyes once more on Rev. i. 18. "I have the keys of death and of Hades." What does this marvellous oracle mean? It means this: "I am the Resurrection and the Life; he that believeth in Me, though he die, yet shall he live;" and this: "Upon this rock, that I am Christ the Son of the living God, I will build My Church, and the gates of Hades shall not prevail against it;" and this: "And the sea gave up the dead which were in it, and death and Hades delivered up the dead which were in them, and they were judged each according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire." Wonderful undoing of the manslayer's deeds by Him who has the keys, and is the Life! John puts the matter in a few sublime words: "For this purpose the Son of God was manifested that He might destroy the works of the devil." But, indeed, all this, and much more, of kindred tone and teaching, enters into the very fabric and structure of the Word of God, which proclaims a Gospel of pure grace to all who believe, and declares the final destruction of those who persist in rebellion to the last.

Our glorious Lord, the Man of God's right hand, the Son of Man, whom He hath made strong for Himself, has done, is doing, and will yet do, great things in the world. When I read of His leading captivity captive, and of His spoiling principalities and powers, in connection with a cross, I am quite prepared to accept the cosmogony of the seer of Patmos. The *Cross!* Of all things imaginable, this is the very last that human wisdom would select as the sign, or symbol, of a Divine work in the world. The "cross," a factor in a scheme of salvation which has effected a

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moral transformation, nay, a Divine regeneration, in the case of a multitude that no man can number, and in connection with which, and as a reward for enduring it, the Lord Jesus will shortly open the gates of *Hades* and summon the victims of the manslayer to life! This, I say, is so entirely above and beyond and outside of all human imaginings, that I cordially receive it as carrying the proof of the supernatural upon its face. We, therefore, adopt the words of our apostle, as they lead up to this glad issue that we are to glory in the Lord, who "was slain for us":—

"We preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them which are the called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For consider your calling, brethren, how that not many [of you] are wise after the flesh, not many mighty, not many noble. Nay, God chose the foolish things of the world that He might put to shame the wise men; and God chose the weak things of the world that He might put to shame the things which are strong. And the base things of the world, and the things which are despised, did God choose, the things which are not, that He might bring to nought the things that are: that no flesh should glory before God. But of Him are ye in Christ Jesus, who was made wisdom unto us from God, both righteousness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

And in connection with the voluntary humiliation and the consequent exaltation from the cross to the bearer of the keys of Hades, we have this inspired commentary:—

"Have this mind in you, which was also in Christ Jesus: Who, being in the form of God, deemed not His equality with God a thing to grasp at, but emptied Himself, taking upon Him the form of a servant, being made in the likeness of men: And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of the cross. Wherefore God also exalted Him exceedingly, and bestowed on Him the name which is above every name: That in the name of Jesus every knee should bend, of things in heaven and on earth and under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Let us now turn, in the second place, to the positive side of the Scripture before us.

1. What the apostle saw: "A new heaven and a new earth," and "the holy city, new Jerusalem, coming down out of heaven from God." He saw also, in this exceedingly splendid vision of the future, that this new city, built by no human hands, was marvellously beautiful. The comparison he selects is that of an Oriental bride, gorgeously apparelled, with the most costly jewels flashing on her robes. There is much more about this amazing

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structure in the subsequent part of the chapter, but these architectural details are not required for my argument. The city is holy, the city is new, the city comes down from God out of heaven, and the city is "prepared as a bride adorned for her husband." There is to be a grand nuptial ceremony; you get the idea of love, and the marriage to which love leads is now to be celebrated. The relation of the new city to the new heavens and earth is obvious. All is in character, all is perfect, pure, durable. The word "prepared" gives the idea of antecedent process, perhaps occupying a very long time, and of a purpose, a plan to be realized, and, consequently, of much thought and wonderful skill. This city is not the product of haste. It is "the city which hath the foundations, whose builder and maker is God;" and it is the destined palace of the great King and His peerless, beautiful, spotless bride. "I go," said the Lord to His sad disciples, "to prepare a place for you." He was too poor to have a house of His own in the old Jerusalem, and they had just received a legacy of persecution which would make them homeless too. "And," He added, "if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am there ye may be also." Here it is at last, in all its inconceivable splendour, the prepared place, the rest for the footsore pilgrims that have dared to follow the once crucified, the goal of the journey, the brilliant home of the glorified!

2. What the Seer heard. And I heard a great voice out of heaven—probably this should be out of the throne—a voice of majesty and authority, calling attention to some very remarkable fact. This voice said "Behold!" Let every eye be turned to this new sun-like city! What is it? The great voice says five glorious things:

I. It is the tabernacle of God.

II. It is with men.

III. He will dwell with them.

IV. They shall be His people.

V. God Himself shall be with them, their God.

These utterances, taken separately, are full of blessed suggestion, each of them a text for happy meditation. *Now* we live by faith, now we see not, now we have no continuing city; *then* sight, fruition, realization, victory, home! But it is impossible to overlook the fact that the entire scope of these revelations is against the glorification-at-death theory of our creeds. The Lord comes down to men; He dwells with them in this permanent "city of habitation;" He is their God and they are His people; and the magnificent palace, the metropolis of the world, is visible to all. When attention is called to this by the arresting "Behold!" we feel as if it meant, and—taking the five points together now—it does mean, Behold the consummation of the great purpose formed before the creation of the world! Nothing unclean enters there. All is pure, all is perfect. The Alpha and Omega speaks:

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"Behold! I make all things new. It is done. *Write!*" Thanks for the command; thanks to the scribe; for the words are pricelessly precious.

Faith tells us that it is impossible that God's purpose can finally fail. If He meant to have a holy, and therefore happy universe; if He meant that the groanings of creation should cease and the liberty of the glory of the sons of God should be enjoyed, surely He is able to accomplish His purpose, all opposition, from whatever quarter, notwithstanding. He saw the end from the beginning, and though He gave full liberty to evil angels and evil men to take counsel against Him, their conspiracies were all foreseen, and with the majestic composure appropriate to infinite wisdom and power, He has kept His object in view through all the centuries, unfolding, disclosing, advancing always, onward, ever onward, until He shall say, "It is done!" This is the language of faith, and we know it is true; but, like children, we are impatient. We want things done at a quicker rate. Why not put down evil at once? Is not an almighty *fiat* equal to the work? Why, then, permit crime, rebellion, disorder, sorrow, a frightful chaos of revolting things, to continue through the ages, until faith is terribly tempted to lose her foothold, and Atheism lifts its proud brow of scorn against the heavens and at the weaklings that still cherish the blessed hope of a Divine Deliverer and a complete deliverance? These are old questions, and they must get the old answer. David felt the taunt of the enemy, "Where is thy God?" as a sword in his bones, and so in solemn truth it is; but we have not followed cunningly-devised fables. We know whom we have believed. We remember the Lord's answer to certain patriots who wished for the restoration of the kingdom to Israel at once, "It is not for you to know the times or the seasons, which the Father hath put in His own power." We know that all authority and power opposed to the will of God are doomed, and that the Lord Christ must reign till He hath put all enemies under His feet. And we know, finally, that immortality or eternal life is the gift of God in Christ; and that without this, continuance in being for ever is impossible. A new heaven, a new earth, a ransomed creation, all evil at an end, Christ satisfied, God resting in His love, and the Church glorified in the light and presence of her illustrious Head—all this we look for, and it is our duty and high privilege to tell our fellow-men that we look for all this. Amen.

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MORALITY OF THE BIBLE.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."—PSALM XIX. 7-9.

WE approach a subject of the deepest interest, but one which has been surrounded by difficulties which do not belong to it. It is "the morality," not of opinion, or practice, or commerce, or social arrangement, or expediency, but "of the Bible." With the comparative merits or demerits of a given action, when laid side by side with another given action, I have nothing to do. No secondary, imaginary, or self-created standard of judgment to which men may bring virtue or vice for approval or condemnation; but the moral code of the Bible—that by which its Author tests the motives of human actions and the principles of intelligent beings; nay, that by which the claims of the Bible itself to our regard as a professed revelation of the Creator's will, must ultimately stand or fall, is the thing sought for. Even a very slight acquaintance with the Bible, on the one hand, and with the history of man on the other, will convince any one that deeds of atrocity have been committed in its name, against which its first principles sternly protest; that licentiousness has dared to justify its revolting habits by, and has preached their innoxiousness in consequence of, the so-called belief of certain Divine doctrines; and that opinions have been entertained, professedly on Scriptural authority, which, if carried to their natural consequences, would undermine all authority, destroy the distinction between good and evil, and reduce human society, first to a turbulent and loathsome mass, and then, by a necessary consequence, to remediless ruin.

These are matters of fact; and whilst the intelligent friends of Scriptural morality have from time to time vindicated it from these foul aspersions, the days in which we live require from them fresh efforts in the same direction. Nor is this all. We have not only to clear the Bible from participation in the errors alluded to; but we have to prove that its morals are so pure, complete, and comprehensive, that they form a positive standard for all intelligent agents, always, and everywhere—that they are absolutely incapable of change or improvement—and that no moral or intellectual exaltation of man can ever make him independent of the test which they furnish. The defence of this principle has become necessary in consequence of a modern doctrine, diligently propounded by the teachers of what is termed the New Philosophy—a kind of refined scepticism, whose stronghold is the alleged adequacy of the rational powers in man, not only to make him all that he should be, but to supersede the necessity, and to render improbable the fact of a

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Divine Revelation. The expositors of this school clothe their prelections with literary beauty. To captivate by the purity of their style is one of their recognised modes of proselytism—a mode, let us say in passing, which is not only legitimate, but worthy of imitation by those who support a system which is destined to be acknowledged as exclusively worthy of confidence, when the New Philosophy shall have taken its place among the short-lived speculations of an ever-busy world. Avoiding the gross vulgarity and undisguised malignity of the sceptics of the last century, the writers under notice communicate their thoughts in refined and sometimes highly poetical language. They do not directly impugn the Bible, but try to eclipse it by what they deem a clearer light, evolved from the exercise of their intellectual powers. They do not question the need of moral law, but insinuate that it is the result of civilization and education; that each man is a legislator for himself, and that the ultimate standard of action is personal consciousness. They do not oppose the principle of reciprocal love between man and man; on the contrary, they teach it emphatically; but then it is intimated that benevolence and brotherhood are dictates of the heart, and need no oracle from above to enforce them. And they do not deny supernaturalism, but the idea conveyed by the term is, that every man is inspired;—the poet, the orator, the philosopher, each in his turn receiving an afflatus from the workings of his imagination or the play of his intellectual faculties. Now, the effect of all this upon the minds of those who do not see that the strength of the whole theory is scarcely equal to that of gossamer, is to leave the impression that the age in which we live has outstripped the doctrines and morals of the Bible; that the book may, therefore, be entirely cast aside; that, consequently, Christianity has had its day; and that man is now about to take his proud place in the creation of God, with the brilliant lamp of natural reason for his exclusive guide, henceforth and for ever!

Now, if those teachers are in the right, it manifestly follows that we are in the wrong. If the morals of the Bible be not a sufficient standard for all time, they never were so for any given period; for it is obvious that correct morality requires, as its basis, immutable principles—principles which have their birth in the nature of God, and are therefore essentially independent of locality, time, and circumstances. And if it can be shown that the morality of the Scripture is, in fact, founded upon such principles, then, as a matter of course, every theory that ignores it must crumble to the ground, without the necessity of elaborate confutation; for it is equally axiomatic that there cannot be two rival systems of morality in any world. Truth is, from its very nature, one and indivisible. It always was, is, and will be, the same. Locality and space, time and eternity, finitude and infinitude are relative terms with us, but they are not so with truth. God is the source of all

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truth, and, like its Author, it is eternal and immutable, and incapable of either increase or diminution. Memory may retain or lose impressions; the understanding may expand or contract, according to the intellectual conditions; and facts may be more or less vivid, according to the power of perception; but the truths in reference to which these changes occur are in themselves unchangeable. We create nothing: we only discover. By the aid of science we are enabled to unfold facts which were concealed from our ancestors; and by revelation, "the mystery which hath been hid from ages and from generations is made manifest to" us; but in the former case the natural facts existed, though undiscovered; and in the latter case, the supernatural truth had being, for it was the "hidden wisdom which God ordained before the world."

It follows, then, that all religious truth must be traced up to its eternal Source. Feeling the importance of this, the inspired writers are careful to introduce their utterance with the formula—"Thus saith the Lord." It was "the word of the Lord" that they uttered. They "spake as they were moved by the Holy Spirit." It was a mission in reference to "the word of God" which the apostles had to fulfil. It was "the word of God" which they were careful not to handle deceitfully. It was for "the word of God" that they endured persecution. It was "the word of God" that grew mightily and prevailed. It was "the word of God" that increased in Jerusalem. And it was this that the Thessalonian believers received, not as the word of men, but as it is in truth, "the word of God." It is also repeatedly called "the word of Christ;" and, with reference to its character and objects, the word of truth, of reconciliation, of salvation, of life. The Bible, which is the verbal repository of such religious truths as it is necessary for man to know in his present state, thus carefully guards against the idea that its oracles have any source inferior to the mind of the only living and true God.

Of course, these remarks are intended to apply to its fundamental principles, its unchangeable doctrines, its perpetually-binding precepts, and to what may be termed its moral machinery—the divinely constituted plan by which God intends to effect His beneficent purposes among mankind. The coherence of its successive utterances one with another, shows that the same stream of moral life runs through it all; and proves that it comes from Him who is the Source of immutable moral law. He has spoken at sundry times and in divers manners; but whether by dream, or vision, or type, or symbol, or figure, or prophet, or apostle, or Christ, the same great truths have been represented, or foreshadowed, or declared. From the first promise in Eden, to the conclusion of the written Revelation, the unity of design is apparent. The patriarchal system, with its primitive simplicity; the Mosaic, with its involved and mystic machinery; the prophetic era, with its gorgeous poetry, startling metaphors, and sublime

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conceptions; and the Christian Testament, with its remarkable plainness of speech, clear statements, and wonderful unfoldings of a still future economy, in which the mystery of God shall be finished; all contain proofs that the principle of coherence is maintained. There is connection, there is mutual dependence, there is marked unity. There is circumstantial separation, but essential oneness. There is local peculiarity, but catholic identity. There are temporary institutes, but permanent doctrines. The modes of teaching have suffered change, but the truths taught have been the same. There has been a gradual development of one ineffably pure and glorious moral system. Whatever the medium through which its rays have reached our world, the same light has been shed, the same truths enforced, the same fundamental principles of moral government enunciated, and the same primary ideas respecting the relation between God and man exhibited. Noah, "the preacher of righteousness," contradicts not "the voice of the Lord God in the garden, in the cool of the day;" nor does Moses oppose the testimony of the patriarch; nor does Isaiah challenge the fidelity of the lawgiver; nor does Christ destroy the law or the prophets, but fulfils both. For though there have been various signs, the thing signified has been unchangeable; though there have been different ceremonies, there has been but one true religion; though there have been preliminary outlines, faint at first, they have pointed to a durable reality; and though there was at one time only a shadow of things to come, yet the body always was of Christ; and in Christianity we have thus far the outgoings of the unchangeable One from whom all moral truth springs.

Such being the true state of the case, we have at least a presumptive argument that the positive morality taught in the Bible will be essential, irreproachable, and immutable.

That it is all this, I submit the following considerations: Man exists; he must therefore be indebted for existence to a Being greater than himself; for that which produces must always be greater than the thing produced. He is an intelligent creature; his Creator therefore must be intelligent also; for a non-intelligent Cause cannot produce an intelligent effect. He is a social being, and must have some law for the regulation of his conduct, otherwise society could not exist, could not even be formed; for the organisation of society pre-supposes recognised rules to which each member avowedly or tacitly submits. This fact is so certain, that an attempt to prove it would be a waste of time. Law is as essential to social life as food is to the life of the individual. But if the social instinct be found in man, the intelligent Creator who planted it must have foreseen the necessity of law. Knowing that this instinct would find its gratification in society, He also knew that to prevent society from becoming a curse instead of a blessing, rules for its guidance were imperative. Now it is remarkable that the recognition of the social principle, and the introduction of law,

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were cotemporary with the creation of our first parents; the former being involved in the statement of the Creator, "It is not good that man should be alone;" and the second in the fact, that certain duties were to be performed and certain prohibitions respected even in the original Paradise. The simple beauty of the record, and its bearing on our argument, will be seen by quoting it: "And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it"—the law of labour, emanating from Him of whom the Redeemer affirms, "My Father worketh hitherto;"—"and the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat"—positive law, involving, in case of obedience, privilege and a present reward—"but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die"—prohibitory law, involving, in case of transgression, an appropriate penalty.

Now the question rises, Whence shall law proceed? From whom should it emanate? Who has the right to legislate? The answer is intuitive. Whence, but from the Source of existence? Who can make rules for the guidance of intelligent beings but the Author of that intelligence? Who but God can legislate for man? His right lies in the very nature of things, and is obviously indisputable; and the proof of His wisdom as the enactor of the best laws, lies in the fact that He is the Creator of the intelligences about to be subjected to legislation. Knowing them perfectly, He will not err by introducing an unsuitable code of government. But this is not all. Sustaining a relation at once peculiar and indestructible to the governed, the Divine Governor will have such respect to that relation in all the expressions of His will, that even social law will have a sacred sanction. The merit or demerit of a thought, a motive, or a deed, will turn upon the reference it has to Him. It will be good or bad in its aspect God-ward. Obedience or disobedience will be tested by the feelings of the moral agent towards the Ruler. Nay, a still higher view of the principle will be introduced. The positive recognition of God in all actions, and the positive expression of reverence and love towards Him, will be commanded, in the case of every individual, as strictly as if there were no social organisation requiring one man to do, or to leave undone, certain things affecting the happiness of his fellow-man.

Thus moral law, whilst it will have two aspects, or divisions, will spring from one eternal and unchangeable principle. That principle will not be introduced to meet a contingency, or to adapt itself to the peculiarities of a particular world; but it will, as has been intimated, spring out of the very nature of God. It will be essential, not circumstantial; not a local expedient, but an outgoing, or expression, of the unchangeable character of the Lawgiver. Now what is that character? The Bible answers, "God is love." And what is the principle of the morality required by the Bible?

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Itself answers, "Love." Thus love to man will be the essence of social law, and love to God the essence of religious life. Love will be the central spring of all feeling, motive, and action, sending its influence up to heaven, and outwards to the widest circumference of being. Now mark the wisdom of this. It lays hold upon the heart at once. It controls volition. It secures the fountain of action. It deals with the moral agent at the core of his being. And it secures the whole man by securing his inner self—the secret machinery—the motive power of his thoughts, words, and conduct.

Thus, then, we have reached an essential principle upon which the whole superstructure of the moral law is built. Man intelligent, man responsible, man under law, and that law emanating from the Divine character, are the results which have been reached.

But is it objected that the supremacy thus claimed for the Divine Ruler neutralises the freedom of the human will, and consequently supersedes responsibility? I answer, by no means; and for the following reasons: Between absolute authority on the part of the Divine Ruler, and responsibility for will, thought, and action, on the part of intelligent creatures, I see no contradiction. On the contrary, they are related ideas. The latter springs out of the former. If God were less than absolute, man would either rise above, or sink below, the position which he occupies in the scale of creation. If legislation were not absolute, man would have no fixed rule of conduct, and might therefore choose his own way with comparative impunity. In this case he would rise above the position in which God has placed him. If the executive were not absolute, that is, uncontrolled by contingency, and regulated strictly by fundamental principles, there would be no guarantee for reward to loyalty, or punishment to rebellion. In this case man would sink below the dignity of his assigned position. The expected reward of obedience might be frustrated by a rival power, or withheld by caprice, and thus service would degenerate into slavery; or the threatened punishment of disloyalty might be averted by accident, and thus the dignity of the subject, who relies upon the integrity of the law, would be lowered in proportion to the absence of that assumed integrity; whilst the escape of the guilty, without adequate cause assigned, would prove at once a premium on sin, and an evidence of incapacity, or change of mind, on the part of the Ruler. But all these calamities are averted by the doctrine of the absolute supremacy of the infinitely just and holy Creator. Of course it is essential to remember the character of the Ruler. Absolutism associated with an imperfect morality, and a limited knowledge, would bring the universe to confusion, anarchy, and ruin. But absolutism associated with infinite wisdom and purity, is the guarantee of righteous law and judgment. These issues are consequents of the respective premises.

Nor can we conceive of the permanent government of a great

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world of intelligent beings, each one of whom possesses attributes allied at once to error and truth, to time and eternity, on any other principle than the absolute and intransferable authority of the unchangeable Ruler. A presiding God, acting at the same moment, without weariness, without cessation, and without confusion, over all minds, and "who worketh all things after the counsel of His own will," unassisted, uncontrolled, and unadvised, is certainly the most magnificent, and the most overwhelming, of all ideas. Yet this is the idea which the Bible gives regarding the Great King whose will it proclaims. And its magnificence and overwhelming influence are circumstantial evidences in favour of its truth. Fully to comprehend the doctrine, so as to submit it to a process of analysis, would be to destroy its claims as one of the deep things of God. An explanation on principles of natural reason, or by the analogies furnished by human experience, of one of those original truths which belong to the supernatural, and which existed in essence before human experience began, is impossible. Still we do not take refuge in mystery, but submit that the doctrine in question harmonises with every rational conception of what should be. We can apprehend that which we cannot comprehend, and realise that which we are unable to explain. We can, therefore, sympathise with the inspired challenge, "Hast thou heard the secret of God?" "Who hath directed the Spirit of the Lord, or being His counsellor, hath taught Him?" "Who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed to him again?" No perplexity has occurred in His dominions, no confusion has traversed the principles of His government, requiring the aid, or counsel, or advice of any other being. Alone, He speaks and it is done; He commands, and it stands fast. Such is the glorious supremacy of Him who is the source of moral law; but we believe it perfectly compatible with freedom of will on the part of the creature. How this can be has given rise to many inquiries, and produced many attempts at solution, some of which have tended only to eclipse its majestic grandeur, and to surround it with difficulties for which it must not be held responsible.

I think it a suggestion of some importance whether such topics ought to be submitted to metaphysical inquisition. It is a simple question of fact, and must be decided as such. The inspired writers do not seem to have found any difficulty in the case. Either way, however, the pure stream of Scriptural morality glides on with unruffled transparency. It is true, on the one hand, that God is the absolute Ruler. Is it true, on the other, that man has liberty to choose and to refuse, to act and to forbear, to design and to execute, within the limits of revealed law? Of course this limitation is indispensable, not merely because there is, and must be, government, but also because liberty has relation to law. The meaning of the word would be unknown but for co-existing terms

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significant of rule, of government, of authority. Indeed, but for moral law, men, if they existed at all, so far from being free, would be the slaves of a hideous anarchy—the sport of a horrible chaos. But under the rule of God man is conscious—and he acts upon it daily—of the power to examine, to investigate, to weigh evidence, to arrive at conclusions, to adopt or reject opinions. He calls this liberty, and it is correctly named. Regarding nothing is he so jealous of encroachments as in regard to his religious liberty, for he maintains that it is a grant from heaven; and in vindication of this opinion whole nations have protested against the usurped supremacy of an iniquitous power. But mark, this noble protest was indisputably the result of freedom of the will; nay, more, it was the assertion of a right to freedom, on the very principle that God is the absolute Moral Ruler. Now if, in the region of religion, this perfect liberty is granted, it is, of course, granted by Him who is the source of moral law and the object of religious reverence; and therefore, His supremacy is compatible with the highest kind of liberty. And still further, this government also secures the highest degree of liberty. The best definition of the term is, permission to do what is right without either inflicting or suffering injury by the deed. He who has granted this privilege to man, has also been pleased to aid his yet imperfectly-developed perceptions, by placing in his hands an unerring and unchanging standard of right and wrong; and further, as if to prove that this liberty is a reality, He has encouraged every individual to enjoy it by promises of reward, and warned him against abusing it by threatenings of punishment. He has told him that to sin is to be a slave, whilst to obey is to be a free man. And, finally, his intelligent and moral nature is always appealed to in relation to good and evil; that is to say, he is neither driven to the one nor withheld from the other by irresistible physical power. What more would he? And yet, this perfection of freedom obtains under the moral law which issues from God, and shines through the pages of the Bible.

If we turn now to the decalogue, and to the amplifications and illustrations given of it both by Moses and Christ, we shall find that this essential principle is constantly kept in view.

Very awful is the scene which introduces the proclamation of the law. Nothing like it ever occurred before in the history of our world, and nothing like it will occur again, until the same august Being who then came with ten thousand of His saints shall return in terrible majesty to execute judgment upon all the ungodly, and to take vengeance on those that obey not the Gospel. "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a black cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount. And Mount Sinai was altogether on a

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smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon Mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount, and Moses went up. . . . And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it they removed, and stood afar off; . . . and Moses drew near unto the thick darkness where God was." This imposing scene is repeatedly referred to in the Scriptures. The blessing wherewith Moses blessed the children of Israel before his death, begins with this reference to it, "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and he came with ten thousands of saints: from His right hand went a fiery law for them." There are frequent allusions to it in the Book of Psalms. It was in the mind of Daniel when he described the fiery stream heralding the Ancient of Days. The prayer of Habakkuk points to the same event: "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light; He had bright beams coming out of His hand: and there was the hiding of His power." The first of the martyrs, Stephen, recalls Sinai to his accusers, when he says—"Who have received the law by the disposition of angels"—that is to say, amidst ranks of angels, disposed, as it were, in military order—"and have not kept it." In the Epistle to the Galatians Paul says, "The law was ordained by angels in the hand of a mediator;" in the second of Hebrews he mentions the steadfastness of the word spoken by angels; and in the twelfth chapter of the same Epistle, in an exceedingly eloquent passage, he contrasts the characteristics of the tempest-surrounded Mount with those of Mount Sion clothed in the mild glories of the Gospel.

My object in reminding you of all these references to the phenomena which preceded the decalogue is to ask two plain questions. Is it possible that so many good men, living in different ages, could deliberately perpetuate the record of this awful occurrence, if it never took place in fact? and is it not antecedently probable that a law thus introduced will be holy, just, and good? Some rash deniers of the Divine legation of Moses have indeed said that the scene described as occurring at Sinai is only an exaggerated account of a volcanic eruption. This objection is so very harmless, that to devote a moment to it seems a robbery of precious time. Supposing it to have been the case that this was a volcanic eruption, does the authority of the Lawgiver, or the moral excellence of the law, suffer in consequence? Suppose Etna, in Sicily, instead of Sinai, in Arabia, to have been the locality of the

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impressively-sublime transaction, and suppose the burning lava and the suffocating smoke to have been the accompaniments, instead of the miraculous lightning and black cloud, would the decalogue have been less authentic, less binding, less sublime? There is absolutely nothing gained to the cause of infidelity by the assertion that this was an earthquake, attended by an eruption of the lofty mountain. But though we might safely leave the cavil here, it may be as well to chase it back to its ignorant source by remarking, that Mount Sinai is *not volcanic*, that geological observation has determined the natural impossibility of an eruption there, and that nothing less than a miracle could make that mountain tremble, and surround its lofty summit with flame.

The ten commandments themselves I need not quote, as you are all familiar with their precepts and prohibitions. The first table regards religious, the second social duties. The whole code turns upon the state of the heart, and sets up a moral standard to which every opinion, feeling, disposition, and action, may be brought, as to an infallible test of its rectitude or obliquity. The subsequent moral precepts of the theocracy are simply amplifications of the decalogue. Thus, when Moses once and again recapitulates the law, he does so substantially rather than verbally. He would lodge the essence rather than the details of the Sovereign will in the souls of the people. Hence his cry, "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might; and these words, which I command thee this day, shall be in thine heart." And again: "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself." That the Jewish people thus understood the Divine law as taking cognizance not primarily of overt acts, but of those principles which gave them birth, is evident from many facts in Scripture history. Let one stand as a specimen of all. "And behold," says Luke, "a certain lawyer stood up, and tempted Jesus, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." The reply of Jesus respecting this quotation is most memorable—"Thou hast answered right."

We now find ourselves at the feet of a greater than Moses, and will do well to listen to what He has to say on the subject under review; and especially is this necessary, when it is remembered that not a few of His professed disciples have taught that He has modified, or suspended, whilst some of them have avowed their conviction that He has altogether abolished, the moral law as a

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rule of conduct for His followers. Now this is simply a question of fact, and can most easily be determined either way; for assuredly Christ and His apostles would never have left a matter of such magnitude undecided. If the Redeemer has abolished the moral law, we rely upon His truthfulness plainly to tell us so; if He has not, we shall find its unchangeable character affirmed in clear terms; and as the immutability of the moral principles of the Bible is the third point I undertook to establish, the process by which this position is affirmed will, of course, if conclusive, exhibit the error of the contrary opinion.

The opinion that Christ has abolished the moral law cannot be treated as a harmless sectarian peculiarity; for, in fact, it strikes a deadly blow at the foundation of all morals and all religion; and instead of exhibiting Christianity in the light of a glorious friend, whose oracles are coherent with all that God has said in the ages of antiquity—a friend that has come with Divine authority, and Divine benignity, to deliver us from the incurred penalty of a holy and immutable law—it exhibits it as an independent something capriciously bestowing its benefits, rising in antagonism against the eternal code of heart-morals which emanated from Him with whom there is no variableness, neither shadow of turning; and teaching its votaries the obvious absurdity that the belief of a Scriptural doctrine supersedes the necessity of subjection to Scriptural authority. When we open the New Testament, and turn over two or three pages relating to the genealogy of Jesus and the mission of His forerunner, we find His Sermon on the Mount. It is but to repeat the universal verdict to say that this discourse is resplendently beautiful. I consider it in the light of a public manifesto, indicating the doctrines henceforth to be expected from the Speaker, and the principles which should be illustrated during His course upon the earth; an inaugural address from the lips of the Divine Teacher, embodying the germs of what He would teach whilst He sojourned amongst men.

After a careful perusal of the three chapters in which this wonderful speech is recorded, we are prepared for the remark, that "the people who heard it were astonished at His doctrine: for He taught them as one having authority, and not as the Scribes." It opens with joyful blasts, as it were, from the trumpet of jubilee, pronouncing blessing after blessing upon the heads of persons whose share of happiness is generally considered by the world to be small indeed. Who are they? The humble, the contrite, the earnestly religious, the merciful, the pure in heart, the peacemakers, and those who should suffer for their attachment to Himself. He then tells His disciples that they are the salt of the earth and the light of the world, and commands them to let their light so shine before men, that they might see their good works, and glorify their Father who is in heaven. The object of His mission is next unfolded with a note of warning, that it might not

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be misunderstood. "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil." The Great Teacher adds, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." The immutability of the law cannot be affirmed in stronger language than this. He proceeds to vindicate it from the partial interpretations and glosses of the Scribes; and never was there, never can there be, a more brilliant exposition of God's holy law. It tears off the wrappings of tradition, and exhibits the requirements and sanctions of its eternal morality in a light which flashes condemnation on the purest of the sons of men, and makes them cry, Guilty! guilty! O for a Saviour! It does not deal with deeds, but desires; not with actions, but passions; not with words, but wishes; not with conduct, but motives. The unholy desire exposes to condemnation; causeless anger leads to judgment; the lascivious look is the foul sin committed in the heart; the contemptuous utterance, is the signal for justice. With the heart the glorious Prophet deals: His "word is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Everything is brought home to the conscience, the inner man, the very centre of being. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." And exposing the childish folly which identifies religion with ceremony, and piety with form, He says: "Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man."

Thus, during the whole of His extraordinary career upon the earth, the same unbending and exalted morality is proclaimed and enforced; whilst in His own person and conduct it is illustrated in its attractive and Divine beauty. So far from being surprised, then, at the indignant protest of His apostle against the idea that His Gospel superseded law, we are fully prepared to expect it: "Do we, then, make void the law through faith? God forbid; yea, we establish the law." In fact, the very design of the Gospel is to save men consistently with the claims of the everlasting law, and to bring them to love and obey it under the influence of the mercy extended to them through the grace of the great Redeemer. The infinitely holy God requires a perfect righteousness, as the ground upon which alone He can justify a condemned man. This is found only in Christ; and the glory of the Gospel is, that it proclaims Him as the end of the law for righteousness to every believer. God must be justified in the sense of Lawgiver and Judge, by the very process by which man is justified in the sense

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of law-breaker and criminal. He will not do a wrong thing to His own immaculate government, whilst He extends an unspeakable boon to any of His creatures. Hence the emphatic language of Scripture, combining the ideas of law honoured and man saved by the same work. "For what the law could not do, in that it was weak through the flesh, God [did by] sending His own Son, in the likeness of sinful flesh, and for sin [by a sacrifice for sin] condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Again: "Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just and the justifier of him who believeth in Jesus." And again: "Render therefore to all their dues: tribute to whom tribute; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Here is the essence of Biblical morality, to the recognition of which the Gospel prompts on the principle of gratitude: "Thou shalt love thy neighbour as thyself." Here is its rule: "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Here is its practical direction, appealing at once to the heart and the judgment: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things." And here is its ultimate object: "Whatsoever ye do, do all to the glory of God;" "whatsoever ye do, do it heartily, as to the Lord, and not unto men;" "and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him."

Now I ask, whether this glorious morality connives at vice, winks at impurity, is founded upon mere expediency, has been abolished by the Gospel, is susceptible of improvement, or is liable to change? Is it insufficient, mutable, and ready to pass away? Have the discoveries of science, the exploits of a vaunted rationalism, and the flights of a transcendental philosophy, detected its weakness, undermined its authority, or eclipsed its light? Trembling with age, does it need to be buttressed by the builders of any human system? Vulnerable in any part, can the poisoned

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arrows of infidelity pass to its heart through the joints of its harness? Or, calculated only for the infancy of man, has the progress of humanity in the race of being left it behind to be displaced by a clearer and loftier code? To all these questions we reply with an emphatic and confident *No!* Pure as the river that issues from beneath the throne of God, it flows on from generation to generation, from age to age, through the various dispensations which it hath pleased its infinitely holy Author to present to men. Clear as a sunbeam, it shines through Scripture narrative, prophecy, doctrine, and promise, revealing the black character of sin and the beauty of holiness, from the apostasy in Eden to the consummation of all things. Holy in its source and nature, it asks the surrender of the heart in unwavering love and loyalty to God, and the outgoing of the affections to our fellow-subjects of the Divine government; and pitying our desperate condition, as the breakers and haters of an absolutely perfect law, He who had the power to dispose of His own life—a power which no mere creature ever had or can have—said to the Holy Lawgiver, "I delight to do thy will, O my God, thy LAW IS WITHIN MY HEART."

EDITOR.

SATAN'S PARODY OF THE KINGDOM OF GOD.

THE fact that it has been the purpose of God, from the beginning, to establish a kingdom of righteousness and peace, whose place should be here on earth, and whose outreach should be under the whole heaven, is patent to every intelligent reader of the Bible. This kingdom is to have for its head the Son of God, Jesus Christ. And the only condition on which inferior and mere human kings can be allowed to hold their subordinate sovereignties is that they "fall down before Him;" and the salvation of the subject nations depends upon their serving Him. Satan is himself one of the deepest students both of the utterances of the oracles of God and the aspirations of men and nations. But he studies these themes with a malignant intent. Of God and His Son he is the enemy: and being so, he tries to set up his own substitutes in place of God's institutions. So in the parable of the tares of the field. After the Son of Man has sown good seed in his field, an enemy sows darnel—an imitation of the wheat—so clever that the two cannot be separated until unerring reapers enter into the harvest field. The wheat stands for the true children of the Kingdom of God, and the grace and power of Christ sow them. But the darnel stands for pretentious professors who have swelled the numbers of so-called Christians under influence which has come from Satan. So Jesus told His disciples he that sowed them in the field is the devil. Now he who sought to corrupt the Divine kingdom in detail will, in the end, attempt a more daring feat, namely, a parody of the kingdom in manifestation. For a long period he has followed the work of Christ, and sought to ruin it in its infancy, both in the young Christian and in the gathered

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Church. But when he shall be foiled in these efforts "at the rapture of the saints," and be driven out of the high place above the earth, we are warned of something more terrible than he has yet attempted. Read the twelfth chapter of Revelation, and then notice the teaching of chap. xiii. Have we not there a parody of the Kingdom of God? And is it not a more significant attempt to secure the world for himself than any previous one? Who that reverently reads the Word will maintain that past attempts at universal empire were uninspired by him? Was the Assyrio-Chaldean Empire a Divine thing, or was it of Satan? Read its history in the light of purity, justice, and kindness, and say whence its source?

Even the Greeks were astounded at the low state of social purity, when under the conquering son of Philip they came to see and experience it. And this lack of even domestic decency came down from before the Persian conquest. That God used a people more vile than Israel to chasten them is no proof that their wide, grasping, and merciless power was from above. Then, as to Persia and Greece, have not we from an holy angel a proof that each was under the control of a mighty, fallen spirit, who could and did oppose an angel of God on a mission to Daniel? No human prince of Persia could do what he who is called "*the* Prince of Persia" is reported to have done, and he who tells of his conflict with this prince is an holy angel. But if such an agent of Satan was so much more really the Prince of that second universal empire than its human head, that the former is called by the heavenly messenger the Prince of Persia, does not this show that the empire, of which he was the evil chief, was satanic in its source? And then, if so, "the Prince of Grecia," who should follow, is of like character, and the Empire of Alexander of like source. And then the same is more emphatically true of the Roman Empire. Was it not the source of Herod's power who attempted to kill the child Jesus? Did not the second Herod, who mocked the true King of Israel, get his authority from Rome? Did not Pilate use its strong arm to crucify the Son of God? And was not this power for three centuries engaged in slaughtering Christians and burning the Word of God? And then when it turned to favour what it could not crush, who knows not what a masterpiece of Satan that Church became, which claimed to be the Kingdom of God? All attempts at universal empire, founded upon *manslaying*, as those of past ages have been, are of him who was "a murderer from the beginning." Now our essay looks on to yet a fifth universal empire, to be set up by Satan on earth, as a parody of "the Kingdom of God."

I. We must look at the seemingly human head whom Satan will instal in his place.

II. At the endowments which he will give him.

III. At the temporary success of the parody.

1. The apparently human head of this fifth empire, which Satan will yet set up.

To picture this parody in its true character, we must look to the Divine Heir whose place he dares to usurp. When Adam, our first father, lost the sovereignty given him, through yielding to temptation, the tempter was first warned of his doom by the Judge of angels and men. A curse,

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more severe than any other creature should suffer, was to be his; a meaner and more contemptible life; the woman and he were to be in direct enmity, and the woman's seed was to be the determined foe of Satan's seed. Out of this divinely-infused hostility a conflict would arise in which both antagonists should suffer, but not with equal severity; for while Satan should only bruise the heel of man's champion, the seed of the woman should finally and fully overthrow His foe, by crushing his head.

Now here is the heir of the Divine kingdom, "The seed of the woman," but so presented as to be a profound mystery to men, during four thousand years, and, no doubt, to Satan as well. On this theme thinkers pondered, and daring spirits acted out their conjectures to try to solve it.

Very early men knew the deep significance of the number *seven*. It gave them, from the beginning, a holy day. And when Noah stocked his ark, he took in sevens of clean beasts and fowls fit for sacrifice. What wonder, then, if men hoped that the mysterious seed of the woman should be born in the seventh generation? Was it not to make doubly sure the birth of the deliverer, in the elder line, that Lamech, of the house of Cain, took two wives? He is the first recorded polygamist, and it is not improbable that he hoped thus to be the father of the world's great deliverer. His sons were clever in stock-breeding, music, and metal work, but they were not he whom God had promised. He had also a daughter Naamah, who was beautiful, but she was not to be the mother of the promised seed, but rather the fountain whence sprang much of that fairness among the daughters of men, which not long after tempted the angels to "go after strange flesh," and brought on their defection from God, and the fearful corruption of the world before the Flood. So if Lamech became a polygamist to solve the first oracle, he failed in his purpose.

As to the beauty of his daughter, it might partly arise from her mother, who was the younger wife—the Rachel of his tent—cultivating her personal charms to outrival the elder wife, and so developing in her daughter superior personal beauty. This remark could be largely confirmed from observation, in the department of human physiology. And if this were the outcome of man's attempts to forestall the revelation of God, it ended, as such daring has often done, in disappointment. We may also trace the brief account of disastrous marriages given in Genesis vi. to the same restlessness to be wise above what is revealed.

There is no proof of there being more than one great fallen angel until this period of the world's history. And the ancient interpreters who made the Septuagint version render these "sons of God" by the word angels. Now, in Gen. vi. 4, we read, "There were giants," literally fallen ones, upon the earth in those days," in very close connection with this union of the sons of God with the daughters of men. Besides, as "trees of God" mean great trees, and "lions of God" strong lions, the same idiom would give "sons of God" equal to giants or very great men. And Niphal, the word by which they are set forth in Hebrew, means fallen ones. Reading Jude, of the later revelation, we find "angels who went from their first estate after strange flesh."

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Now the angelic state is one of single and entire devotedness to the service of God, but the marriage state is one of limited consecration to Him (1 Cor. vii. 32-34).

But if this fall of angels into union with the daughters of men be the right view of the passage, what brought the two classes of intelligent beings into unholy union? Who tempted angels to such a fall, and with what plea? Satan, who is transformed into an angel of light, when it suits his evil designs. But what pleas could he urge? Just such as he used in Eden. He could asperse the character of God, as one who kept back from them privileges granted to men, in that they were provided with loving wives, and angels had none. Then he kept them in the dark as to what he meant by the seed of the woman who was to end the tempter who brought sin into the world. Surely he ought to let them know what this meant. And then more than seven generations of men had succeeded each other, and no light had come from watching the human race. "Here, then, ye bright spirits of the higher sphere, is your opportunity. See how fair are the human maidens! Each maiden longs to become the honoured woman whose seed is to *be* and *do* more than any angel of God. Mate with them and you may become possessors of the secret couched in the first oracle, and be honoured as the parents of the Redeemer of men." So could the tempter influence the higher beings set forth in the narrative. Then, if they listened to him, how would they fare in their courtship with the daughters of men? Would they not appear in a most noble, manly form? Could they not win the ear of the fathers and brothers of the fair women by promising them a realization of their long-deferred hope that the seed of the woman would honour their homes, or wherever born on earth, would bring them blessing?

Seeing that, in old time, the parents and brothers claimed the right to dispose of their maidens, the brief statement that "The sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose," carries in it the conception that the consent of the families of men had been fully secured to these strange marriages. And who that has studied the mythology of the most cultivated nations of ancient days needs to be reminded how fully they accepted as fact the union between their gods and godesses and the sons and daughters of men? Were we to enumerate such cases, from Grecian Mythology only, they would form a long catalogue.

Then when these unfitting marriages of the sixth of Genesis are so closely followed, by the account of the influx of corruption and its almost universal overspreading of the inhabited earth, who can fail to trace in this matter the activity of the arch-murderer and the craftiness of "the father of lies?" Not men only, but angels, are overreached and ruined by his devices.

The human world, with the exception of one family, perish in the great yore-flood, and the angel dupes of the enemy of all holy beings, though escaping the destruction by water, since they have a nature which it cannot kill, are henceforth made prisoners of the Omnipotent Ruler of the Universe, and await their doom at the Judgment of the great day. Peter and Jude are both emphatic in this.

If it be asked by some son of mere natural science, how could such

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a union happen? we might answer, "There are more things between heaven and earth than are dreamt of in your philosophy." If your brethren, the astronomers, had never looked higher than the earth, where would astronomy have been? But what if other and better light than that of the stars has been given to us by the men whom the Holy Spirit guided into all truth? Shall we not catch its illuminating, animating beams, and learn lessons too deep for the geologist, and too high for the astronomer to fathom or scale?

The Bible is our text-book in this study of the action of Satan, and it is the only sure guide. To follow his course in the errors of nations, which show some traces of old truth, perverted through his lies, would carry us far from our main theme, or we might find that he was leading men on, as they supposed, in the way most likely to find out what God meant by the seed of the woman who became the very desire of woman, when the worship of Succothbenoth was set up and carried far and wide, also in the revolting hospitality of Babylonian households, and the Persian selection of the high priest of Magianism. In this last he was holiest who was doubly the seed of woman. But these illustrations are fit only for the learned if only they be also wise in head and pure in heart. We need not, however, closely trace the fruitless efforts of Gentile nations to solve the secret of the seed of the woman, because the Bible, in its account of the call and culture of Abraham under Divine inspiration, narrows the sphere in which the world's Redeemer must be sought to the seed of the father of the faithful. Moses and the Prophets foretell his coming down to the very place of his birth, and the tribe and family of which he should be born. Isaiah, in his "Behold a virgin shall conceive," and Jeremiah, in the "new thing" which the Lord promised to create in the earth when "A woman should compass a man or male child," give hints as to how the Son of Man should be born, but the full revelation was reserved until Gabriel gave it to Mary, the virgin of the house of David. "The Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee, therefore that holy child that shall be born of thee shall be called the Son of God."

Among no nation beside the Hebrews had the women so deep a desire to be the mother of the long-promised seed; and even now the feeling exists, and will continue to do so, among the majority of them who reject Jesus of Nazareth, and look for the Messiah as yet to be born among their people.

Satan has learnt from the song of the multitude of angels who filled the plains and hills of Bethlehem with music, when the shepherds heard them sing the first carol, "Glory to God in the highest, and on earth peace and goodwill toward men," at Jesu's birth; and again from the open heavens, the descending Spirit and the Father's voice proclaiming at His baptism, "This is My beloved Son, in whom I am well pleased." Now, our position is this: that this enemy will attempt to provide his own world-leader, in parody of the Divine procedure, that he may have an heir to whom he can "give his power, and throne, and great authority." When we observe how really the Messiah of the first oracle was "*the Seed of the woman*," and how close the similarity of the expression, "*Thy* seed" and "her seed" is, it seems far-fetched indeed

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to make the words *thy seed* mean some mere man energized by the evil moral influence of the devil, and *her seed* mean one literally born of a virgin. We look for a closer likeness between the two seeds. Some students think the Antichrist will be a Jew. What if he be of that race only on the mother's side, but have for his real father the Evil One himself? Mere naturalism cannot be expected to accept this view, because it has no experience of such a birth; but then it sneers at the incarnation of the True Seed.

What, then, if Satan, whose resources are full of subtilty, attempt this parody of the supernatural? Where then would he seek for the mother of his heir? Surely among maidens of Hebrew blood who have been schooled in intense longing for the Messiah, but in inveterate hatred of Jesus Christ—a feeling likely to be intensified by what is happening in our day, when, in Germany, Austria, Roumania, and Russia, the Jews are being violently mobbed by men who boast of their Christianity. The time may soon come, and the *temper be produced*, by what is transpiring now, that would secure him a human agent for his final attempt to parody the Divine purposes. We hold Satan to have been a close student of the revealed Word, though with an evil aim. In such study he would notice the fact that the chosen King, in the Divine plan, should be of David's royal house. Would he, then, lose sight of the family sprung from the man of God's choice? Is it probable that, in the archives of his kingdom, any branch of David's numerous family has failed to be recorded? We think he has traced that royal blood through all its generations, and will continue to follow its course until it suits him to select a maiden of that stock who shall give him "a rod from the stem of Jesse, and a branch growing up from his roots." Thus may he have an heir to whom he can resign his rule of the earth, who shall be what Jesus Christ was, "the son of David and the son of Abraham." This then would be a *son of man*; but, instead of being the Son of God, descended from the highest heaven, he would be the child of Satan, ascended from the lowest deep; and is it not said, "He shall ascend from the bottomless pit, and shall go into perdition?" Such, then, we conclude, will be Satan's heir whom he will set up to pre-occupy the place of the Divine Heir of all things. That God will suffer him to go thus far is within the limits of Divine forbearance, as revealed in the Word. He did not prevent his seducing the unfallen Eve; why should He use His omnipotence to prevent him seducing some one of her fair daughters?

He has not shut out his mischievous meddling with men and nations in past days, who then shall say that the iniquity of Satan and his angels is yet full? Was there ever a period in human history when men were less watchful against this enemy? Nay, does not our age boast itself as being too enlightened to admit the reality of his existence and work? What state of mind could be more favourable to the aims of the thief who comes but "to steal, to kill, and to destroy?"

II. We next notice the endowments which the devil, who is the great red dragon of Revelation, will give to his heir (Rev. xiii. 2). "And the dragon gave the beast which John saw rise out of the sea, his *power*, his throne, and great authority."

1. His power. 2. His throne. 3. Great authority. Is not this a

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copy of the Divine order? Jesus Christ had first the power of God by which He filled the land of Israel with wonders before His death.

Next, on His exaltation, He was called to sit with the Father on His Throne, as He tells the Church, in Rev. iii. 21. This elevation also extended to dominion over all things and beings, except the Father who gave Him the authority. So the heir of Satan receives his power or physical force by which to do Satan's will.

Then he takes the seat of sovereign authority which the prince of this world had long veritably held. And, lastly, when he secures him the admiration of all nations as the invincible hero of their wonder and the voluntary consent and co-operation of the ten kings who divide the Roman world among them, how truly he has great authority. How like, step by step, is this procedure to the one by which God has honoured His Son. What model but the Divine procedure is thus imitated in order to be perverted? Whatever of speculation may be thought to attach to our first point, this second is clearly revealed in the Word? And, then, what is the mystery of the head of Satan's heir "wounded, as it were, unto death with a sword, and then healed," and so raising the astonishment of the nations to the highest point? Is it not a parody of the death and resurrection of the Heir of all things?

If the Father gave His Son up to such humiliation, and through it raised Him to honour, and so caused many nations "to be astonished at Him," is not Satan working out a like honour for his heir in permitting him temporary suffering that he may reach higher glory among his followers? If this be so, then will he surely raise up an imitation of that Holy Spirit who through this dispensation is seeking to promote the honour of the exalted Saviour.

What, then, is the two-horned lamb but this imitation of the office of the Holy Spirit? He lives and works for the honour of the first beast. He wields all his wonder-working power. And the special doctrine which he enforces is the one relating to the wound and healing of the injured head. Is Satan mocking the utterer of the first oracle by seeming to receive such wounding of his head as was first threatened, and showing that he can both endure the blow and turn it to his own account? If this be so, how daring his enormity of wickedness!

III. Notice the temporary success of this scheme of Satan to parody or mock the kingdom of God.

Respecting the seed of the woman whom Daniel saw installed into his kingdom, and whom he called by that name which Jesus adopted and often used, "the Son of Man," though the Prophet only spoke of him as like "the Son of Man," but Jesus said, in effect, "I am He." It is said, "There was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve Him." Before this, David sang of Him, "All kings shall fall down before Him; all nations shall serve Him" (Ps. lxxii. 11). This seems to be matched by the stratagem of Satan. Power was given to Satan's vice-regent "over kindreds and tongues and nations." "And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb, slain from the foundation of the world." What underlying thought thus brings the sufferings of Christ before us, as virtually old as the beginning? Is it not the meaning of the Divine

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declaration, "Thou shalt bruise his heel," which rises before the Prophet's mind, because of the other word, "He shall bruise thy head," which is brought to John's mind to save him from distraction, at sight of unparalleled iniquity all but universally triumphant? Even smaller success permitted to ungodly men, nearly broke down the faith of an ancient saint, and he was not settled in mind till he saw their end. What if the Holy Spirit so cheered John by leading his mind to the first oracle which gave Divine assurance that right should be victorious in the end? And who shall say that our Lord did not call Himself "the Son of Man" so often to assert His claim to be the long-looked-for Redeemer of men?

But our point is the immense temporary success of Satan's scheme of a universal monarchy. It is almost as extensive and comprehensive as that which Christ is promised. This Satanic parody excites the wonder of all the world, ὅλη ἡ γῆ, literally, "all the earth" (Greek), "and they worshipped the dragon which gave power to the beast, and they worshipped the beast, saying, Who is able to make war with him?" Does not this seem a successful attainment of a like purpose to that of the Father of our Lord as set forth in the fifth chapter of the gospel of John? (See verse 17 to 27.) What wondrous putting by the Father of all His own Divine resources into the hands of His Son! How full the ruling rights committed to the Christ! And for what end? "That all men should honour the Son as they honour the Father." But there is a point where Jesus is elevated above the seed of the serpent. The true Heir of all things is worshipped by all holy angels; but it is not shown that the fallen spirits share the delusion, and do homage to this puppet of Satan. Are they not too well informed as to his empty pretences to be duped into joining men in bowing the knee to him? What ministry of evil, then, is engaged to procure human homage for this abortion of the devil. John sees a "beast coming up out of the earth."

This is the high priest of the Satanolatry which is the grand object at which the devil is aiming. Let us consider him, and see whence comes the idea of employing such an evil minister. It is at the close of the dispensation of the Holy Spirit, when the Divine purpose, in the ministry of the Comforter, has been unfolded, and become matter of history, that the daring attempt of Satan to forestall the Kingdom of Heaven, in manifestation, is made. Then will the heavenly order have become patent to the Evil One. And so he will be able to imitate it in his daring attempt to become supreme among all nations.

But unless he can control the minds of men, as well as hold their bodies and estates in subjection, his empire will prove a very poor achievement. And here we would call special attention to the second agent, who appears upon the scene (Rev. xiii. 11, 12): "And I beheld another beast coming up out of the earth; and he had two horns, like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

Notice first the order in which he appears upon the scene; it is after the healing of the deadly wound of the first beast, which we have already regarded as a parody of the Death and Resurrection of Messiah, the true Heir of all things.

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2nd. Mark how he first arrests the attention of mankind: "He maketh fire come down from heaven on the earth, in the sight of men."

3rd. He leads men astray by means of those miracles "which he had power to do in the sight of the beast."

4th. Observe the doctrine which he actively propagates turns specially upon the honour due to the beast "which had the wound by the sword and did live."

5th. He exercises a life-giving power: "he gave life to the image of the beast."

6th. Observe also, further, his use of the seal to identify his adherents, "he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads."

7th. And yet his life-giving power and his use of the seal are disastrous and deadly; social exclusiveness or martyrdom await all who resist his teaching and claims, "No man might buy or sell, save he that had the mark or the name of the beast, or the number of his name, as many as would not worship the image of the beast should be killed." May we not detect in all this an attempt to parody the Person and Work of the Holy Spirit?

(*a*). The Divine Spirit was not given until Christ was healed of deadly wounds inflicted on the Cross. And He came to present to men not Himself, but the living and glorified Saviour.

(*b*.) The Holy Spirit made His presence known at the Pentecost in symbols of fire, descending from heaven to earth, so that Peter could appeal to the multitude, as *seeing* as well as hearing the proof that the risen Saviour had fulfilled His promise to send down the Holy Spirit (Acts ii. 33).

(*c*.) The works of healing, and other signs and wonders, such as Jesus had done when upon earth, were wrought by His apostles, in His name, under the inspiring influence of the Holy Ghost (Acts iv. 29-33).

(*d*.) The mission of the Holy Spirit qualified and emboldened the Apostles to preach Jesus and the Resurrection.

(*e*.) It is the work of the Holy Spirit to quicken to spiritual life the dead in trespasses and sins (Romans viii. 2).

(*f*.) It is the office of the Holy Spirit to seal believers "Unto the day of redemption," so in the seventh chapter of the Revelation servants of God are sealed in their foreheads, and in the twenty-second chapter, verse 4, "And they shall see His face, and His name shall be in their foreheads."

(*g*.) While the Holy Spirit "takes of the things of Christ, and shows them unto men," with quickening power, and seals them as the Lord's peculiar treasure, blessings result both to the Church and to the world. "Those who are led by the Spirit of God are ready to do good unto all men, especially unto the household of faith;" it is thus that Paul translates that sowing to the Spirit whose reaping shall be an harvest of everlasting life.

Who can review these seven points of correspondence between the work of the Holy Spirit and the ministry of the two-horned beast, without seeing that the latter is a mimicry of the former? Whether then we consider the formal abdication of the throne of the earth by

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Satan in favour of his own peculiar seed, or the endowments which he gives to his substitute, or, lastly, the temporary success which he secures through a second agent who aims to work out for evil ends a ministry which imitates that of the Holy Spirit, we are brought to see in all this picture given in Rev. xiii. the attempt of the Evil One to set up a fifth monarchy in parody of the revealed Kingdom which the Father has decreed for His Son.

And now a few words about the image of the wounded and healed head of the beast. What is Satan aiming at in this grand device?

We answer at once: he seeks to produce a parody of the oracle which really was present in the tabernacle and the first temple. When he attempts to secure universal homage among men, not only will Christianity stand in his way, but Judaism also. He must not only make men believe that the Antichrist is greater than Jesus, but also greater than Moses. Now the oracle in the Holy of Holies was to Israel of old the most marked evidence that the Lord of Hosts was with His people. By this means the Lord spake to Moses, and to David, and others. No image was allowed in that temple which Solomon built to set forth the fact of God's presence. Men have, however, shown such an anxiety to substitute *sight* for faith, that Satan will amuse them by an image of the beast, and seek to make this image do what the oracle of old did.

It must speak and utter the death sentence against old opponents of the new order of blasphemous worship. Is not this meant to answer the argument for the Divine authority of the Hebrew religion.

J. Holding.

IMMORTALITY ACCORDING TO THE GOSPEL.

WE will now turn to the Epistles for *their* testimony. In that to the Romans, Paul says: "To those who by patient continuance in well-doing seek for glory, and honour, and immortality, God will render eternal life." "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." "But now being made free from sin, and become servants unto God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the *gift* of God *is eternal life* in Jesus Christ our Lord." "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." "If ye live after the flesh *ye shall die;* but if ye through the Spirit do mortify the deeds of the body, *ye shall live.* As many as are led by the Spirit of God, they are the sons of God." "If children, then heirs; heirs of God, and joint-heirs with Christ, if so be we suffer with Him, that we may be also glorified together." No inherent immortality is to be found here. And in his first Epistle to the Corinthians, he writes:

"Know ye not that they which run a race, run all, but one receiveth the prize? So run that ye may obtain. And every one that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown; but we are incorruptible." "For this corruptible

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must put on incorruption, and this mortal must put on immortality." And in the Second Epistle to the Corinthians, he writes: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "For we who are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." To the Galatians he writes: "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." To the Ephesians: "That we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye had heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our *inheritance*, until the redemption of the purchased possession, unto the praise of His glory." To the Philippians, he writes of his own aspirations and strivings, thus: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death; if by any means I might attain unto the resurrection of the dead." "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change this vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Then again, to the Colossians he writes: "Your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with Him in glory." "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." "Christ in you the hope of glory." To the Thessalonians he writes: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us; that whether we wake or sleep, we should live together with Him." And to Titus he writes: "According to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour, that being justified by His grace, we should be made heirs according to the hope of eternal life." Again: "In hope of eternal life, which God, that cannot lie, promised before the world began." Very strong and very precious words.

Paul says nothing at all in support of natural, or necessary, immortality, but he distinctly teaches the contrary, and that in the most emphatic manner. We may indeed say that the whole of his arguments go to prove, "that life and immortality have been brought to light by the Gospel."

The writer of the Epistle to the Hebrews says: "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself took part of the same, that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." And Peter says: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance *incorruptible*, and undefiled, and *that fadeth not away*, reserved in heaven for you." "Being born again, not of corruptible seed, but of

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incorruptible, by the Word of God, which liveth and abideth for ever." Again: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." And once more: "But the God of all grace, who hath called us unto His *eternal* glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." Jude writes: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life;" while John says: "And this is the promise that He hath promised us, even eternal life." "And this is the record, that God hath given to us eternal life, and this life is in His Son." Observe, not in the man himself, but in Christ, through whom alone man becomes entitled to it. Again: "He that hath the Son hath life; and he that hath not the Son of God, hath not life." "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." With one passage from the Apocalypse, I bring my quotations to an end: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

All these passages from the New Testament, bearing simply on the present question, clearly demonstrate that our Lord did not teach the natural immortality of man, but quite the reverse; and that His apostles, being instructed by Him, and inspired by His Spirit, not only understood it but taught conditional immortality in the most unmistakable manner. The general tenor of their combined testimony is to show, there are grand possibilities; and in compliance with certain conditions, there are most blessed and glorious certainties. But in every sense of the term, they establish this one important fact: *man is mortal.*

I know I am likely to be met with the assertion—but I take the liberty of saying beforehand that it will be without a vestige of proof—"that all that can be said of the evidence given, in disproof of the generally accepted theory, applies only to the material part of man. This it is that decays, and dies, and becomes corrupt; but the spiritual nature is untouched, *that* is the immortal part of man, and will live on for ever in a state of bliss or woe; nay, by-and-by, the whole of the dead will be raised, and the whole race, in their perfect compound nature, will be raised immortal, and then judged according to their works, when their final destiny will be settled once for all. But whatever the award or doom, man will live *for ever* in a state of conscious bliss or woe." The same old argument, you see; and so obstinate, that it will not even pay regard to facts, nor listen to the evidence that takes away all its force and cogency.

Most men do not like the idea of extinction; to be for ever "cut off," "to pass away," "to be no more at all," and "as chaff which the wind driveth away," is a dreadful thought; and this, coupled with the certainty that some, at least, will live on for ever in perfect happiness, makes it still more intolerable and dreadful. They cling to life, though the prospect be a miserable one. It is natural that it should be so. The man really tired of his existence, as such, is a man with a diseased mind. In the depths of infamy, degradation, and misery, men cling to life with the utmost tenacity; the exceptions here and there only proving the rule. As it is expressed by Satan in the book of Job, "All

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that a man hath will he give for his life." So all the world practically endorses the truth, though it be uttered by "the father of lies." The exceptions are those who, having been taught in the Divine school, are prepared to sacrifice it to nobler ends; and in losing, gain a higher and more blessed life. Even wretched men, starving men, cling to life as something most precious; and the thought of an immortal existence is some support, even though there may be reason for dread, under the pressure of trying circumstances, and a source of consolation in taking leave of their mortal existence.

But there is another reason why so many cherish the belief in natural immortality. There are vague ideas and hopes floating in the mind, which are every now and again seized hold of to still its unrest, and soothe conscience. These ideas are found in books and sermons meant to be comforting; such as contain possibilities of repentance, even in the very article of death; of acts of faith, which are imperceptible to any but the individual himself at his last gasp, and that, such being the mercy of God, suffices to introduce the man, who denied God by his deeds all his life, into the company of the saints in light; and, therefore, such possibilities may be theirs. So they hail man's immortality in the vague hope that—though some may be miserable for ever—somehow or other *they themselves* will escape, and be happy for ever. Let such minds but once face the fact that immortality and ungodliness are never associated, there must be faith in Christ, dying unto self, and a living unto God. There are thousands of easy-going "Christians," so-called, who go hand-in-hand with the world, and are engrossed in its fashions and pursuits, who teach the worldling the very essence of covetousness by their example. If they once beheld the truth on this matter, they would feel self-condemned.

"Alas! alas!" might they well say, "are we not like those to whom the Lord will say, 'Depart from Me; I never knew you?'" Conditional immortality is not a soothing cordial either to the sinner, or the easy-going professing Christian. It demands evidence of the new life. A mere profession is worthless. But in the way men have been taught, the theory of natural immortality is a popular doctrine, however false its foundation, and however vague the arguments advanced to support it. That of Mr. C. H. Spurgeon is one of the quickest conclusions on which to rear the structure of man's natural immortality I have yet met with. "It pleased God to make man immortal, and he has become such of necessity." This, if true, would indeed be a royal road out of all difficulty, and there would be nothing left for us to do but to gather up all the books that have been written on the subject, and make a huge bonfire of them. And, while we might well blame ourselves and others for our folly and ignorance in being so long blind to so self-evident a proposition, and that we should have spent so much time in satisfying our minds of the truth of the matter, yet now we may well rejoice that we are spared all further trouble of reading, or thinking, upon the subject. It is settled by Mr. Spurgeon; a few trenchant words, and the business is done. He, at least, is perfectly satisfied that he knows all about it; and, like an honest and kind-hearted man, puts it in the simplest, yet most dogmatic, form for the benefit of others. But with all due respect to him and his work—and I would be the last to say a

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word disparagingly of either, that has been so much honoured—I yet beg leave to say that his dictum will not stand the test. Proofs have been given, not only strong, but, as I think, unanswerable, to the contrary. We profess to be ruled by the Word of God; and, of all the passages I have quoted, there is not one that gives even the merest shadow of support for such a conclusion. I ask any candid mind to bring such theories side by side with the Divine testimony, and prove them *there*. Let the Word speak. It has its own voice; it is the voice of God. It is the only authority, and that the highest—Divine.

But the supporters of the theory we are opposing have scarcely measured the consequences to the race—or a great portion of the race—if their conclusions on this point be true; or they have in many cases, at least, been compelled to bring in another theory to bolster it up, lest it should topple over from its own terrible weight. They either evade and nullify their own conclusions, or bring in the theory of universal salvation to support that of natural immortality; while one is as contrary to the teaching of Scripture as the other. I can quite understand—and when I think of the kindness of heart that underlies and inspires the motive, I can sympathise with their feelings—though I cannot subscribe to their views. It is something which man has joined together, and it will assuredly come asunder. One side teaches that man is an immortal being, and will live for ever; but having sinned, he is doomed to a living death in everlasting flame. But God, in His infinite mercy, has redeemed him by His Son Jesus Christ; and all who believe in Him and forsake evil, and live according to His will, shall dwell for ever in the light of His presence, in a state of the most perfect bliss; while those who do not believe, and will not obey His will, shall be cast into the lake of fire, there to endure excruciating torments for ever.

Among those who professedly hold this view in principle, are many tender hearts who, while they feel they *ought to believe* the doctrine which is so repugnant to all the better feelings of their nature, seek to save themselves from supposed error, and soothe their feelings at the same time, by modifying the severity of the terms employed *in their creed* to denote the sufferings of the wicked. These modifications are so peculiar, and so numerous, that you will scarcely find two men having precisely the same opinion as to what the fearful doom may be; in some cases, modifying it to such an extent, that to some minds hell would appear rather a desirable place to live in than otherwise. Thus the amiable weakness of good men becomes an injury to the cause of truth.

Others that defend the theory of natural immortality, say, that "man is immortal, yet a sinner, and as such, will be condemned and punished at the judgment-day, in proportion to the deeds done in the body. But the race—the *whole* race, is redeemed; and, while some in the present state come into the blessedness of salvation, and certain security of future happiness in glory, yet, that all, without exception, will come into that position, after having suffered the due consequences of their guilt and ignorance, through the atoning work of Christ, so that God may be all in all."

But for neither of these views are there any Scripture proofs. The

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texts that are cited stand alone, and when fairly examined, will not bear the strain put upon them. The only way to arrive at truth, is to take in the whole of a subject in all its parts and bearings, and then take the burden of the evidence. The doctrine of justification by faith alone—of sanctification—of the resurrection, and of judgment, are all based on such evidence, and not on the authority of an isolated text. Some texts are clear and distinct statements of a fact; and if they relate to a doctrine, you will never be at much loss to see how they are supported by others, and the position they occupy to the whole mass of evidence on that point. Other texts are only generalized statements which require the exercise of a little common sense in comparing, to arrive at the sense. The indefinite and generalized statement must yield to the definite and dogmatic, which is repeated and enforced again and again, in the clearest and strongest terms.

Now, when I hear men speak of universal salvation, and find they evade, or ignore, all such definite terms as "death," "perish," "utterly destroy," "everlasting punishment," "everlasting destruction," "shall be no more at all," "utterly consume away," and so on, I say, "Stop, my friends, I cannot go with you, though your road is not without its charms. The prospect looks fair, but I am afraid, nay, confident, that it is altogether delusive, that it will surely end as an idle dream. The evidence is too strong for me to have the least doubt that you are in error." And when my friend, who preaches and professes to believe in eternal sensitive torment, urges me to adopt his views, giving me the privilege of subjecting them to my own individual modifications, I say, "No, I cannot go with you; and, from my very heart, I rejoice that duty does not call me to do so. But permit me to tell you, that you are not content with God's own revelation on this matter; that you are—unconsciously, I admit—piling on the misery of those whom God will justly and most righteously smite with the doom of destruction." I take comfort from the blessed fact, that God is a righteous and a merciful Judge, and will mete out the punishment and doom not from passion or caprice, but in accordance with the eternal principles of righteousness, while mercifully considering the weakness of the creature. "The wages of sin *is death*."

I believe that a right understanding and reception of this grand truth of conditional immortality, would get rid of all these difficulties. It gives a clearer and brighter light to all the doctrines of the Gospel. It will tend to enhance the value of the atoning work of Christ in our estimation, and at the same time set forth in a more certain and stronger light, the righteous judgment of God against *all* sin; and thus make the equity of the Divine government and discipline more apparent. It would give a fuller and more healthy development to the spiritual faculties, and stimulate to a more vigorous exercise of those graces and virtues of the Gospel of Christ which we are called upon to practise; so that while we are giving proof of our union with our Divine Head, we also are being "increased with the increase of God." It is a view calculated to show what the Christian character really is; for, the believer holding it, knows and feels that he is in actual and visible training for the kingdom which is prepared for the victorious overcomer; and such a one, aspiring to immortality through Christ, and with

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Christ, is able to "tread the world beneath his feet, and all that the world calls good or great."

When a man is thoroughly convinced that there is something to be obtained of immense value and importance to himself by his conforming to certain conditions, he will the more sedulously see to it that none shall rob him of the prize. He will so run that he may obtain. And such are they who truly "seek for honour, glory, and immortality."

Immortality is something not naturally possessed, but something to be acquired by a Divine bestowment. It is "the *gift* of God in Jesus Christ our Lord;" but it is a gift only to be obtained by complying with His own conditions. "This is life eternal," said Jesus Himself, "to know Thee the only true God, and Jesus Christ whom Thou hast sent." And surely *to know God*, is to believe in Him, and to obey His will. To all such, then, the words of the beloved disciple are applicable: "This is the promise that He hath promised to us, even eternal life." And all such are safe, "now, and through eternity," for their lives "are hid with Christ in God," who is from everlasting to everlasting, the self-existent One, having neither beginning nor end, God, blessed for evermore. S. B.

A CHANGE.

OVER the roofs of the pioneers
Gathers the moss of a hundred years;
On man and his works has passed the change
Which needs must be in a century's range.
The land lies open and warm in the sun,
Anvils clamour and mill-wheels run;
Flocks on the hillsides, herds on the plain,
The wilderness gladdened with fruit and grain.

But the living faith of the settlers old
A dead profession their children hold;
To the lust of office and greed of trade
A stepping-stone is the altar made.

The Church, to place and power the door,
Rebukes the sin of the world no more,
Nor seeks its Lord in the homeless poor.
Everywhere is the grasping hand,
And eager adding of land to land;
And earth which seemed to the fathers meant
But as a pilgrim's wayside tent—
A nightly shelter to fold away
When the Lord should call at the break of day—
Solid and steadfast seems to be,
And Time has forgotten Eternity.—*Whittier.*

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THE BIBLE: ITS PURPOSE AND ITS POWER.

WE believe the Bible to be the inspired Word of God. "It is written," "The Holy Scriptures" . . . . "were given by inspiration of God:" "that Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Tim. iii. 15, 16; 2 Pet. ii. 21).

As to how the various writers of the Holy Scriptures could be so inspired of God, and yet, at the same time, maintain their individuality and usual manner of expression, let us imagine that we have before us a dozen or more harmoniums, all of them the work of one maker, but of different style and material; with a like variety in the number and power of "stops." The maker is an eminent master of music. He presides at each instrument, in turn, to give expression to the soul of music abiding within himself. Each harmonium first breathes at his will, and then speaks in response to his touch. The melody of "Jesus and his love" is sounded forth, and what a unity in variety do we witness! What a difference do we recognise in the same tune when played on the instrument having twenty stops, and powerful knee-swells, from that with but a single "expression" stop! The parable is easily expounded. The various writers of the Holy Scriptures were as these instruments. God made them after His own design, and gave to each sundry powers and diverse talents. At His will they breathed "the breath of life," and when He presided at the key-board of their intellects, they spake "as they were moved by Him." Or, we may say, they were used by God as His telephones and telegraphists. How clearly this was the case with "the beloved" John when he was used as a telegraphist at the island-station of Patmos to send the King's last "official" telegram "to the seven Churches of Asia!" We do well to remember that the original Scriptures were written in various languages, and that the succeeding clerks made many mistakes in transmitting and translating.

As a whole, we may compare the Bible to "a tree of life." Genesis is as the seed hidden in the earth, and sending forth its roots deep down in the ages past. Exodus is the springing forth of the stem for culture. The onward course of prophets, priests, and kings forms the circles of the trunk. The evangelists spread out as branches. The Epistles adorn as leaves. Revelation unfolds its glorious bloom, and promises never-failing fruitfulness "in the ages to come."

The Bible, like man, has in itself a three-fold nature, as of "body, soul, and spirit." Words clothe ideas and truths as the body of man serves to give expression to the soul within him. So the truths of God conveyed to us in the words of the Bible have a germ of the life of God within them, as the spirit in man quickens the soul. The great "I AM," of John vi. made this plain when he said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (ver. 63).

We may then safely call the inspired words of God seeds of life; "words of Eternal Life." The parable of the sower makes this quite

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clear, and a later telegram bids us "preach THE WORD." A chemist might analyze a seed, and make up an imitation grain of like ingredients. On sowing the two specimens, we should, in due course, discern the real from the imitation, by the growth of the former and the decay of the latter. So with "Truth *versus* Tradition;" the "ye have heard" . . . *contre*, "I say unto you."

"Thus saith the Lord, My Word shall not return unto Me void, but it shall accomplish that which I please" (Isa. lv. 11). "The Word of the Lord endureth for ever" (1 Pet. i. 25). A preacher* of the Word was once attacked by a highwayman. On handing over his purse, he whispered into the robber's ear, "The Blood of Jesus Christ cleanseth from all sin." A few years afterwards the man was a living witness to the saving power of those words.

It would be impossible to analyze a seed so as to discover and retain the germ of life. We believe that "God was in Christ," but if an anatomist had gone to Pilate and begged the body of Jesus to dissect it, would he have found "Eternal Life?" Certainly not. The body of Jesus, as the seed of Abraham, of the line of David, was but "the earthly house of the tabernacle" in which "God visited and redeemed His people." Even so the Bible, like the body of Jesus, conceals while it reveals God. Modern unbelief stumbles at, and tries to dissect, the shell of God's truth, as it ignores the hand of the Eternal Father that guided the children's fingers to write it. The believer, distrustful of earth-born judgment, accepts the Word, and, with the gimlet of faith, pierces through the shell to "the sincere milk of the Word," tastes thereby "that the Lord is gracious" and receives "eternal life." All such have the witness within, as the following lines beautifully express:—

> "A man of subtle reasoning asked a peasant if he knew,
> Where is the internal evidence that proves the Bible true?
> The terms of disputative art had never reached his ear,
> He laid his hand upon his heart, and simply answered, HERE."

"He that believeth on the Son of God hath the witness in himself," . . . "and this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may KNOW that ye have eternal life" (1 John v. 10-13).

The Bible—"The Living Oracles"—and "The Word made flesh"—"Emmanuel"—are revelations of the eternal, immortal, invisible God.

The human voice is a great mystery. A thought is conceived in the mind, reason forms it, the will calls the vocal powers into action, and the mouth gives expression to sounds which we call words. "Out of the abundance of the heart the mouth speaketh" (Matt. xii. 34). When those with whom we wish to communicate are absent from us, so

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* John Wesley.

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that we cannot speak to them by sounds through EAR gate, we condense ourselves, as it were, into signs on paper, and so gain an entrance to their minds through EYE-gate. In such a way we may view Jesus the Christ as coming forth from the bosom of the Father to declare the heart of THE ETERNAL towards us. We may liken Jesus to the paper, and Christ the Word. Let us glance at two or three incidents in the life of our Lord on earth, as revealing this. Jesus sat at the well of Sychar a weary and thirsty man: Christ—the Omniscient God—told the woman of "all things that ever she did." Jesus slept in the boat on the lake: Christ—the Omipotent God—said to the winds, "Peace be still." Jesus wept at the grave of Lazarus: Christ, "The Resurrection and the LIFE, said, "Lazarus, come forth." The hand of Jesus, as a fleshy glove, touched the eyes of the blind: "The finger of God" within "opened the eyes of the blind."

To the Bible—the sure Word of God—we may point, and say,

> "Behold the Book! whose leaves display
> Jesus THE LIFE, the Truth, the Way.
> Read it with diligence, with prayer.
> Search it, and YOU shall find HIM there."

"Man shall not live (for ever) by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4). "Thy Words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart" (Jer. xv. 16). "Being born again" (1 Pet. i. 23). "O earth, earth, earth, hear the Word of the Lord" (Jer. xx. 29).

"MEPHIBOSHETH" at the King's Table (2 Sam. ix.).

"GOD IS LOVE."

G REAT is the love of God; yet men do teach—
O f all false doctrines, surely this the worst—
D eath everlasting means *eternal pain!*

I mmortality belongs to God, and is His *gift;*
S eek, then, this *life in Christ;* it may be won.

L ike the Berean saints, of whom we read,
O pen the Book and search the Sacred page:
V erily God's Word is *truth;* and nowhere do we find
E ternal torment in the Scriptures taught.

F. H. S.

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"MY SOUL WAITETH FOR THE LORD MORE THAN THEY THAT WATCH FOR THE MORNING."

(Psa. cxxx. 6.)

I WATCH for Thee in the early morn,
When the shadows flee away,
And the gentle flowers that have been asleep
Awake to the light of day,
And spread their petals bright to heaven,
Seeming for Thee to pray,
While the dewdrop glistening in their eye,
Mourns that Thou yet dost stay.

I watch for Thee in the busy hours,
When, sick from the world of care,
The sun climbs highest in the heavens,
To see if Thou be there:
Meeting Thee not, he sinks again,
As if in sad despair;
And leaves me to my lonely watch,
And to cry for Thee in prayer.

I watch for Thee in the eventide,
When nature stills each voice,
To listen for Thy gladder tones,
That shall her heart rejoice;
When the nightingale, for very joy,
Doth hymn Thy glad return;
And as I listen to her song,
For Thee my heart doth yearn.

I watch for Thee in the midnight hour,
When the world is fast asleep;
Darker and deeper grows the gloom,
Still I my vigil keep.
Mine eyes are weary with the strain
And the many tears I weep;
But long and drear though night may be,
Mine eyelids shall not sleep.

I watch for Thee, for Thou wilt come
With the first faint streaks of light,
And the flowers that droop shall smile again,
And the sun shine forth more bright;
But the gladness that will fill my soul,
When Thou shalt burst in sight,
The tongue of seraph might not tell:
My heart's true, sole Delight.

H. D.

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THE KING'S MESSENGER.

ONCE, when there was civil war in England, there lived a blacksmith on the highway, who did his best to speed the servants of the king, and, at the same time, to gather from them such news as they were carrying to and fro. Few cared to quarrel with him, fewer still to say him nay; for a better workman, or a warmer ally, you could not wish to find, so long as he was friendly. But Jeff Hayes was known as a man of hasty temper and violent passions, to whom to fight was as natural as to work.

One evening, just before the smithy was closed, up rode a traveller whose horse had cast a shoe. "Just in time, sir," said the smith; adding, "You have ridden fast and far, I see. "Yes; and I have some hard riding still before me," replied the stranger. "An errand of importance, I conclude, sir?" asked Jeff. "Yes," was the answer; "for I am one of the king's messengers, and they must never rest till work is done."

As though spurred on by this remark, the smith lost not a moment's time; but by-and-by he spoke again, as he plied his craft: "You carry good news, I hope, sir?" "Yes, the best; a pardon for the rebels." "A pardon!" exclaimed several bystanders; "a pardon after all that they have done!" "Yes," repeated the stranger; "a pardon as free as it is full; no condition but that those to whom it is offered should accept it." "They will be only too glad to do that, surely," said Jeff; "at least it ought to make them good subjects all their lives." "Yet, strange to say, that is just what it does not do. Few, I fear, will even listen to my message; fewer still accept my terms." "Why, what would they have? What will they do? Will they fight on without a chance of success, and throw away such mercy?" "Yes, except perhaps one here and there who may submit. Most, I fear, will hold out." "Well, then," fiercely exclaimed the blacksmith, "they deserve the worst; and let them get what they deserve, say I. Mercy's all very well, but it is not for such as these. They are rebels and traitors to their backbone. Let the king make an example of them, and we shall have fewer in the future of their kind." And as he spoke he sealed every sentence with an oath. "You would have me believe you are not a rebel yourself, friend," said the stranger, quietly, to the smith. "Me a rebel! I should like to see the man that dared to call me one!" and so saying he brought down his hammer with a blow which made the anvil ring again. "Yet that dare I," quietly, but still firmly, said the traveller; "your own mouth has condemned you." "Go, haste, fly," whispered those around, as Jeff reared up his mighty form and raised his arm, as if to strike the stranger down. But instead of flight, he fixed his eye upon the smith, and said, "*God spake these words, and said, 'Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.*' Such is the law. What say you, friend? Has it been broken, or has it been kept, to-day? Is it the rebel, or the loyal man, that profanes and abuses the name of the King whom he ought to honour?"

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There was no answer; and, to the surprise of the onlookers, the smith bent over the shoe again.

"But," continued the traveller, "it is to those who have broken the law that, as King's messenger, I carry free pardon. All have sinned; all are under condemnation. But to *all*, GOD, who is rich in mercy, sends the message of forgiveness; He 'so loved the world, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life.' Will you accept His pardon and take His gift, friend?" he continued, addressing Jeff once more. "I thought you came from court with real news, and not this old made-up tale," replied the smith, sulkily. "It is no made-up tale, but God's truth. He, the King of kings, is the living and true God. And He Himself, by me, doth this day beseech you to be reconciled unto Him. Of you I know little, but He knows all. Yet, knowing everything, He offers to pardon you, to make a new man of you, to bless you and make you a blessing."

"Your horse is shod, sir." "Thank you heartily," replied the stranger, paying him as he spoke; "and I pray God that ere I pass by again, your feet may be shod with the preparation of the Gospel of peace. What a messenger for the Prince of peace you might be made to your friends here!" "They don't come to be preached to," answered the other, forcing a laugh, and turning away, as the stranger, with a parting, "Good-night, God be with you," rode off.

But he had left his message behind him. One arrow from the King's quiver had struck down the mighty man. An hour later saw Jeff Hayes at home, first searching for a Bible, then searching in its pages for the words the King's messenger had spoken. Bit by bit he stood revealed unto himself, a sinner against God, a rebel against the King. The Holy Spirit convinced him of sin, but showed him how Jesus, the sinless One, had suffered in the sinner's stead, and had died that such as he should not perish, but have everlasting life. He heard the message of peace and pardon; he learned how He gives life in place of death, righteousness in place of vileness, purity instead of corruption. He was made a new man in Christ Jesus, as strong for good as once for evil, as faithful in service as he had been wilful in rebellion. And when, years after, the traveller passed again that way, he could look him in the face, and shake him by the hand, as he thanked him for his faithful message, and added: "Through your word, good sir, God in His mercy has made the rebel blacksmith a King's messenger himself."

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LITERATURE.

To Be or Not to Be. The Awful Problem of a Future Life Briefly but Calmly Considered in the Light of Holy Scripture. By A CHRISTIAN MATERIALIST. "If a man die, shall he live again?" (Job xiv. 14). London: Elliot Stock.

THIS pamphlet is handsomely got up, and is published at 1s., but may be had at 6s. per dozen for distribution. It is earnest, forcible, and eloquent, and deals with common theological errors with loyalty to Divine truth, showing their evil influence on the character of God, and their direful effect in driving men to infidelity. Listen to the author's preface: "The following Essay is written with the view to set Christians thinking for themselves on the all-important subject upon which it treats.

"I have been purposely brief, because I am desirous that the reader may search the Scriptures for himself.

"Personally I have a strong and deep-rooted conviction that the dogma of the SOUL'S NATURAL IMMORTALITY is not only very misleading, but that it is highly mischievous and wholly unscriptural; that it is provocative of many other grievous errors, and notably of the dogma of *everlasting torments;* that it is a stumbling-block in the way of many honest unwilling sceptics; that it has, indeed, made many a man a confirmed infidel; that it disparages the blessed Gospel of our Lord and Saviour Jesus Christ, and derogates HIS INCARNATION, DEATH, AND RESURRECTION.

"If the reader should be induced to study the question for himself, my object will be gained; and if any will take the trouble to send his objections to the Publisher, I will endeavour to answer them in subsequent editions of this pamphlet."

The opening of the pamphlet is admirably calculated to awaken inquiry, being at once truthful and powerful. "To be or not to be? There are thousands of sceptics who would give all they possess in this world to be able to obtain an infallible answer to this question. Alas! they must remain in doubt, because they will not admit the only infallible authority on the subject, the Sacred Scriptures.

"This, my reader, is a very sad and painful reflection; but there is another which, to my mind, is infinitely more painful and sad. It is this: There are millions of Christians who profess to believe the Sacred Scriptures to be a Divine Revelation to man, who, if they were earnestly consulted by one of the sceptics referred to, and were solicited to tell him what is the ground of their hope, would give him an answer not to be found within the covers of the Sacred volume, and totally at variance with its repeated declarations.

"Every prelate in the Greek and Roman Churches, as well as those in the Established Church of England, and the high dignitaries in the Church of Scotland, all the great lights amongst the Wesleyans, Independents, Baptists, and other Dissenting bodies, would agree in the answer they would give to the inquiring sceptic. They would tell him that there is without doubt a future state of existence, because man is immortal; that what is called death is not really death, but simply a change; that there is, in fact, for man no such

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thing as death; that only the body dies, while the soul continues to live on, and is immortal; that the soul is the jewel, the body merely the casket; that the soul is the *ego*, the man; that the body, being the mortal coil, is put off as a garment; that the body is consigned to the grave, while the soul, having escaped from its clay tenement, soars to a world unknown. The only divergence of opinion amongst professing Christians being this, that while some declare that the soul when it quits the body goes direct either to heaven or hell, others maintain that it goes either into purgatory or into *Hades*, to await the resurrection of the body, when it will be joined to it again.

"Reader! Is this the Scripture declaration? If so, where is it to be found? In the Old Testament or the New? In the historical or prophetical books, or the Psalms in the former, or in the Gospels or Epistles, or the Acts of the Apostles, in the latter? If there be one solitary text in either the Old or the New Testament which teaches this doctrine, I shall be glad to be directed to the chapter and the verse; for I have searched the Sacred volume through and through, and have not been able to find one such text; and I do not hesitate to say, without fear of contradiction, that none such exists."

THE CABINET.

"IDA." It is expressly said, that Moses died and was buried (Deut. xxxiv. 5, 6). It is also said by Matthew, Mark, and Luke, that he appeared, with Elias, on the Mount of transfiguration. We believe both statements, on the authority of the Scripture, although we have no record of the resurrection of the great leader of the pilgrims. But if the scene on the Mount was anything more than a "vision"—*horama*—a minute specimen of the kingdom, in fulfilment of the Lord's words, "There be some standing here which shall not taste of death till they see the Son of Man coming in His kingdom," Moses must have been raised from the dead. It was fitting that the Lord's "two witnesses," the giver of the law and the restorer of the law, should bear testimony to the Messiahship of Jesus. Jude obviously refers to the resurrection of Moses. The devil, who had the power of death, no doubt objected to his resurrection. He would think it a premature invasion of his rights, for the time of "the First Begotten from the dead" was then far future; but if God so willed it, the types of what is to be were most appropriate at this time—Elias representing those who shall be alive, and Moses those who shall be raised, at the coming of the King to set up His kingdom. Whether these few words will be of service to our sister, we do not know; but we are at present unable to throw any clearer light on the mystery.

"TALITHA CUMI" are Syriac words, which are properly translated, "Damsel, I say unto thee, arise." The words, "I say unto thee," express the authority of the Speaker, who could say to the dead child, "Damsel, arise." How delightful to Christian parents to think that their children, dead or alive, are in the keeping of Jesus; and how trustingly and lovingly should the dear young ones place themselves under His tender protection! If they live, they will find His service the

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very joy of life; if they fall asleep, He will awake them at His coming to the perpetual youth and beauty of immortality. My darling young friends who may read this note, your parents love you as much as Jairus loved his little daughter, when he fell at the feet of Jesus and implored Him to heal her. How unutterably glad the father and the mother were when they saw their dear child brought back to life by the word of Christ! And how glad your parents are when they see you following Him who is the Resurrection and the Life! They are sure then that, whatever separations may occur in the meantime, they and you shall meet again, and shall live together with Him for ever! What a blessed prospect!

"The Old Landmarks." Certain persons, with an air of caution respecting the "new doctrines," say they ought not to forsake the old landmarks. Well, that is exactly our case. We have such profound reverence for the old landmarks, that we are doing our best to get people to recognise them. They have been submerged for ages by the dead sea of paganism, popery, and orthodox theology. To search for the true landmarks in these regions, is to search in vain. These speak of the immortal soul, of immediate glorification in heaven at death, in the case of the saved, and immediate damnation in hell at death, in the case of the lost. But the Divine landmarks set up by prophets and apostles, know nothing of these corrupt importations amidst revealed truth. The "intermediate state" of current teaching, is also unknown to Scripture. It has been a mine of filthy lucre to the priests of the apostasy, the broad foundation of their lying purgatory. Heaven and hell are the *termini* of the pulpits of Christendom. Life and death are the *termini* of Divinely inspired teachers. So far, therefore, from removing the old landmarks, our life-work is to draw attention to them. We travel up the centuries until we find them as they were traced by the Owner of the entire field, or by His servants under His direction. To find them, you must not stop at Rome, Constantinople, or Geneva, but go on till you reach Immanuel's land!

"Comforted of God." There is something so delightfully genuine and soothing in the thought of being comforted of God, that the heart instinctively turns to it, as the little child in trouble instinctively turns to its mother's breast. There is no disappointment here; it is always effective, always real, always perfectly adapted to the kind of sorrow that needs the comfort. But Paul understood the comforts he had from God under affliction, as part of that ministerial experience with which he was to comfort others. It is a beautiful thought. Here it is: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort, who comforteth us in all our tribulation by the comfort wherewith we ourselves are comforted of God." Exactly so. Don't keep the Divine consolations, with which you are favoured in stormy days, a profound secret from your brother, who is exposed to the same rough weather. Tell him that you have had a loving visit from the Unseen, and he, too, will thank God, and take courage. Ministerial education, that is to say, the education which serves the highest interests of others, is not to be had in any college on earth. It must come from the Lord; and, though the process by which it is acquired is often very painful, yet, as it is pricelessly valuable, the pain is not worth naming.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

NOVEMBER, 1883.

CHURCH CREEDS.

IN this somewhat ungracious, but necessary work of criticism and correction of popular errors in religion, it would be unjust not to recall the creditable fact, that some of the formal creeds of modern denominations of Christendom are less objectionable in doctrine than the current expoundings of them by the clergy. It is to be regretted that the churches are not always as scripturally expository as the creed requires them to be. It is a notable illustration of this observation, that the reformer, Luther, and his colleagues, were bolder and better in the beginning than in the end of their career. In their dauntless opposition to the Romish Church, like the Galatians, they "began, but did not run well." Having begun in the spirit, they speedily yielded to the flesh, and at length made themselves transgressors by abandoning the faith they had received, in preaching doctrines which destroyed it.

In the early part of his career, Luther wrote in defence of his theses, in 1520: "I permit the Pope to make articles of faith for himself and his faithful—such as, that he is emperor of the world, king of heaven and God upon earth, that *the soul is immortal*, with all those monstrous opinions to be found in the Roman dunghill of decretals."

Bishop Patrick and Bishop Jeremy Taylor, both quoted by Dr. Whately, bear similar testimony. The former said: "Many of the ancient fathers look upon the expulsion of Adam from Eden as a merciful dispensation, that man might *not* be perpetuated in a state of sin." The latter writes: "Whatsoever had a beginning, can also have an ending. . . . God had prepared a tree in Paradise to have supported Adam in his artificial immortality; immortality was *not* in his nature, but in loyal obedience; in the favour and superadditions of God."

Archdeacon Blackburn said: "The more any man is convinced of the immortality of the soul, from the principles of Aristotle, or Des Cartes, the less will he concern himself about the Gospel

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account of futurity;" adding, "All those fine-spun notions of the immortality of the soul, and all the artificial deductions from that principle, teaching nothing but the art of blowing scholastic bubbles, will certainly go peaceably to their rest, without the least detriment either to sound learning or true religion."

Bishop Tillotson in 1774, in his Sermons, says that the immortality of the soul is rather supposed—or taken for granted—than expressly revealed in the Bible. Timothy Dwight, once President of Yale College, in "Sermons," Vol I. p. 163, says: "Whatever has been created can certainly be annihilated by the power which created it; the continuance of the soul must, therefore, depend absolutely on the will of God. But that will can never be known by His creatures, unless He is pleased to disclose it. Without Revelation, therefore, the immortality of the soul must be entirely uncertain."

This declension was due, in large part, no doubt, to the multitude of errors the Reformers detected in the Romish Church, and to the brief time afforded, in the midst of such active contention, to expose and rebuke them. Luther and his colleagues manfully defended the great cardinal tenets of salvation by faith and not by works, either of the Jewish or Papal law. They contended for the right of private or individual judgment in matters of conscience, and for the paramount authority of the Word of God, and its free circulation. Beyond these they did not go. They did not seem to apprehend the meaning and significance of the Gospel, did not discern its connection with the coming of Christ, the resurrection of the dead, and His kingdom and millennial reign on earth, over all nations, with the immortalised saints as associate kings and rulers with Him. They seemed to have adhered to the Papistical dogma of purgatory or paradise, or of the dead going to heaven or hell at death, thus practically dispensing with the resurrection and judgment day; and they did not question the pagan theory of an eternity of torments to the wicked in the burning flames of hell, as a vital point of Christian doctrine. Although they accomplished a great work in relaxing the shackles with which the Romish priesthood had tightly fettered the human mind in ignorance and fear, they left it in bondage still to many serious religious errors, both of doctrine and practice, from which the wonderful progress of discovery in other departments of knowledge has not yet worked out emancipation; so that three succeeding centuries have not sufficed to finish the work the Reformers only began. Hence the battle with error must again be renewed.

In a very recent work, entitled, "Life Everlasting: What is it? Whence is it? Whose is it?" by J. H. PETTINGELL, A.M., a Congregational Minister, and author of "Platonism *versus* Christianity," and other works, and just published in Philadelphia, we have a copious and exhaustive exposition of the life everlasting doctrine, in which, from sacred and patristic sources, the author

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proves his point conclusively, as to the entire mortality of man in his present state, and that there is no future immortality, no eternal life, out of Christ. Consequently that the current faith, or rather, the credulity of mankind, in respect to inherent immortality in all men, has no foundation in reason or Scripture. We regret that our limits forbid citations from this able work.

The occasion is appropriate to cite, in this connection, the very significant fact that, besides the profound silence of the Holy Scriptures, as to any doctrinal theory of immortal souls cherished, or countenanced, by the apostles and evangelists when they wrote, and left their testimony behind them, there is little trace of such Pagan inventions even in the early symbols and creeds of the first Protestants against the Roman usurpation. If we examine what is called, though without authority, *the Apostles' Creed*, which is endorsed and incorporated into the Protestant Episcopal Church of Great Britain and the United States, we discover that the immortal soul theory and the endless torment dogma are both conspicuously absent; and, in lieu of them, we have expressly included and in logical sequence, "the resurrection of the body (the dead), and the life everlasting." The same creed asserts of our blessed Lord, that He (*not His body only*) was crucified, dead and buried, that *He* descended into hell (*Hades, the grave*), that *He* rose from the dead (*death-state*) the third day, etc.; each and every item of which is plainly inconsistent with the Pagan, but now orthodox theory, that the dead, before resurrection and judgment, are consigned to paradise, heaven, or hell, and are still living, conscious beings, and their destiny being already fixed, unalterably, resurrection and judgment, both future events according to the Bible, are rendered nugatory and void. To the same conclusion, we are irresistibly driven by the Thirty-nine Articles of Religion, engrafted in the same Church creed, not one of which affords any basis for the Pagan dogma. The history of these articles, in their original and amended form, is pertinent and instructive. We are indebted to the work of Dr. Pettingell, just referred to, for the following historical statement. He says, under the head of "Modern Belief," pp. 70, 71: "Of all the great churches of this country, there is more freedom of opinion, certainly on this question, in the Episcopal Church than in any other, and probably, more who hold to our view than in any other, and they hold it unmolested. There is nothing in their symbols of faith, their prayers, or their liturgy, that conflicts with it, but, on the other hand, much to favour it. The constant recognition, in their collects and other forms, of Christ as the great source of life, eternal life, the life everlasting, is quite remarkable."

It is interesting to note, that the confession of faith in this Church, now numbering Thirty-nine Articles, in the Anglican originally numbered forty-two; but in Convocation under the presidency of Archbishop Parker in 1562, the two articles sustaining

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this papistical dogma, namely, the immortality of the soul and the eternity of future suffering, were suppressed. Since then, the official authority of the Anglican Church has declared that the doctrine of eternal hell is not an established dogma of the Church. No longer ago than 1864, the question was tried by the Judicial Committee, whether endless torment was a doctrine of the Church or not. In the case of Wilson *versus* Fendall, it was argued on both sides by most able counsel, and after a mature deliberation, the Lord Chancellor gave judgment—the two Archbishops concurring—that it was not a doctrine of the Church; "for," said he, "to affirm it to be so would be re-instating the expelled articles, which we have no power to do."

While willingly concurring in much of the merit Dr. Pettingell awards to the creed of the Protestant Episcopal Church, it is due to candour and the cause of truth, to mark some noteworthy drawbacks to this eulogy, especially when we see the votaries of that creed claiming for it the high paternity of the apostles of Christ. This symbol of faith, called "The Apostles' Creed," is quite as conspicuous for what *it omits* as for what *it recites*, as fundamental for salvation. Only think of these inspired teachers of the doctrine of Christ, proceeding to formulate a creed for the disciples, and for all mankind, and for all Gentile times, and yet to give in it no statement—to make no mention even of the Gospel of the kingdom of God—of the coming of Christ to reign on earth, and over all nations, in great power and glory, of the resurrection of the saints to immortality, to share with their glorious Head in that exalted destiny. Yet every Christian instructed in the truth, knows that it is these "things of the kingdom of God and of the name of Jesus Christ," which constitute the subject matter of "the Gospel," which is "the glad tidings of great joy which shall be to all people."

Omissions so radical as these would seem to dispose effectually of the pretension that such was in reality the formula of the "Apostles' Creed," a conclusion also repudiated by the entire absence of all mention of it in the "Acts of the Apostles," a history expressly preserved to give a certain knowledge of what they said and did, for the instruction and guidance of the saints who should come after them. The apostles were not creed-makers. Their office was to make known and defend what God, through Moses and the prophets, and Christ and the apostles, had already declared. Any other creed would have been *man-made*, and of no value; for, if it contained only what was in the Word of God, it was useless and superfluous, and if it presumed to contradict, or to add to the Bible, it was pernicious and should be condemned.

It is a fearful truth, and of fearful import to man, that at the present day the Bible is the least read, and the least understood book in our libraries. The cause of this is obvious. We have

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been taught to believe from childhood, by our teachers of religion, that the Bible is a hidden mystery, that no one can understand it; that indeed it was not intended to be understood, and therefore, it is our duty to take second-hand, from our religious teachers, their version or interpretation of it, without demur or appeal. We do not read and examine for ourselves. Hence we either neglect it altogether, or surrender ourselves blindly to the Church, which means, of course, the clergy; and yet, if, like apostate Israel, we bring the Book to one that is learned—the clergyman—saying, "Read this, I pray thee," he saith, "I cannot, for it is sealed;" and if the Book is delivered to him that is not learned, saying, "Read this, I pray thee," he saith, "I cannot, because I am not learned." . . . Wherefore the Lord saith, "Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their hearts far from Me, and their fear toward Me is taught by the precept of men, therefore . . . the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. xxix. 10-15).

Man naturally loses interest in any subject which he cannot comprehend, or which he believes to be incapable of solution.

The personal return of Christ to the earth, the establishment of His literal kingdom and reign with His saints in Jerusalem, over the restored tribes of Israel, His dominion over all nations, as Lord and Governor of the nations upon earth, the consequent approaching downfall of all existing rule and authority over mankind, of all political, social, civil and ecclesiastical institutions among men, and the founding on their ruins of the new empire under the Son of God and His associated saints, will fulfil the Divine promises delivered through Abraham, Moses, David, Daniel and the Prophets, and through our Lord and His apostles and saints. This consummation devoutly to be wished, is announced to us in its proclamation, "in order to the obedience of faith," in "the Gospel (good news) of the kingdom of God," and constitutes, when apprehended, the key to unlock the meaning of the Holy Book, and make the whole volume intelligible and plain to the simplest mind. The Book opens with the recital of God's creation of the heavens and the earth—the present *Cosmos*. It closes with the promise of the creation of new heavens and a new earth: "Behold, I create new heavens and a new earth—I make all things new." The present world, the mortal life of man, spans the intermediate space which separates these eras, and mankind await, in the life or death state, the Divine consummation of God's plans.

As the earth was the birthplace of the first Adam and his race, so the same earth is the appointed birthplace, through the Resurrection, of the Second Adam and His saints, who are the sons of God. Hence the popular delusions, constituting the warp and woof of modernised Paganism, miscalled the "*Christian*"

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faith of our day, viz., the going to heaven or a burning hell at death, before resurrection, trial or judgment, and taking a final farewell of our native earth, although we are sternly confronted with the familiar fact, that we lie buried in her bosom, and without resurrection can never be released: these delusions, we repeat, derive no sanction from the Bible, and are but the false and pernicious legacies of a dark and gloomy superstition.

It is the judicious remark of Dr. Good, in his "Book of Nature," that it seems to have been an unaccountable habit of philosophers and theologians, at a very early day, to write and to speak of *matter* and the material world with contempt, as something base or mean, unworthy of human regard or admiration; and hence, to charge an opponent with being a *materialist*, was to fix on him an odious accusation. He says truly there seems no ground for this unfounded prejudice, and he points to the fact that God, who is the Author of both matter and spirit, pronounced all the works He had made, to be "good, very good." There seems no doubt that this absurd and pernicious prejudice, against things real and sensible, in our world, springs from our false religious education, and our ready adoption of the fanciful theories of life and death held by the heathen philosophers, and now unhappily so generally current among us. Thus we have learned to spiritualise and to disembody our race, and even our world; and we utter, as we have seen, the patent absurdities, "man never dies," "there is no death," and even, "there is no matter." It is idle to reason gravely with such shallow sophists, but it seems enough to adopt the noble bard's wise policy of "answering a fool according to his folly." Byron wrote:

> "When Bishop Berkeley said 'There was no matter,'
> It was *no matter* what the Bishop said."

No wonder such childish fancies lead captive the judgment, and make men easy victims of the phantasmagoria of heathen mythology.

Without arguing the immaterial issue, we may only say, that if there is no matter, there is no mind. There can be no smoke without fire, no life without organism. Imagine, if you can, something before you perceptible to your senses, and yet without form, shape, or substance. Even the subtle lightning reveals itself to us in its zigzag course, its dazzling vibrations, its vivid flash. The winds of heaven are seen and felt, as they approach us, and by the effect they produce on our senses; but who ever saw an impalpable soul, or conversed with a disembodied spirit? All the evidence, all experience, and all the analogies of nature and Scripture, are against the theory of ghosts or disembodied spirits. The ministering "spirit" in Job (Chap. iv.), passed before Eliphaz, but was manifest in "image and voice" to his senses. When the Apostle Paul speaks of saints raised from the dead, they

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appear in "bodies," and are not disembodied. He says, "There is a natural body, and there is a spiritual body," and he proves in the same connection (1 Cor. xv.) that the saints will live for ever, by reason of their being clothed upon, at the resurrection, with *immortal* bodies, and not because they have immortal souls.

Virginia. ALLAN B. MAGRUDER.

THE RETURN OF THE SON OF MAN.

THE grounds upon which we found the conclusion that the conversion of the world to the Christian faith previous to the coming of the Lord, is not scriptural, are very numerous and very explicit. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of His Christ: and He shall reign for ever and ever. And the four and twenty elders, who sat before God on their seats, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, who art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned." Whatever may be meant by the power and reign here celebrated, three things are evident—first, that it follows the testimony of the witnesses; secondly, that it is introduced in the midst, not of millennial blessedness, but of national hostility to God and His cause; and, thirdly, that it corresponds in time with a resurrection from the dead; for it is immediately added, "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth" (Rev. xi. 18).

Here, then, instead of finding the world peaceable and holy in consequence of the reception of the testimony borne by the witnesses, we find it in a state of frantic hostility to God and His Christ, whilst the wrath of the Lord, the resurrection of the dead, the reward of saints, and the destruction of the destroyers, fill the field of vision. This picture is exceedingly unlike the glowing and poetical representations given on missionary platforms of the rapid regeneration of humanity by the preaching of Christian doctrine; and as it is our wisdom, and will greatly strengthen our hands, in their evangelical labours to *know* GOD'S *plan* of procedure, if He has revealed it, we must not become faint-hearted because of the shock which the discovery of that plan will give to our preconceptions. It is better for us to be led by the light of truth than to be stimulated by a dream, however pleasant that dream may be; for in the former case we shall not suffer from disappointed hopes, whilst in the latter we most assuredly shall.

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But now what is meant by the expressions, "The kingdoms of this world are become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever;" and "Thou hast taken to Thee Thy great power, and hast reigned?" For the reasons just stated these expressions cannot mean that all mankind have believed the Gospel, or the testimony of the witnesses. So far from that, the witnesses are represented as having been put to death, and the nations as rejoicing and making merry over their dead bodies. But we turn to Daniel, the John of the Old Testament prophets, and as he speaks about *these very things*, we shall probably find whether the expressions before us are to be understood as mere metaphors or as sublime realities. This illustrious prophet writes: "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed;" at the same time he speaks of the fourth beast, or dynasty—that is to say, the Roman empire—and the ten horns or kingdoms in which it should be divided; and then adds: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Now it is *impossible* to reconcile this with a thousand years of Gospel light and purity over all the world, previous to the return of the Son of Man; for it is universally believed by Protestants that the abominations of Rome Papal cannot co-exist with millennial faith and holiness; and Daniel expressly tells us that in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. But if this kingdom is to be set up, in consequence of the return of the Son of Man in the clouds of heaven in the days of these kings, either Romanism shall exist throughout the Millennium, or the Lord shall return to the earth before its commencement. And, finally, that the return here spoken of is not spiritual, but literal, is obvious: for, first of all, His spiritual return is impossible, because He has *never been spiritually absent* from His people; and, secondly, the return of which Daniel speaks is accompanied by circumstances exactly corresponding to those of which Jesus Himself, and His Apostles, repeatedly speak in the New Testament.

To make Daniel's language metaphorical is to do violence to every proper rule of interpretation, and to exclude the possibility of arriving at any truth whatever respecting the future. "One like the Son of Man came with the clouds of heaven," says Daniel. In Matt. xxiv. 30, 31, our Lord Himself speaks thus: "And then shall appear the sign of the Son of Man in heaven: and then shall

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all the tribes of the earth mourn"—but why mourn, we may ask in passing, if millennial holiness is to characterise them all?—"and they shall see the Son of man coming in the clouds of heaven with power and great glory"—the very words of Daniel: "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." But how gather together His elect, if all the people are to be righteous, in consequence of the belief of the truth? In Matt. xvi. 27, Jesus says: "The Son of Man shall come in the glory of His Father, with His angels." When the high priest solemnly adjured the glorious prisoner, in the name of the living God, to tell whether He was Christ the Son of God, He replied in the affirmative, adding: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 63, 64). It would occupy too much space even to name the passages in which the Apostles refer to the second coming as the great day of joy to the Church, and the time when all the perplexities of the world shall be solved, and the enemies and antichrist shall be driven away in their wickedness. Just take two or three merely as specimens. Hear this apostolic prayer: "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints" (1 Thess. iii. 12, 13). But when shall this be? At the end of the Millennium, to judge the world, say the majority of modern interpreters, an opinion in which the majority of modern Christians have acquiesced. But if that be true, how are we to account for what follows in the epistle from which we have just quoted? "But of the times and the seasens, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. v. 1-3). From this it appears that the coming of the Lord should be always expected by His people—that there is no room for the intervention of a thousand years of universal Christianity—that the advent will break upon the world with terrible surprise, and that it will be a time of sudden destruction to multitudes who shall deceive themselves by false convictions of peace and safety.

Again, in his Second Epistle to the Thessalonians, Paul presents a certain source of consolation to the sufferers for Christ's sake. What is it? Not the prospect of an evangelized world under the present economy; but "*rest when the Lord Jesus shall be revealed from heaven* with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with ever-

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lasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe in that day" (2 Thess. i. 7-10). Hence it is certain that at that day many will be found who do not obey the Gospel of our Lord Jesus Christ, and that the Church is not to expect her promised rest and triumph until her glorious Head return. Just afterwards the apostle adds that the day of Christ would not come until there should be a falling away, and the rise of a blasphemous power that should usurp the Divine prerogatives, and demand Divine worship. History shows that there has been a melancholy falling away, an apostasy of wofully long duration, and Protestants believe that the usurper has long deceived and cursed the nations; but if it was the purpose of the Lord to remain in the heavens until the great apostasy was manifested, this very language implies that He would return afterwards. How long it would be permitted to continue: how long the Divine patience would bear with the iniquities perpetrated in the name of Jesus, we are not told, for the day of the return is purposely and graciously concealed; but we have seen already that the witnesses should be clothed in sackcloth during its time, and we learn once more from this passage that the blasphemous power will not yield to their testimony, but must fall before Christ Himself; for it is added that the Lord shall "destroy him with the brightness of His Coming" (chap. ii. 8).

We need not dwell longer on this view of the subject. If the plain, grammatical, natural meaning of language be allowed, we think it absolutely certain that the Church will remain in a minority, and the powers of evil in a majority, until our blessed Saviour shall once more visit our earth in His own proper person, and demand His rights as universal Sovereign. What shall take place then, and what will be the issue to the human race of His government and reign, we shall humbly inquire at the holy oracles; but in the meantime we say, "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless" (2 Pet. iii. 14). Remember that you have the Gospel of God's grace in your hands; that it was intended to be proclaimed as a witness to all nations, with the emphatic assurance that he that believeth shall be saved, and he that believeth not shall be condemned; that, in fact, it has been preached in all nations to a greater or less extent; that at the present time more vigorous efforts to make it known on the one hand, and to neutralise its power and purity on the other, are being put forth than at any former period of modern history; that the signs of the times are so remarkably peculiar, that men in general are compelled to think that something unusual is about to occur; that scriptural churches are the Lord's witnesses during His absence; that if they would utter a clear testimony they must understand His will, and draw the holy oil which gives light from

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Him—that personal consecration to Christ, and personal godliness, are essential not only to personal salvation, but also to a truthful testimony: and that fidelity will be most amply and gloriously rewarded by the great Sovereign when He shall come to be glorified in His waiting saints. The last words of the Redeemer to His Apostles, as recorded by Luke in the Book of Acts, were: "Ye shall be witnesses unto Me both in Jerusalem and Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8). It was a noble, but perilous mission; a grand, but dangerous embassy. They were appointed ambassadors of the King of kings, the Lord of all, to a revolted world full of idols, full of iniquity, covered with moral leprosy, without God, dead in sins, hateful and hating one another—a world over the whole surface of which Satan had planted his temples, towers, and garrisons, and firmly fixed his grinding despotism, whilst, with the consummate skill of his great intellect, he had blinded its inhabitants to the true state of the case, puffed them up with the pride of a vain philosophy, and by religions of terror had brought them to worship him—a world which had committed the most awful crime that ever was, or can be committed in the universe, the murder of the incarnate Son of God; and whilst its hands are yet red with the blood of the Holy One, whilst it lies before high heaven as a convicted regicide, that Holy One, begotten from the dead, stands upon the Mount of Ascension, and charges His servants to go over the world and offer mercy, pardon, peace, happiness, holiness, and eternal life, to its wretched inhabitants. Were there ever such wonders before? Was there ever such a cluster of most marvellous things? Are not the simple facts of the case overwhelming to every mind capable of strong emotions?

Now these witnesses were sent out, knowing that bonds, imprisonment, and death awaited them, to preach to Jew and Gentile, bond and free, peoples, magistrates, priests, kings, everywhere, without respect of person or country, or circumstance; to preach doctrines which would inevitably disturb the prejudices and excite the passions of the guilty multitude, flash confusion upon the demon-worshipping priesthoods, and excite the kings of the earth to wrath, from the apprehension that "this Jesus" might weaken their authority over the souls of their oppressed subjects; and to preach those doctrines, too, be it remembered, without gold, without ceremonial pomp, without philosophical dignity, without a military bodyguard, without leave asked or granted of ruler or government, and without any possible earthly advantage. What moral sublimity is in all this! And what a transcendent illustration it gives of the manifold wisdom and wonderful grace of the Lord! Those men, faithful to their high calling, ceased not to teach and to preach Jesus Christ—a full, free, complete, and instantaneous salvation to every believer in the Lord—pardon, peace, hope, justification, sanctification, glory; truth, light, victory,

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the cross, the discipline, the crown—and all without money and without price. It was the world's "day of salvation," God's final overture to the guilty, a grand opening for escape, an invitation, a call, an entreaty—urgent, earnest, and eloquent—to men to flee from "the wrath to come," to LOOK UNTO JESUS and be saved, to return to God, to loyalty, and to life, through the consecrated way, and to rise for ever from the ruin and disgrace of sin. Could it last, can it last, always? Is it possible, from the nature of the case, that *this* can be the final dispensation? Surely it can only be means to a magnificent end; surely it is preliminary to another splendid act in the great mystery of God. And so it is. Hear the Great Author of Salvation: "This Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come" (Matt. xxiv. 14).

It is important to discover what is meant by this expression, "the end." It cannot mean the final destruction of the earth; for there are great things to be enacted upon its surface after the return of the Lord. Its best years are yet before it. Speaking under the light of prophecy, we would say, it is yet in its infancy. An analogous statement is found in Gen. vi. 13, where "God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them." Now what took place in consequence of this solemn decree? Was either the earth or the human race destroyed. Neither. The former was purified by water, and the latter was prolonged by generation from a handful of saved persons. Moreover, let it be remembered that our Lord selects *this very fact* as an illustration of the state of the world at the time of His second coming. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be" (Matt. xxiv. 36-39). Nor can the phrase mean the close of the Redeemer's interest in mankind, and authority over them; for, "Of the increase of his government and peace there shall be no end" (Isa. ix. 7). "His kingdom shall stand for ever" (Dan. ii. 44). "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His Father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke i. 32, 33). "The end," therefore, must mean the close of the present economy, the dispensation of the Gospel, or "the day of salvation," as Paul calls it, and "the times of the Gentiles," as our Lord names it. And this is, in fact, its meaning. The end of Israel's blindness of heart, and banishment from the loved soil of Palestine; the end of Antichrist's tyranny, and of

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Satan's reign over the nations; the end of the Church's sackcloth state and seemingly forsaken condition; the end of the depression and sorrow of saints, and of the exaltation and prosperity of the ungodly; the end of the thousand mysteries that perplex earnest students of God's administration; and the end of Christ's absence in that country whither He has gone to receive for Himself a kingdom and to return—this is the signification of the seemingly mysterious phrase; and this, therefore, leads to the conclusion, together with many other facts of history and revelation, that as the patriarchal economy was introductory to Judaism, and Judaism to Christianity, so Christianity is preliminary to a more glorious economy still, when "the Lord shall be king over all the earth;" when "there shall be one Lord, and His name one" (Zech. xiv. 9); and when "He shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isaiah xxiv. 23).

Wherefore, "seeing that ye look for such things, be diligent that ye may be found of Him in peace." "Blessed are those servants whom the Lord when He cometh shall find watching: verily, I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not" (Luke xii. 37-40).

EDITOR.

THE IMAGE OF THE BEAST.

IN the article, "Satan's Parody of the Kingdom of God," we briefly hinted at the conclusion, that this breathing, speaking, and death-dealing image, was designed by Satan to supersede, in impressive effect, the oracle of the tabernacle and the temple which Solomon built. If this be a right conception of the subject, there must then exist a strong element of Judaism opposed to the designs of the Evil One to secure universal homage to himself and his son, "who ascends from the abyss and goes into perdition." And will it not be so according to the prophetic word? Whatever Christian opposition to his blasphemy will then be found, after "the rapture of the saints"—and we believe there will be a strong amount of such opposition—it is matter of prophecy that there will be a strong antagonism to him on the part of pious Jews.

Now, to parody the death of the crucified and risen LORD of Christians, will not meet Jewish opposition. Men who hate the name of Jesus, the crucified, are not to be thus opposed. Satan

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must meet the strongest argument in favour of the Divine authority of Judaism. To what, then, will the pious Hebrews appeal in the hour of their deepest "trouble?" Will it not be to the past leading of their fathers out of Egyptian bondage by the *Schekinah*, and its settlement in the most holy place, both in the tabernacle and the temple for many centuries. Listen to one of the prayers anticipatory of that trying time: "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up Thy strength, and come and save us. Turn us again, O God, and cause Thy face to shine; and we shall be saved. O Lord God of hosts, how long wilt Thou be angry against the prayer of Thy people? Thou feedest them with the bread of tears; and givest them tears to drink in great measure. Thou makest us a strife unto our neighbours; and our enemies laugh among themselves. Turn us again, O God of hosts, and cause Thy face to shine; and we shall be saved" (Psa. lxxx. 1-7). Notice the appeal to God as dwelling between the cherubim; it was from His throne, in the most holy place, that God pronounced sentence of death both upon the Sabbath-breaker and blasphemer: "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp" (Num. xv. 32-36). "And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him" (Lev. xxiv. 13, 14).

What was the sin of these two men? Was not that of the blasphemer a breach of the third commandment, "Thou shalt not take the name of the Lord thy God in vain?" and that of the gatherer of sticks a breach of the fourth, "Thou shalt remember the Sabbath day to keep it holy?" These severe sentences were manifestly designed to maintain the fear of God among the tribes of Israel.

Before the destruction of the first temple, Ezekiel beheld the withdrawing of God's presence (Chap. ii. 22, 23); but the same prophet was given to see the return of the glory of God to a temple yet to be erected for His service: "Afterward he brought me to the gate, even the gate that looketh toward the east; and, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that

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I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the Spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. And I heard Him speaking unto me out of the house; and the man stood by me. And he said unto me, Son of man, the place of My throne, and the place of the soles of My feet, where I dwell in the midst of the children of Israel for ever, and My holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places" (Chap. xliii. 1-7). That this latter prediction has not been fulfilled, in the temple that was built on the return from Babylon, is evidenced by the character of the men who had it in charge, and the Divine permission to the Romans to destroy it.

What the Psalmist prays for in the eightieth psalm, and what Ezekiel was given to see in the passage above quoted, was not hidden from other prophets. Micah, in the opening verses of Chapter iv., foretells the restoration of the Lord's house at Jerusalem, and the gathering of many people to Zion to receive the law and Word of God, in a most unmistakable form of utterance. They urge one another to go up to the house of the God of Jacob, on the ground that He will *teach* them of His ways. Observe, that this is not *ministerial teaching*, which might be had anywhere; neither is it said, He will teach us *His ways*, as if they had no light, but what they came to Zion to obtain; but He will teach us *of His ways*. It is like the tribes, which in other cities and towns, could get decisions from inferior judges, going up to Jerusalem to have weightier matters adjudicated upon, because there was the oracle to which appeal could be had in the most difficult causes. But such resorting to the house of the Lord to get light on the most difficult matters, directly from Him, pre-supposes and proves that the *oracle will then have been restored.*

Isaiah has just the same teaching in his second chapter. And what less is contained in the words of Chap. lx.?—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and *His glory* shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

The second verse presents the moral condition of the world just before the return of the Sheckinah to Zion, "Behold, the darkness shall cover the earth, and gross darkness the people." The form of expression not only suggest a moral darkness which had been specially foreshown by the spirit of prophecy, but finds its parallel most markedly in Rev. xiii., when "All the world wondered after the beast, and worshipped the dragon which gave power unto the

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beast; and worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" It is upon this scene that the Divine light arises, "The Lord shall arise upon thee, and His glory shall be seen upon thee."

The perusal of the rest of the chapter furnishes abundant evidence that its glorious foreshowings have *never yet been fulfilled*. Since the return from Babylon, how often has violence been heard in the land, and wasting and destruction within its borders; but the prophecy guarantees that it shall never be so again; "the days of Zion's mourning shall then be ended."

After the return from Babylon the people united in the most terrible of all acts of unrighteousness, the crucifixion of the "Son of God," and have been thrust out of the land for a longer period than ever before; but when Isaiah lx. is fulfilled, they shall all be righteous, and shall inherit the land for ever. "When the Lord shall thus build up Zion, He shall appear in His glory" (Psa. cii. 16). Now this appearance in His glory is to be no temporary manifestation, like that on Mount Sinai; for then "the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously" (Isa. xxiv. 23).

The two verses which precede this last passage are very significant: first, of a Divine visitation of an army of high ones that are on high, like Rev. xii. 7-9; "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Second, the kings of the earth are also visited. This, again, reminds us of Rev. xix. 11 to end, where the rider upon the white horse and his armies overthrow the beast and the kings of the earth and their armies.

Now, our position is, that this puppet of Satan will be stoutly resisted by God-fearing Hebrews; who, though they have not seen Jesus to be the long-looked for Messiah, will then hold fast by Moses and the prophets. These will be, at least, a portion of the saints against whom the beast will make war. Dan. vii. 21, says: "I beheld, and the same horn made war with the saints, and prevailed against them." This blasphemous little horn is identical with the wild beast of Rev. xiii. Now, this statement of his making war with the saints, presupposes that they will oppose him in the most determined manner. Those who go to war, stake upon its issue comfort, property, health, honour—yea, and life itself. What stronger form of expression could be used to show that he will be opposed? Under the figure of the wilful king in Dan. xi., the same power is seen manifesting "indignation against the holy covenant, and having intelligence with them who forsake

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the holy covenant." He pollutes the sanctuary of strength, takes away the daily sacrifice, and places the abomination that maketh desolate. "And such as do wickedly against the covenant, shall be corrupted by flatteries: but the people that do know their God shall be strong. And they that understand among the people shall instruct many. Yet they shall fall by the sword, and by flame, by captivity, and by spoil. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above everything that is called god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation shall be accomplished, for all that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all" (Dan. xi. 30-37).

Who can doubt but that this is the same character as the wild beast of Rev. xiii.? Yet the angel clearly shows Daniel that there will be men of understanding actively engaged instructing many of their brethren, like the two witnesses of Rev. xi., whose testimony will prove so objectionable to them that dwell on the earth, that they will greatly rejoice in their martyrdom (Rev. xi. 10).

Now, it is the beast that ascendeth out of the bottomless pit that makes war against the witnesses, and overcomes and kills them. And here it may be interesting to inquire, what chief topic of prophetic hope will be then placed prominently before the Hebrew people. Will it be the birth of the Messiah among them? They do not believe that He has yet been born. What consolation, suited to the terrible straits in which they will then be placed, could the promise of an heir to the throne of David, who should be born and grow up through infancy and youth to ripe manhood before He could undertake their deliverance, afford them? In the midst of a time of trouble such as never was since they were a nation, they would need some instruction that would promise more speedy relief than could be obtained from their ordinary Messianic hopes. What more inspiriting foreshowings of the prophets can be used by their teachers than those which set forth the return of God in His glory to dwell among them? Recall the case of their forefathers in Egypt, after Pharaoh and his people had borne nine plagues, following one another in rapid succession, and were still hardened. What fears might have haunted them lest the hand of their oppressors should be laid more heavily upon them, through the perseverance of Moses and Aaron? And, then, when on the tenth plague taking effect in every Egyptian household, they, their wives and their little ones, and all that belonged

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to them, were hurried forth in the night upon a pilgrimage beset with dangers and difficulties manifold; what then gave them consolation and courage for their journey? Casting their eyes upward, they beheld the glory of God in the pillar of fire, giving them light and guidance in the night, and when morning dawned, becoming a pillar of cloud to direct their march by day.

How rich in references to this glorious manifestation are Moses, the Prophets, and the Psalms; and yet, that marvellous deliverance is to be eclipsed by another: "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt: but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. xxiii. 7, 8).

No other display of Divine power in Egypt, or in the desert, did as much to uphold the authority of Moses, as the presence of the Lord in the pillar of a cloud by day and of fire by night. It supported him in the most trying difficulties with a refractory people. Nor could Moses accept the position of leader even with a mighty angel to go before the nation. If God would not continue this symbol of His presence, he desired to be relieved of his charge. How much strengthening of faith will not the future opponents of Antichrist find in the prophetic assurance, that the God of their fathers will again draw near, in unmistakable manifestation, and scatter the gloom of the darkest night of their tribulation by the dawn of His glorious appearance. The devout Christian student knows more of the method of this future revelation of God in Christ, than the men of understanding among the Hebrews can know, because the veil is upon their hearts; but godly Jews will then have their eyes opened to see how assuredly they may hope for relief from their woes, in the return of the Schekina. When that is restored, as of old, no difficulty can be too great for them to overcome, because unerring direction will be at hand to show how it must be surmounted.

What then must Satan do to outbid such an inspiring doctrine, when he finds it producing resolute opposition to his efforts to command the homage of all men? If he has deceived the once nominal Christian portion of all nations by substituting his wounded and healed mock Messiah for the risen and glorified Christ, can he not turn off the force of this prophetic hope of the Hebrews, that the long lost oracle shall be restored? Our theory is, that this is the purpose of this image of the beast (Rev. xiii.). A close student of human nature, he knows how the sense of sight can be sooner impressed, than the power of faith aroused. Now, for the most part, the oracle was out of sight both in heathen and Hebrew temples. His must not be so, but be open to inspection. He will be frank with his admirers, as used to be the Wizard of the

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North, Professor Anderson. And so "his mouth-piece"—the false prophet, orders the people to "make an image of the beast which had the wound by the sword and did live." Then life is given by this minister to the image of the beast. He had power, we are told, to do it. Whence this power? Surely from the same source as the beast, whom he serves, got his from; but this was Satan, as we read in verse 2 of this chapter.

Shall we be asked, Was there in this image real life? We do not think it necessary to hold this. Satan is cleverer than our ablest ventriloquists; and yet, they could produce strong impressions on a gazing throng, that an image before their eyes both lived and spoke. Now, mark what he causeth this oracular image to speak about. It is about the obligation of all men to worship the beast, and openly to profess his worship, and to practise exclusive dealing against all who refused.

The profession of devotion to his worship will be required to be shown by visible marks on the hand, as some pious Jews used to bear a picture of the Holy City tatooed on the palms of their hands, according to the declaration of the Lord, "Behold, I have engraven thee on the palms of my hands, thy walls are continually before me" (Isa. xlix. 16). Or, again, the mark must be in their foreheads, like the phylacteries worn by the Pharisees, containing sentences of the law which they professed so strictly to observe.

Is there not further a most direct attempt to harass a people who are so thoroughly devoted to trade as the Jews have been, by the promulgation of a decree "that no man should buy or sell unless he bore the mark, or the name of the beast, or the number of his name?"

If anyone should remind us of the tricks of so-called "Christian ecclesiastics" in the Greek Church, pretending to produce a renewal of the descent of the Holy Ghost at Pentecost, or of the Romanists and their weeping Madonna, we would not object to the idea that Satan aims to supersede both these forms of deception as well as to outvie the teaching of devout Hebrews; is it not written, "who opposeth himself to and exalteth himself above all that is called God or that is worshipped?" To realize his ambitious aim to concentrate all human worship upon himself and upon his vicar he must endeavour to crush out heathenism, Judaism, and Christianity. So then, while we perceive in this "image of the beast," which pronounces sentence of death against all who resist his blasphemous claims, a most direct attack upon the faith and hopes of the Hebrew people; we are far from denying that it may have a wider scope and be intended to put down all opposition to his arrogant claims to Divine honours.

JAMES HOLDING.

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THE RELATION OF THE DEATH OF CHRIST TO THE SALVATION OF MEN.

(A SUNDAY EVENING ADDRESS).

THE subject of this discourse has formed matter for much disputation. Many large and learned volumes have been written in defence and in refutation of different theological theories as to the *nature* of the relation of the death of the Lord Jesus Christ, to the forgiveness of sins. My purpose this evening is not to deal with these conflicting theories, or to present one of my own; but to treat the subject from a scriptural point of view, in as simple and practical a way as I can.

That the death of our Lord Jesus Christ has a relation to the salvation of men, is very plainly asserted, and implied in the New Testament Scriptures. Indeed it is so to such an extent that, were all the references to it eliminated, the greater portion of what remained would be meaningless. Let us look at a few of these statements. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him shall not perish, but have eternal life" (John iii. 14, 15). I assume that you are all familiar with the history of the incident referred to—the lifting up of the serpent. You will find it recorded in the book of Numbers, twenty-first chapter.

There is surely no room for doubt that between the lifting up of the serpent in the wilderness and the salvation of the serpent-bitten Israelites there was a very close relation—an inseparable connection. The brazen serpent was lifted up that those who had been bitten by the fiery flying serpents might live and not die. And every one who looked at the brazen serpent lived, and if any one did not look he would die. There can be no doubt of *the fact*, that there was a connection between the lifting up of the serpent and the cure of the dying Israelites.

It is also very clear that the connection between the salvation of these Israelites and the elevation of the brazen serpent originated and depended on *the Divine appointment*. Jehovah, for reasons best known to Himself, made the appointment. It was His WILL that these Israelites, dying of the punishment He had sent for their sin against Him, should live and not die by looking at the serpent of brass lifted up in the midst of them. Well; Jesus told Nicodemus that, "as Moses lifted up the serpent in the wilderness, even so MUST the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." *That* was by God's appointment, so *this*. It is not with God's *reason* for the appointment we are now concerned, but with the blessed *fact*.

Look now at 1 Cor. xv. 3: "I delivered unto you first of all,

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how that Christ died for our sins, according to the Scriptures." You observe that the apostle has characterised this declaration regarding the dying of the Lord Jesus as *gospel—glad tidings*. The glad tidings did not consist of the fact that the Christ *died*, simply; but that He had *died for our sins*. The meaning of these words depends on the fact, that we had *sinned;* and were, in consequence, under sentence of death; for "The wages of sin is—DEATH." God's gladsome message to us is, that—CHRIST died for our sins, so that though we have sinned, we may escape the penalty, and live. Compare what the same apostle states in Gal. iii. 13: "Christ hath redeemed us from the curse of the law, being made a curse for us." This statement, and that in 1 Cor. xv. 3, carry with them the idea of the Divine appointment. Only so could the deliverance of the sinner be effected through the death of the Christ. That this is indeed the case is elsewhere expressly affirmed: "Whom God hath set forth a propitiatory [sacrifice] through faith in His blood, to declare His righteousness in the remission of sins that are past, through the forbearance of God. To declare, I say, at this time His righteousness, that He might be just, and the justifier of him who believeth in Jesus" (Rom. iii. 25, 26). "Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God; for He hath made Him who knew no sin to be sin for us, THAT we might be made the righteousness of God in Him" (2 Cor. v. 20, 21). "And, as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many" (Heb. ix. 27, 28).

Observe (1), *The end in view* of the Divine appointment, as expressed in the Scriptures just quoted, *To put away sin*. (2), The means employed: "By the sacrifice of Himself." "Once in the end of the age hath He appeared to put away sin, *by* the sacrifice of Himself" (ver. 26). The language of the apostle here used is best understood by referring to the offering of sacrifices under the law. There were various kinds of sacrifices for sin; but one essential feature was common to all, viz., the death of the victim, and the pouring out and sprinkling of its blood by the priest in a specified way. Until *that* was done, the transgressor's sin stood between him and forgiveness—separated him from his God. The God of Israel delighted in mercy, but for wise purposes He appointed that law of sacrifice, as the condition on which sin would be forgiven. These are His words: "The life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls (*lives*); for it is the blood that maketh atonement for the soul" (i.e., *life*). The Hebrew word rendered *atonement*, means *a cover*. To make atonement for sin, then, was to make a covering for sin. And the sin so regarded as *covered*, was thus *put away* from between the sinner and Jehovah. God and the transgressor were *at one*, by the sacrifice of an innocent life,

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instead of the guilty. Even so, the Lord Jesus hath put away sin *by the sacrifice of Himself*. Unless Jesus had "poured out His soul unto death" for us, our sins would have stood for ever between us and God, like a great mountain, shutting us out from the light of His countenance, to perish at last everlastingly; for, "The wages of sin is death."

But, blessed be God, "Once in the end of the age He appeared to put away sin by the sacrifice of Himself." The Just One died for the unjust, that He might bring us to God. The death of the Lord Jesus is not only related to the salvation of men in these respects, but also as being THE GRAND MORAL POWER TO RECONCILE MAN TO GOD.

"When we were enemies we were reconciled to God by the death of His Son" (Rom. v. 10), said the Apostle Paul to his brethren in Rome. How did the death of God's Son so reconcile them? Because of its exhibition of God's love to them. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "We love Him because He first loved us." Jesus did not die that God *might* love us, but because God *did* love us.

The lifting up of the serpent in the wilderness was the result of Jehovah's compassion toward those ungrateful sinners dying in their sins. It was love Divine that appointed the remedy. Even so, in the making of Him who knew no sin, to be sin for us, "God so loved the world." And so the sincere, hearty reception and contemplation of this exhibition of Jehovah's love towards *him*, reconciles the sinner to God. Enmity, suspicion, distrust, are exchanged for love, reverence, confidence. "We love Him *because* He first loved us!" "The love of Christ constraineth us." Why? "Because we thus judge, that if One died for all, then were all dead; and that He died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them."

Aye, there is a moral influence in Christ's death; but that moral influence has its source in the belief that He died FOR US. His benevolent deeds, His gracious words, His resurrection from the dead, were all for our benefit; but we never find it said in the New Testament, that Christ "rose for us," or "for our sins." Never, that He washed us from our sins by His holy precepts and examples. No; what we find there is about being "washed from our sins in His own blood." "Redeemed by His blood." All the statements we find in the New Testament regarding Christ's dying "for us," and, "for our sins," have in view the truth, that unless *He* had died for us, *we* must have died—died, and been no more, like the beasts that perish! And it was the recognition of that truth, and the belief of the good news that Christ died for their sins, that led these early disciples to say, "We love Him because

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He first loved us." "The life which I now live in the flesh, I live by the Son of God, who loved *me*, and gave Himself for *me*."

Is there one heart here who has not yet responded to this love of Christ? How can you longer refrain! Hear how He welcomes you: "Him that cometh unto Me, I will in no wise cast out."

My object in giving this address, was to get you to look at God's love for you, manifested in the death of His Son—His own dear Son! Has that purpose failed in the case of any? The failure will be a sad one, not only for me, but also, and especially, for him. For the fact, that the glad tidings of God's love, in the death of His Son, have been heard, and unheeded, must be one of the bitterest ingredients in the sinner's cup of misery, when, from the throne of judgment he hears the word, "*Depart!*" O despise not the precious blood of Christ, but let its healing tide flow in upon your heart, and wash all your sins away; and henceforth live to His praise, in patient waiting for His appearing and kingdom!

W. LAING.

THE MAN OF SIN.

2 Thess. ii. 1-8.

THE LAWLESS ONE.

No. VI.

I HAVE to crave the indulgence of the Editor and readers of the RAINBOW while I offer some further observations on this important passage of the New Testament. In previous articles I have treated of certain terms used by the Apostle, pointing out various possible senses in which they may be understood. I have also indicated my preference for a particular sense in each case, and briefly given my reasons for such preference, arising out of known facts of history, the main scope of the passage itself, as well as apostolic usage. I have also, in the form of answers to several questions, affirmed that the Bishop of Rome, as an official man at the head of a professedly Christian organization, answers to the description given by the Apostle of the personage termed "the man of sin"—especially as to his "exalting himself above all that is called god (or ruler), and sitting as a god in the temple of God."

Several of the Apostle's descriptive terms, however, call for a little further elucidation. The first I shall refer to touches the very centre of the question, namely, the term "sin" in the appellative phrase, "the man of sin;" together with the specific definition the Apostle gives of it by his use of two other terms of far more definite signification. These are the terms "iniquity" and "wicked," the former occurring in the phrase "the mystery of iniquity," and the latter in the appellative phrase, "that wicked." The term "iniquity" here represents the Greek word *anomia*, a noun which literally signifies law-

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lessness, from *nomos* a law and *a* privative—without law. The term "wicked" represents the Greek adjective *anomos*, from the same roots as the noun, and signifying *lawless*. In both instances, the literal sense I have given is sustained by the Revised Version of the New Testament, and are not objected to by the American Committee. The renderings given in that version of the two phrases respectively are, "The mystery of lawlessness," and "The lawless one." In corroboration of this rendering, I may mention that, in the common version of 1 Tim. i. 9, *anomos* is translated "lawless;" in 1 Cor. ix. 21 it is thrice rendered "without law;" and in 2 Pet. ii. 8, "unlawful." Dr. Macknight renders *ho anomos*, in 2 Thess. ii. 8, "that lawless one;" while in the Latin version of Beza, it is rendered "*ex lex*," literally, "out of law." It may be noted here that an adjective with the article preceding it requires to have a noun or pronoun understood; hence "the lawless" (one).

It must be evident from these remarks that the term "sin," in this passage, is of very vague and general import, and also that the renderings "iniquity" and "wicked" afford nothing more definite whereby the particular character of the "sin" can be ascertained. But it will also be admitted that the literal renderings I have suggested give a specific signification to the "sin" which specially characterizes the man who "exalteth himself above all rulers." It is nothing short of the spirit of rebellion against a righteous lawgiver, exercising his administration through good and just laws; in short, that self-will which asserts its authority to act on its own ideas of self-interest, self-love, and ambition.

This spirit of lawlessness, as a characteristic feature of "the man of sin," is in entire harmony with those more overt acts described by the Apostle in verse 4, and which have been somewhat minutely dealt with in the articles already published. Who but one of lawless spirit would "oppose and exalt himself above all that is called god (or ruler), and as a god (or ruler) sit in the temple of God, showing himself that he is a god (or ruler)? The spirit and the acts entirely agree, the one directly leading to the other; and the fact that they both unite so unmistakeably in the representative of the Papacy, is a strong evidence of the accuracy of the interpretation I have attempted to illustrate.

But while "lawlessness" is thus a very definite quality of "the man of sin," it does not of itself determine the question whether it is Divine or human law that is disregarded by this personage. But no dubiety is left on this question in the description given by the apostle of the overt acts committed by this "lawless" one. It is clear from this that it is both Divine and human law that is set at nought. "Sitting in the temple of God as a god (or ruler), showing himself that he is a god," is a violation of the law of God, as enunciated by our Lord and His apostles, besides being a flagrant infringement of the liberties conferred upon Christian disciples in the first century, both as individuals and as individual churches. Equally is it an infringement of the Divine law when the province of the civil ruler is invaded by any ecclesiastical body, or by any official representing such; because nothing is more plainly enjoined both by Christ and His apostles than obedience in all civil matters to "the powers that be," and that whether these be

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heathen or professedly Christian. "Render unto Cæsar the things that are Cæsar's" is the dictum of our Lord Himself, and is echoed by His apostles in such language as this—"Let every soul be subject unto the higher powers"—"every soul," without exemption of bishop or presbyter, prophet, evangelist, or even apostle. "Put them in mind to be subject to principalities and powers, to obey magistrates." "Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the king as supreme, or unto governors as unto them that are sent by him." The above quotation from Paul (Titus iii. 1) must be understood to include bishops or elders, for Titus had been left by the Apostle in Crete for the purpose of selecting and appointing such officials. And the first bishops of Rome were not exempt from the obligation here imposed on all Christian disciples, as is also evident from the above quotation of Paul's letter to the Romans (xiii. 1).

The usurpation of the civil power by the ecclesiastical, under any pretext, is equally a setting at nought of human law, inasmuch as the laws and constitution of the State are thereby set aside. This power was claimed by the Papacy in virtue of the alleged vicariate of the Pope as the vicar or deputy of Christ. It is based on the idea that the Headship of Christ "over all things to (or for) the Church," is exercised in the present age in some such open and visible manner as the Divine Kingdom over the nation of Israel was administered of old. If this were now the millenial age, there might be some show of reason for such an idea; for Christ's Headship over the nations will then be exercised in the most real and open manner. "But now we see not all things put under him," and it is only a vain attempt to anticipate the future reign of Christ and His saints on the earth, by what can never be anything but a caricature of it in the present. This seems even to have had a kind of prototype among the disciples at Corinth, which called forth a rebuke from the Apostle—"Ye have reigned as kings without us, and I would to God ye did reign that we also might reign with you." This is just another instance of "the mystery of lawlessness" already working as stated by the Apostle in the passage in 2 Thess. ii. under consideration. What lies at the root of the pretensions of the Papacy is the popular doctrine that the Church is the Kingdom of Christ, from which it is but a step for Church officials to claim political authority.

All these manifestations of "lawlessness" are simply a sinful exercise of human self-will in opposition to the Divine will, obedience to which was inculcated and exemplified by the Great Head of the Church Himself, whose vicar the Bishop of Rome professes to be. It is really nothing short of high-handed rebellion against the majesty of heaven. Christ said, "My meat and My drink is to do the will of Him that sent Me." On account of this self-abnegation "in the days of His flesh," His lordship over all was conferred upon Him (Phil. ii.. 8, 9). A portion of this authority He delegated to His apostles, and coupled it with sanctions imposing great responsibility on all who profess His name. He said to His apostles, "He that receiveth you receiveth Me, and He that receiveth Me receiveth Him that sent Me" (Matt. x. 40; John xiii. 20). This authority the apostles exercised. Peter refers to it thus, "That ye may be mindful of the words which were

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spoken before by the holy prophets, and of THE COMMANDMENT OF US, the apostles of the Lord and Saviour." He does not say, "the commandment of" me, Peter, the prince of the apostles, as the Romanist might expect, but "of us the apostles," including all the others, as possessed of equal authority in the prosecution of their mission. An example of the exercise of apostolic authority is seen in relation to the baptism of Cornelius and his friends. Peter "COMMANDED them to be baptized in the name of the Lord." Another is seen in the case of the damsel possessed with a spirit of divination, where Paul said to the spirit, "I COMMAND thee in the name of Jesus Christ to come out of her." In such respects as these, and others that might be cited, the apostles are absolutely without successors; while in all the many imitable qualities they manifested, they may have successors in the humblest disciples.

But our subject requires that we notice a farther transference of a portion of the authority possessed by our Lord—that to the bishops or elders of the churches. "He (Christ) gave gifts unto man" . . . . "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." These last, "pastors and teachers," are evidently identical with the bishops or elders—the terms "pastors and teachers" denoting the more special functions they performed (1 Tim. v. 17; Heb. xiii. 7, 17, 24). These bishops were selected and appointed by the Apostles, or, in their absence, by delegates specially authorized by them, such as Timothy and Titus. The bishops exercised their authority or "rule" in the churches, and also "laboured in the word and doctrine" (or teaching). This teaching, however, was not to the exclusion of liberty to teach on the part of other brethren in the Church. There was also a plurality of bishops (or elders) in each several church (Phil. i. 1; Acts xiv. 23; Titus i. 5). From this it follows that the so-called Bishop of Rome derives his ecclesiastical pedigree, not from the first Bishop of Rome, but from one of a plurality, all of whom were possessed of equal authority. The allegation that the Apostle Peter was the first Bishop of Rome is entirely without foundation.

All this authority exercised by apostles and bishops, as well as the power by which they were enabled to perform supernatural acts of healing, &c., was vested in, and distributed by, Christ Himself. "All power was given to Him in heaven and in earth;" but the exercise of it in the interval between His ascension and second appearing, was limited, so far as facts and statements recorded in the New Testament show us, to those varied functions discharged by His apostles and others, in virtue of the special endowments He bestowed upon them. In connection with this it is to be noted that while the endowment of the apostles was direct and immediate, as on the day of Pentecost, that of elders (or bishops) and all others, was indirect and mediate. A marked instance of the latter is found in the case of the disciples at Samaria, recorded in Acts viii. Philip the Evangelist (Acts xi. 5; xxi. 8) had "preached [the] Christ unto them. The people, with one accord, gave heed to the things which Philip spake, hearing and seeing the miracles which he did. . . . When the apostles, who were at Jerusalem, heard that Samaria had received the Word of God, they

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sent unto them Peter and John (two apostles), who, when they were come down, prayed for them that they might receive the Holy Ghost (for as yet He was fallen upon none of them ; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost." Here, although Philip performed miracles, preached and baptized, there was no communication of the Holy Ghost to the disciples in Samaria till Peter and John were sent by the apostles from Jerusalem ; and this was effected through prayer and the laying of hands. Paul makes allusion to this prerogative of the apostles in his letter to the Galatians. Referring to his own personal intercourse with them, he says, "He therefore that ministereth to you the Spirit, and worketh miracles among you" (see also Acts xix. 1-6).

While such extraordinary endowments were a veritable reality in the early Church, and were patent to the observation of all, it becomes an important question, whether anything of the kind is possessed in the present day, or since the apostles and first generation of elders fell asleep, either by the hierarchy of Rome, or by any other religious institution in the world? If this question be answered in the negative, as I conceive it must, some may be disposed to ask if there is, therefore, no authority to preach, baptize, distribute the bread and wine, and minister to the spiritual needs of Christian disciples in the assembly of the saints? This is quite a different question, and happily admits of a simple answer, though one that effectually disposes of the claims of all pretenders to be the special and official successors of the apostles. Paul's comprehensive injunction, "Do good unto all men as ye have opportunity, specially to them who are of the household of faith," affords ample warrant for making known what Christ and His apostles preached in order to salvation, and also for ministering to the instruction and edification of believers, as well as for the performance of deeds of benevolence of a more material order. But it affords this warrant to every one who can, in the humblest way, contribute by tongue, pen, or otherwise, to the objects named, equally with the most nobly gifted, most highly educated, and most solemnly ordained officials.

We have thus seen that a large measure of real authority and power was conferred upon the apostles, and that a portion of the same was also communicated to the elders of the churches, without taking into account other Christian disciples who may also have been so endowed. That this authority, moreover, possessed by elders and others, was communicated solely through the instrumentality of the apostles by means of prayer and the laying on of hands. While all this is undeniable, there is no evidence that the elders had any authority to re-transmit their powers to others, or in fact, that there was any provision whereby such powers could be communicated to their successors in office, or to any others. Notwithstanding these plain facts, however, the Bishop of Rome, in virtue of being, as he alleges, the vicar of Christ, the successor of the Apostle Peter, whom he styles, first Bishop of Rome, and the prince of the apostles—claims to have inherited all the power possessed by the twelve apostles, which is now all concentrated in himself.. There is not a particle of scriptural authority for such an assumption, and it lacks historical facts to sustain it ; it can, therefore, only be viewed as a glaring instance of that "lawless-

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ness" which the apostle has twice recorded as the most prominent characteristic of "the man of sin."

In this aspect of "lawlessness" (that of claiming authority in the Church), there is a shade of difference from that which exalts itself above all rulers. It is plain that "lawlessness" has two varieties of signification—violation of positive law, and simply without law, and therefore, presumptuously acting as if there was a law sanctioning such action. On the contrary, Christ Himself holds His office only by express Divine authority, which becomes really the law in the case. Thus the Apostle Peter said to the assembled Jews on the day of Pentecost—"God hath MADE Jesus both Lord and Christ." And regarding His priesthood (also claimed by the Pope), it is written: "Christ glorified not Himself to be a high priest, but He that said unto Him, Thou art My Son, this day have I begotten Thee. As He saith in another place, Thou art a priest for ever, after the order of Melchisedec." And this is in accordance with Divine rule (or law), as the apostle affirms, "No man taketh this honour upon himself but he that was called of God, as was Aaron." But all such rules are set at nought by the Bishop of Rome. He does not scruple to take the honour upon himself, although it certainly cannot be said he has been "called of God as was Aaron." And if the Christ Himself only received His honourable office in virtue of the Divine call clearly expressed, much less can the Bishop of Rome arrogate to himself such pretentious claims as he has usurped in the professed Christian Church.

Allusion was made in a former paper to the use of the term "Father" as a title by certain officials of the Roman Catholic Church, and notably by the Bishop of Rome under its Latin form, Pope. This is a most glaring act of "lawlessness," and calls for a little further notice in the present article. The words of Christ are clear and emphatic, and although without the formality of the Mosaic law, are, in reality, a law to his disciples. They are these: "Call no man your father upon the earth, for one is your Father, which is in heaven." These words are substantially identical with those in the Douay or Roman Catholic version, namely: "Call none your father upon earth, for one is your Father, who is in heaven." The publishers of this Roman Catholic version were evidently impressed with the necessity of inserting in a foot-note, a defence of the practice of styling the Bishop of Rome, Pope, and the use of the term Father as a title for priests, monks, &c. They say, "The meaning is that our Father in heaven is incomparably more to be regarded than any father upon earth . . . but this does not hinder, but that we are by the law of God to have a due respect both for our parents and spiritual fathers" (1 Cor. iv. 15). This is a most ingenious way to blink the real point of the prohibition. It is not the applying the term father to one's immediately paternal ancestor that is the question here. Nor yet is it speaking of the disciple who may have been the instrument in the hand of God in leading one to the belief and obedience of the Gospel, as one's spiritual father. Those in Corinth who owned Paul's instrumentality in preaching the Gospel to them, though they might have, as the apostle says, ten thousand instructors in Christ, yet had they not many fathers, for in Christ Jesus he had begotten them through the Gospel? In this sense they had only one

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father, and that was Paul; but every Roman Catholic has ten thousand fathers in the unwarrantable sense. It is well known that it is not to this Pauline relationship that the title Father is used in the Roman Catholic Church. The Pope is addressed by this title by thousands who sustain to him no such relationship; and priests are called "Father" by all and sundry Roman Catholics in the same general manner. For this usage there is no law, and yet in the foot-note quoted, "the law of God" is referred to as a warrant for "due respect" being had for our spiritual fathers. Thus the law of Christ, expressed in plain words, is set at nought on the plea that "the law of God" is a warrant for so doing.

Let us look a little more closely at the context of our Lord's injunction. It is remarkable that it was given in connection with the very same kind of assumptions on the part of the Scribes and Pharisees, as we have seen to be claimed and used by the Bishop of Rome, and the priests of that communion. In verse 2, he says: "the Scribes and Pharisees sit in Moses' seat." Verse 6: "and love the uppermost rooms at feasts, and the chief seats in the synagogues and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be ye not called Rabbi, for one is your Master, even Christ, and all ye are brethren." And then follows the injunction we are noticing: "And call no man your father upon the earth." Can there be any doubt here as to the special sense in which this prohibition is to be understood? It is directly opposed to the use of the term father as a title of honour among the disciples of Christ.

In view of what has been here advanced, I submit that this is an instance of the most flagrant "lawlessness" that could be conceived as possible by any one professing the name of Christ. It seems almost prophetic of the usurpation by the Papacy of supremacy over the Church of God, by the adoption of a title, which, in a religious relationship, belongs to God alone. It is rather remarkable that our Lord in this passage adds: "And whosoever shall EXALT himself shall be abased." This is the very act predicated of "the man of sin," by the apostle: "Who opposeth and exalteth himself above all that is called a god," &c. But this is mentioned only by the way; it may be no more than a coincidence. The fact of "lawlessness" in the instance given is abundantly manifest, and of itself, is sufficient to stamp the Papacy as the power predicted by the apostle.

In another paper, if opportunity should offer, we shall consider "that which letteth" (or hindereth).

Edinburgh. J. CAMERON.

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THE LUTHER COMMEMORATION IN GREAT BRITAIN AND IRELAND.

OUR HYMN OF DELIVERANCE.

"*Cantemus Domino ; gloriose enim magnificatus est.*"—Ex. xv. 21.

FOR the Dayspring of the nations,
Of the kingdoms wide and far,
For the rising over Europe
Of the bright and morning star ;
For the blaze of heav'nly sunshine,
For the hues of glorious day,
Coming up behind the shadows,
Of the ages long and grey :
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the Word and it was done!

For the broken chains of Europe,
For her prison-door unbarred,
For the freedom of her peoples,
By the freedom-giving Word :
For the battle bravely foughten
With the powers of hellish night,
For the scattering of the darkness,
For the victory of light :
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the Word and it was done!

For the ended sleep of Europe,
For the rousing of her sons,
For the shivering of her idols,
For the ruin of their thrones ;
For the shout of joyous wonder
As she looks around and sees
The fair flag of living freedom
Floating far upon the breeze :
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the Word and it was done!

For the rainbow-beaming promise
Of our Europe's better birth,
For the thunder-song of gladness
O'er a liberated earth ;
For the Book of peace unfolded,
Lifted up, and set on high ;

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For the torch of truth re-lighted,
Nevermore to dim or die:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the Word and it was done!

For the franchise of the conscience,
For the inner man unchained,
For the intellect ennobled,
And the soul's high birthright gained;
For the keys of heaven recovered
From the robber-hands of Rome,
For the kingdom's open gateway,
And the sinner's welcome home:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the Word and it was done!

For the flight of ancient spectres,
That had shaded with their gloom
Both the castle and the cottage,
Both the cradle and the tomb;
For the hope of holy triumphs,
In the eras yet to be;
For the pledge to captive millions,
Of release and jubilee:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the Word and it was done!

For the watchword of the prophets,
That "the just shall live by faith,"
For the Church's ancient symbol,
Of the life that comes thro' death;
For the standard of Apostles,
Raised aloft and full unfurled,
Glad deliverance proclaiming,
To a crushed and trampled world:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the Word and it was done!

For the martyr's song of triumph,
On the wheel, or scorching pyre,
For his strength of meek endurance,
On the rack, or torturing fire;
For the noble witness-bearing
To the Christ the Lamb of God,
To the One unchanging priesthood,
To the One atoning blood:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the Word and it was done!

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For the brave protest of Europe,
'Gainst the iron rod of Rome,
'Gainst the old Italian spoiler,
'Gainst the wolf of Christendom:
For our Europe's bold confession
Of the one true faith and Lord,
For the Church's bondage broken,
And her ancient rights restored:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the Word and it was done!

For the everlasting Gospel,
Which in splendour has gone forth,
Like a torch upon the mountains
Of a re-illumined earth;
For the temple flung wide open,
At whose gates the goodly train
Of the nations had been knocking,
But in vain, so long, in vain:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the Word and it was done!

HORATIUS BONAR.

[The appropriate music for this spirited hymn is by the Rev. E. W. Bullinger, D.D. Luther was born on the 10th of November, 1483. It is right that the entire Protestant world should celebrate the Reformer's birth. Our sorrow is that the Reformation stopped short of its proper goal. But there is a Second Reformation pending. Let all true Christians help it!—ED.]

"WHAT THINK YE OF CHRIST?"

Matt. xxii. 42.

I. AFTER having replied to, and silenced, the Pharisees, Sadducees, and lawyers, leaders of the people, laying before them the perfect thoughts of God concerning their self-imposed condition under the Roman yoke, His promises in resurrection, and the essence and substance of the law; the Lord Himself proposes the question which is the title of this paper, with the additional words, "Whose Son is He?" This, I think, was in order to declare His own position, viz., the reconciliation of His title as Son of David with that of LORD, which David gave Him in Ps. cx., in connection with the ascension of Christ to the right hand of God, until His enemies should be made His footstool, and His throne established in Zion. They were unable to answer Him; in fact, to have done so, would have proved their acquaintance with the perfect ways of God with respect to His Son. These they were profoundly ignorant of.

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II. Peter's confession in Matt. xvi. 16, judges the prevailing unbelief respecting the Person of Christ; as not only the Messiah whom God had promised, the fulfilment of all Old Testament promises, and of prophecies that announced their realization; but that he was moreover the Son of God, which both Nathanael and Martha had confessed. They had searched their Scriptures. Peter's confession, however, went further. Being taught of the Father, he adds a word full of powerful meaning, "Thou art the Son of the *living* God," even "As the Father, having life in Himself, hath given to the Son to have life in Himself" (John v. 26). He possesses *that power of life* that nothing created or uncreated can vanquish, for who, or what, can overcome Him who came forth from THE LIVING GOD? Satan "had the power of death" (Heb. ii. 14), but it is on this power *of life* which leaves the stronghold of the enemy without strength, that the Church is built (Matt. xvi. 18). The gates of Hades (the grave) cannot prevail against the Person of Christ, the Son of *the living* God! The Resurrection has proved it (see Rom. i. 4; Col. i. 18). Accordingly, it was not during His life on earth, but in Resurrection, that the work of building the Church, His body, commenced (John xii. 24), which never can be overcome of death; for the Resurrection of the Son of God, and life in Him, is a divine pledge that death itself shall be destroyed (Rev. xxi. 4).

III. Having thus introduced the origin of the question submitted, I wish to arouse the diversity of thought that must surely lie latent in hearts when contemplating the object of that question, and affectionately essaying to scan the mystery of His Person in the comprehensiveness of His ways and acts in the past, His high-priestly position in the present, and the amazing glory of His sovereignty in the future. However, into the full area of such a measureless field of inquiry it is not my purpose, even if I had the ability, to enter in this paper; my object being to consider "The Christ, the Son of the living God," under the several titles and in the Divine activities which are recorded of Him as the Second Person of the Trinity.

In the opening of the Gospel of John, the Person of Christ is presented in the glory which, as Son of God, He "had with the Father before the world was." His existence before the beginning of anything that had a beginning, above all dispensation. But in that Gospel we have also a moral glory of Christ "full of grace and truth," shining amidst the darkness of a world that knew Him not, yet giving "to as many as received Him" the privilege to share in all the blessings that flowed from the manifestation of that glory. This gospel evidently precedes the record of Genesis, which gives the history of the world in time, whilst John presents "THE WORD" who existed before the world was; who, when men can speak of beginning, *already was*, and consequently, did not begin to exist.

IV. The language here used is plain enough, and like the cherubic sword of Eden, turns every way, in opposition to the reasoning of man, to defend the Divinity and human personality of the Son of God. A personality so real and distinct, a nature so Divine, that of "the Word" it is said, "HE WAS GOD," and that "the same was in the beginning with God!" "THE WORD," "by whom all things were

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created." There are things that had a beginning, but *all* had their origin in Him. Neither John nor Moses had so profane a thought as *evolution!* "In Him was life," the life of every creature and herb that had existence. Through the power of those words, "God said," expressive of the mind of Deity, creation in all its beauteous excellence appeared. From Him shone forth that "Light" that was intended to be "the light of men," who do not prefer the darkness of human acumen, "false philosophy, and vain deceit," to the only "true light," whose source is "The Word of life" (Col. ii. 8). All this is confirmed by Solomon of old, who thus apostrophises "The wisdom of God," whom, as a Person, we know to be Christ (1 Cor. i. 24): "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, or ever the earth was. . . . When He prepared the Heavens, I was there. . . . When He gave to the sea His decree, that the waters should not pass His commandment: When He appointed the foundations of the earth; then I was by Him as One brought up with Him; and I was daily His delight, rejoicing in the *habitable* part of the earth, and My delights were with the sons of men." Can this mean anything else—creation being expressly "*for Him*" (Col. i. 16)—but "the joy that was set before Him" in regard to the glorious results of redemption, and the "many sons whom He should bring" to be participators in His joy and glory? I think not, for an apostle, writing of Christ the Son of God, having created all things *by* Himself and *for* Himself, says in connection, "in whom we have redemption through His blood." Moreover, though He is "the image of the invisible God, the brightness of His glory, in whom the completeness of the Godhead dwells," *yet* is "He the Head of His Body, the Church," being "The Firstborn from the dead," The Life and the Light thereof! (Col. i. 14-19). Let us pause here for a while, in the resplendence of the Revelation of "The Word," and, "The Word made flesh," and ask ourselves the question, "What think we of Christ?"

V. "God is Spirit"—Invisible. "The Word," therefore, or, the Second Person of the Divine Trinity, is the visibly embodied activity, and audible expression, of the thoughts and purposes of the Godhead, so as to be intelligible to humanity. This has already been shown to be the case in the identity of "The Word" with the Creator. It must also be true in all subsequent instances where there has been Divine communication with human beings. This Person it was who passed judgment on Adam, Eve, and the serpent: Who warned Noah concerning the flood: Who, as "The God of glory," appeared to Abraham, oracularly foretelling the rise and progress of his seed, and their promised inheritance: Who spoke to Moses out of the burning bush, announcing Himself as the eternal, self-existing "I AM," the ever present preserver and omnipotent deliverer of His chosen people, to whom He was afterwards known by His name JEHOVAH, their covenant God: Who journeyed with Israel through the wilderness to the Land of promise in the cloud and fiery pillar, when as yet there was no tabernacle, but afterwards made known His presence in the glory of the Shekinah on the Ark: Who, as a Man of War, strengthened Joshua for the conquest of the inheritance, and in creative power, commanding the sun and moon to stay their courses, in order to serve His people! It was

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the same Person who called Samuel to be judge and prophet, and Himself established that pure Theocracy which the nation so impiously and arrogantly rejected. But grace still reigned, and these acts of a stiff-necked people could not frustrate the purposes of Him who had fore-ordained the rise and fall of the monarchy in Israel, as a prelude introductory of the glory yet to be revealed, when the sceptre now wrested from the successors to David shall be placed "in His hand whose right it is," as David's Son and David's Lord.

VI. It is Ezekiel who tells of the departure of the glory of Jehovah from the temple of Jerusalem (chap. x.), when the nation had utterly apostatised from their God, whose name had been sanctified therein; which glory—that signified His presence—is to be hidden in the heavens till the time shall come for "the restitution of all things," and He, who then shall be acknowledged as Emmanuel, Messiah, the Christ, the Son of the living God, shall come in the fulness of His majesty and power to perfect the great work of salvation, that was, as to its preliminary action, completed at His first advent.

The first advent—yes, we must contemplate that, if we would obtain meet, harmonising materials for a response to the question at issue. "The word was made flesh, and dwelt among us." He came "full of grace and truth," to declare to men who and what God was! He came, as the angelic heralds sung, to make known the "good will of God to men," to invite them to become members of a heavenly family, Himself the Firstborn. He came to unfold the hitherto profound secret of "the Lord Almighty" in the endearing character of Father (2 Cor. vi. 18), His "Father," and whose desire it was to be the Father of as many as would receive the "great mystery of godliness."

Mysterious indeed was the way in which He accomplished His incomparable work, both in deed and in word. Look at that new-born Babe lying in the courtyard of a village inn, where an empty manger, used commonly for the provender of cattle, forms an impromptu cradle; whilst an anxious mother bends over it as she listens to a wondrous tale recounted by certain shepherds; who declared they had seen a vision of angels, and heard from them that this Babe was no less a Person than "A SAVIOUR, CHRIST THE LORD!" One, of Whom it was afterwards said, that "Being in the form of God, thought it not robbery to be equal with God . . . was made in the likeness of men and humbled Himself!"

Pass on to some thirty years after this scene to another. He is standing by the tomb of one whom He called "Friend!" whose two sisters, with other mourners, were weeping, and sorrowfully wishing that He had come sooner, for then their brother had not died. They knew not then what He knew, and what He was desirous they should understand, that in the very fact of the death of their brother, they should learn a lesson concerning "the glory of God." Yet though He knew what joy He was about to confer by that word which should reveal the Divine glory, He could not restrain the human nature He bore: deeply moved, His tears flowed in compassionate sympathy *as Man*, whilst at the same instant He spoke *as God*, the words of life, "Lazarus, come forth;" thus proving the grace and truth of His previous utterance to Martha, "I AM THE RESURRECTION AND THE

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LIFE!" The Divine attributes, love, compassion, and mercy, were displayed in this representative scene: He wept not for that family only, for His omniscient heart could embrace the whole of creation groaning under the dire effects of sin; to abolish which, and to invest Him *judicially* and righteously with a power to "destroy the devil and *all* his works," He assumed human nature, subjecting Himself to the deepest humility of death, thus crushing the head of the accursed source of "enmity against God."

VII. On the way to the fulfilment of that work, let us contemplate Him in one more scene, amazing in its mystery, and vividly illustrative of that "enmity" in unregenerate human nature, when led by the power of "the prince of this world." There is Pilate, the infamous Roman governor, surrounded by all the emblems of earthly power, upheld in authority by armed soldiers and officials, whilst beyond is a crowd of infuriated Jews offering every devilish indignity to and vociferously thirsting for the blood of Jesus, the Christ; Who, standing in the midst, officially declared innocent of any fault, and, though knowing that he could command legions of angels to annihilate His murderers, yet, careworn and grief-stricken, remains dignified, calm, and resigned to that dread hour. Apparently unabsorbed, save by a solemn determination to maintain the object of His Advent, "to bear witness" to THE TRUTH of His divine and royal birth, of His *present* obedience to His Father's will in becoming "an offering for sin," that in this, as in the manifested splendour of His *future* exaltation, God might be glorified in His Son. In vain do these maddened agents of Satan cry, "Crucify Him!" it moves Him not, for He was prepared for the worst they could do, and "was led like a lamb to the slaughter!" Does it concern us what they thought of Christ? or what, indeed, thought those of Him who had but lately confessed to His being "the Christ, the Son of the living God?" Yet now "all forsook Him and fled!"

How much more might be written, though the subject is inexhaustible; but enough will be expressed to draw forth the desire that, through the Spirit of truth, our thoughts may be in harmony with God's thoughts about His Christ.

VIII. As to the present dispensation, having been "made a little lower than the angels for the suffering of death," Jesus Christ, the Son of God, is "crowned with the high-priestly diadem of glory and honour, set on the right hand of the throne of the majesty in the heavens;" . . . . "not an high priest who cannot be touched with the feeling of our infirmities," for His tears at the grave of Lazarus, and His fellow-suffering of a like temptation with ours, declare His boundless sympathy *as man*, whilst we know Him *as God* to bestow "mercy and grace in time of need." To that throne, within the holiest, "we have ready access by the blood of Jesus, a new and living way consecrated for us," through His death and resurrection (Heb. ii. viii. 1; iv. 15, 16, x.).

IX. As to the future age of the manifested kingdom, when the Father shall be yet glorified in the consummation of His eternal purposes towards His Son, let *the Word* of God speak *the thoughts* of God in His own inimitable and soul-searching language.

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"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And *then* shall they see the Son of Man coming in a cloud with power and great glory" (Luke xxi. 25-27).

"And I saw heaven opened, and behold! a white horse; and He that sat on him was called faithful and true, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were *many crowns*; and He had a name written, that no man knew but Himself. And the armies which were in heaven (compare Rev. xii. 1-7) followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations (compare Zech. xiv. 1-4): and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness of the wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS."

"And I saw a GREAT WHITE THRONE, and HIM that sat on it, from whose face the earth and the firmament fled away; and there was found no place for them. And I heard a great voice out of Heaven, saying, Behold! the Tabernacle of God (compare John ii. 19, 21) is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God!" . . . "The WORD WAS GOD" (John i. 1).

And now, brethren, What think ye of Christ? Does it not strike you at once as an act of arrogant presumption for finite humanity to attempt to write "The Life of Christ?" How mysteriously is the entire history of the Second Person of the Trinity throughout the Bible, interwoven with the deep thoughts of God concerning His Christ; expressed, only as far as human understanding, "looking through a glass darkly," has power to conceive; but, oh! how much more unexpressed, hidden in wisdom, until "we shall know even as we are known."

Reading, October, 1883. H. Goodwyn.

THOUGHTS ON SUBSTITUTION.

WITHOUT controversy, great is the mystery of God's dealing with our race, nor is the least part of it that which relates to Atonement. Varied, indeed, are its aspects, and varied also is the capacity of those who contemplate them; but because some of those aspects are too deep for some minds to reconcile with other features of revealed truth, that is no reason why they should be gainsaid and denied as untrue. We may not tamper with ancient landmarks; neither because some theorisers have disfigured them with caricature, are we called to remove them, but rather to revive and restore them. Deeper investigation of truth is always profitable, and this is our intention in offering the following thoughts on *substitution*.

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Man's sin is man's shame. No sooner had he sinned than he became ashamed. When our first parents sinned and found themselves covered with shame, they set to work to make themselves aprons. But when the Lord God came and found them shameful all about, so that the aprons of their own making were wholly insufficient to cover their shame, we read, "Unto Adam and also to his wife, did the Lord God make *coats* of skins and clothed them" (Gen. iii. 21). Now, to render skins available for coats, there must needs be the death of victims; and thus by shedding of blood came remission, or covering, of sin. Through the death of victims, Adam and his wife became furnished with a covering for their shame, which was their sin; and thus a garment of God's providing became a substitute for their own. This was to the race its *first* lesson in *substitution*.

Again: When Abraham was commanded to offer up in sacrifice his son Isaac, and God had proved the faith of Abraham to be equal to the occasion, God showed him "a ram caught in a thicket by its horns," and this became a *substitute* for the son, the only son Isaac, whom he loved. Thus became fulfilled his word to Isaac, "My son, God will provide Himself a lamb for a burnt offering;" words of precious prophetic import, as they fell all unconsciously from the lips of the patriarch; and thus God gave to our race a *second* lesson in *substitution*.

Again: When the angel of death passed through the land of Egypt, a lamb had to be slain, that its blood sprinkled on the lintel and door-posts, the messenger of death might pass them by. Where no such *substitute* had been provided, and the sign of blood was not seen as appointed, there the firstborn was slain. And this became to our race a *third* lesson in *substitution*.

Again: When Sinai had thundered forth God's holy and righteous law, and justice had asserted its claim upon the sinner, provision was made in the appointment of two goats for a sin offering, to set forth the twofold mystery of *substitution*, and *bearing away*, of sin and transgression in forgiveness and remission. One goat was to be slain and offered up in sacrifice, while the other was to be the scapegoat, to bear away into the wilderness the sins confessed upon its head. Now, it must not be forgotten that one goat is called "the Lord's goat;" *that* is, sacrificed, and *then* the live goat is led away, with the sins upon it, into the land of forgetfulness. And this became to our race a *fourth* lesson in *substitution*—a lesson for all time, pointing to the Lamb of God's providing, the sinner's substitute, "the Lamb slain from the foundation of the world."

If we were asked to express the sum and substance of Gospel teaching in one word, it would be *substitution* that would rise to our lips without reflection; and if any should take exception to it as a word not found in Scripture, we should next propose the word "*for*," seeing how continually *that* meets us, both in Old and New Testament Scriptures. Many passages might be quoted, but a few may suffice:

"He was wounded *for* our trangressions, He was bruised for our iniquities" (Isa. liii. 5). "He was cut off out of the land of the living, *for* the transgression of My people was He stricken" (Isa. liii. 8). "Thou shalt make His life an offering *for* sin" (Isa. liii. 10), which surely means "*for* the sinner." Indeed the whole teaching and tenor of this Isa. liii. is *substitution*. Then turn to the New Testament.

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"The good Shepherd giveth His life *for* the sheep" (John x. 11). "Greater love hath no man than this, that a man lay down his life *for* his friends" (John xv. 13). "God commendeth His love toward us, in that while we were yet sinners, Christ died *for* us" (Rom. v. 8). "Christ our passover is sacrificed *for* us" (1 Cor. v. 7). "Christ died *for* our sins" (which surely means, "*for us sinners*"), "according to the Scriptures" (1 Cor. xv. 3). "Christ hath redeemed us from the curse of the law, being made a curse *for* us" (Gal. iii. 13). "Christ also suffered *for* us, leaving us an example" (1 Pet. ii. 21). "He is the propitiation *for* our sins, and not *for* ours only, but *for* the sins of the whole world" (1 John ii. 2). "He loved us, and sent His Son to be the propitiation *for* our sins" (1 John iv. 10). And in full keeping with all these, is that of 2 Cor. v. 21, "He made Him to be sin *for* us," or as the New Version has it, "Him who knew no sin, He made to be sin on our behalf, that we might become the righteousness of God in Him."

The curse of the law pronounced upon disobedience, and the claims of justice on the part of God, are either becoming lost sight of, or wilfully ignored, by some of our day; and this, as it seems to us, is the result of magnifying some of the Divine attributes at the cost of others, whereas all the attributes of Deity are of equal weight and measure. If the attributes of God are sevenfold, wisdom preserved an equipoise between righteousness, holiness, and justice, in the one scale, as balanced over and against truth, grace, and love, in the other scale. Neither must be magnified at the cost of either. "A just weight and balance are the Lord's, all the weight of the bag are His work" (Prov. xvi. 11). In view of His justice, we may not underweight His love; in view of His love, we may not underweight His justice. The one is equally a Divine attribute with the other. If righteousness and holiness require law, and wisdom and truth unite to confirm it, justice pronounces law and curse on the disobedient; then love and grace combine to secure its honour, and in so doing, provide One to fulfil its demands, and hence it becomes written concerning that One, "Jehovah is well pleased for His righteousness' sake; He will magnify the law and make it honourable" (Isa. xlii. 21), for this Substitute thus provided, not only bears the pain and penalty due to the unrighteous, with whom He has become associated in their sin, but He fulfils all righteousness, that they may become associated with Him in His righteousness. Oh, the depth of the riches! both of the wisdom and love and power of God, thus to devise a way by which He might continue just, and yet justify the ungodly.

How, then, can any intelligent man—acquainted only with the theory of redemption as taught in the New Testament—rob the Christian faith of any such fundamental truth as *substitution?* That it should not commend itself to the natural mind that the innocent should suffer for the guilty, we can well understand; but when Abel offered the sacrifice of faith, was it not the innocent firstlings of his flock that he offered in atonement for his own sin? And if this be Heaven's appointed way, shall man, vain man, be better and wiser than God? The question of questions is this, *Do the Scriptures teach it?* We have seen in the quotations already made, that the prophets of old combine with our Lord and His apostles in full, complete, and harmonious testimony to *substitution*. How, then, came it to pass?

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In the upper council of eternity, before time began, the fall was foreseen, and redemption decreed. To this decree of the Eternal Father, the Eternal Son responded, and it became inscribed in the book of eternal decrees, "Lo, I come (in the volume of the book it is written of Me), I delight to do Thy will, O My God; yea, Thy law is within My heart." And in due time God *sent Him*, and *He came* to be the propitiation for our sins; and so He became our *substitute*, in bearing away our sins in His own body on the tree. The immaculate Son of God, of whom it is written, "Who did no sin, neither was guile found in His mouth," such a One took the sinner's place, and suffered in the sinner's stead; He *became sin*, personified the sinner, suffered Himself to be taken, and judged, and condemned, and crucified as a malefactor among malefactors. Those words are a study; let us study them in their voluntariness: "*He made* His grave with the wicked, and with the rich in His death" (Isa. liii. 9). "I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John x. 17, 18). And thus, in the place of the malefactor God found Him, and there "laid on Him the iniquity of us all;" there dealt with Him as sin, that to the end of time, men might see and learn God's estimate of sin. If the Scripture had not said it first, we had not dared to say it, but in saying it, we do but repeat Scripture; and who shall doubt that the apostle himself had first learned it out of Isa. liii., ere he wrote, "Him who knew no sin, He made to be sin on our behalf, that we might become the righteousness of God in Him." For He then and there "finished the transgression, made an end of sin, made reconciliation for iniquity, brought in everlasting righteousness." And herein we are but repeating Daniel's prophecy, uttered five hundred years before Messiah came to do it.

Now, if any one should ask, "Who shall lay anything to the charge of God's elect?" we answer, "It is God that justifieth;" or, "Who is he that condemneth? It is Christ that died," as the sinner's substitute, the Lamb of God that taketh away the sin of the world. Hence we are said by Peter to be "redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was foreordained before the foundation of the world" (1 Pet. i. 19, 20). And the seer in Patmos associated this Lamb of God with the councils of eternity, as "the Lamb slain from the foundation of the world" (Rev. xiii. 8). Again we have it in 2 Tim. i. 9: "God who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, *before the world began.*"

So then we see, that as our Substitute "*became sin*" for us, we become *righteous* in Him *as* our Substitute. How so? By faith in the risen One, the righteous One. In the sinner's place and stead, in the likeness of sinful flesh, He bare the pain and penalty included in the curse of the law, and due to the claims of justice, not from transgression or sin, but from *the transgressor—the sinner*, and so became buried that He might rise a conqueror over death, and him that hath the power of death, not for Himself but *for us*. And in the Saviour's rising our substitute and representative, we rise, no longer as sinners, but as

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saints, to live His life as separated ones unto God, accepted in Him the beloved. He took our sin and made an end of it, we take His righteousness and become clothed in it, and go on our way, singing, "He hath clothed *me* with the robe of righteousness." Where, then, is the sinner once under curse and condemnation? Where, then, is the debtor once bankrupt? Where the slave once bound? The law has been fulfilled; its curse and condemnation exist no more. The debt is paid; it exists no more. The fetters are broken; they exist no more. Believers go on their way rejoicing, and singing, "I will greatly rejoice in the Lord, my soul shall be joyful in my God." And for ourselves, we want no better theology than that of good old Dr. Watts on Substitution, as he has taught us to sing—

"The law its best obedience owes
To our incarnate God;
And Thine avenging justice shows
Its honours in His blood."

The truth is not responsible for the mistakes often made in its name, while it corrects them in self-defence.

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COVENANT AND KINGDOM DEVELOPED TOGETHER.

THERE is one other part of the covenant which deserves some further attention—Abraham was to become the father of many nations. See Genesis xvii. 5, 6, where it is recorded that on this very account his name was changed from Abram to Abraham, which means: "father of a great multitude." And that this promise was to be understood in a natural and literal sense is evident from the words of the Lord God, "And I will make thee exceeding fruitful, and I will make nations of thee;" and still further from the Lord's reference to Sarah (Gen. xvii. 16), "She shall become" (i.e., be a mother) "of nations." Yet this, like all the other parts of that wonderful covenant, still waits completion, although doubtless it has all the time been in process of fulfilment.

It is important to notice, as far as possible, the course of this promise. It was confirmed to Jacob in the words of the Lord God (Gen. xxxv. 11): "Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins." Through Jacob it was transmitted (Gen. xlviii. 19) to Ephraim, Joseph's younger son, who was, by Divine direction, elevated to the chief place amongst the tribes of Israel.

Thus this part of the covenant is to find its fulfilment, not through the children of Judah, now known as the Jews, but only through the children of Ephraim, who were amongst the Israelites carried into Assyria B.C. 720, and thence apparently lost. Yet certainly not lost, but only hid until such time as God may choose for their manifestation;

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for the covenant has not in any part been abrogated, and, therefore, of the seed of Ephraim *must* come the many nations promised to Abraham. And as surely as that, for the purposes of the covenant, (1) Christ came to open the kingdom, and (2) the children of Judah have been preserved as a separate people, according to the prophecies concerning them, so surely have the children of Ephraim and all the other tribes been preserved for the development of the many nations, and the completion of the grand destiny, with Judah, in their kingdom.

And here let us observe that the Apostle Paul makes important reference to the mystery which has hung over the missing Israelites in the 11th chapter of the Epistle to the Romans. In the two previous chapters Paul expresses his deep concern for the salvation of all the children of Israel by faith in Jesus Christ, and argues that, notwithstanding the fact that they had been a disobedient and gainsaying people, yet they had not been cast off by God from the covenant. They had stumbled, but by their fall salvation had come to the Gentiles. And then he says (ver. 12): "Now, if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?" —i.e., the FULNESS OF ISRAEL. Then, after illustrating his argument by the analogy of grafting a wild olive on a good olive, he recurs to this FULNESS in a passage of remarkable significance (vers. 25-27), in which, addressing the Gentile Christians in Rome, he says: "For I would not, brethren, have you ignorant of this mystery, . . . that a hardening in part hath befallen Israel, until the FULNESS OF THE NATIONS be come in, and so all Israel shall be saved." As in ver. 12, so here, Paul is referring to the FULNESS OF THE NATIONS OF ISRAEL—the "many nations" that were to come of Ephraim; and until the development of these nations, according to the covenant, a hardening in part was allowed to affect Jewish Israel.

Thus it would seem that the true meaning of Paul's argument here has hitherto been missed, through the word "Gentiles" being used, both in the Authorised and Revised Versions, instead of the word "nations," which is the true rendering of the word "*ethnon*" in the original. Paul is dealing with Israel throughout this passage, and is anticipating the time when the fulness of Israel shall be completed in accordance with the covenant, which provided that the seed of Abraham should become multitudinous and MANY NATIONS. When Paul wrote, the whole people of Israel were under a cloud—those of the ten tribes scattered abroad, and those of Judah in distress and subjugation under the Roman Empire. So far from becoming a company of nations did they then seem, that even their original nationality seemed altogether gone; yet Paul was full of hope and expectation concerning them, and looked forward to their coming "fulness" as an occasion of such joy as to be "a life from the dead." Their state of declension and hardness of unbelief was to be the occasion of opportunity of salvation to Gentiles, and, also, was to last until the "fulness" was made up by the development of the "many nations."

And here mark the wisdom of the mercy of God. Inasmuch as the seed from which the "many nations" was to come was then scattered amongst the Gentiles, it will be seen that the preaching of the Gospel of the Kingdom amongst all the Gentiles would be the means of

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bringing the knowledge of the truth to the dispersed Israelites, as well as to the Gentiles amongst whom they were scattered.

Therefore, as the descendants of Ephraim, destined to become the "many nations" of Israel, would be inheritors of the faith faculty of their progenitors, and of some of their traditions and characteristics, there is every reason to suppose that the Gospel of the Kingdom would be more readily appreciated and accepted by them than by any other people to whom it might be preached. But, as in reference to the other parts of the covenant, so in this, we must look for the fulfilment only in connection with the exercise of faith. Gentiles could only be grafted on to the true olive-tree of Israel through faith, and the broken-off branches of Israel could only be re-grafted through faith. So, also, the high destiny of becoming many nations, *i.e.*, the fulness of Israel, could only be attained through faith; for Paul says: "Until the fulness of the nations be come in; and so all Israel shall be SAVED." He associates the salvation of all Israel with the incoming of the many nations, and in such a way as to imply that both national and spiritual salvation will be accomplished together.

These considerations are of great value and significance at the present time. The British nation fulfils, to a remarkable degree, all these conditions; being now the most Gospel-loving and believing nation on the face of the earth, and, at the same time, the most prolific nation; also the only one that has developed into a company of nations, comprising Canadians, South Africans, and Australasians, all of her own flesh and blood, besides the several nations of India, which are also parts of her empire—and England has attained to all this since she became pre-eminently a Christian nation.

In this connection let us notice another part of the Abrahamic covenant which we had almost overlooked.

Abraham's seed was to possess the gate of his enemies (Gen. xxii. 17). This they never did down to the time of the captivities; and this the Jews certainly never have done down to this day. But in nearly every part of the world the British nation possesses strongholds, and these quite numerous, which, from their political and strategical power, are truly the very gates of the various nations, enabling her to control or check any offensive movement they might attempt.

We mention these things because they seem to us to be evidences that the Lord God has been, and is, surely working out the exact fulfilment of the great purposes He has revealed by His covenant and His Gospel. The covenant is finding its fulfilment in and with the progress of the Gospel. The Gospel, in being preached to ALL the nations, has been the means of bringing the people of the house of Israel, the ten tribes, back to their faith, through Christ, in the God of their Fathers, Abraham, Isaac, and Jacob. The people of Israel, thus restored to faith in the true God, have begun to receive again the blessings promised to their Fathers. For the manifest fulfilment of the Abrahamic Covenant in the British nation dates chiefly from the days of the Reformation. More especially has this been the case during the present century, when Christian faith and activity in this country have reached the highest stage ever yet seen. Just as in the olden time, in Palestine, Israel was blessed when obedient, and punished when faithless, so

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now, in proportion as the British people have manifested true faith in the God of Israel have they received the blessings promised to Israel.

Now, viewing the British and American nations as comprising within them the chief portions of the dispersed House of Israel, it is most important to notice that it is since they have returned to the faith of Abraham, through Christ, that they have been elevated to the chief places amongst the nations of the earth, and to controlling influence in all international questions; that it is since then England has become the most wealthy of all nations, so that she is in the position, predicted of Israel, but never before fulfilled, of being a lender to other nations, but a borrower from none—a position occupied by no other people except the Jews, who, with the English, are the great money-lenders to the world; that it is since then England has become a mother of nations, and obtained possession of the gate-positions of the world; that it is since then she has become the means of blessing to all other nations, by her numerous Missionary and Bible Societies carrying the Gospel of salvation to them all in their own languages.

Looking at all these as great historical and national facts, we see in them the demonstration that the Divine purpose, as revealed in the covenant and the Gospel, is being worked out both in the letter and the spirit of the promises. God is thus displaying to His people a wondrous and self-evident demonstration of the truth of the Holy Scriptures, in an age when scepticism, infidelity, and faithlessness, are more widespread and obtrusive than ever before. These great facts are evidence that the God of the Bible is the only true God; that He created, and still controls, the universe; that He fixes the bounds of the nations, and determines their destinies; and that He is also the Father, and Saviour, and everlasting Friend of every individual who believes in Him. For He who has thus been so literally and exactly true to His promises to Abraham, Isaac, and Jacob, is and must be equally true and faithful to every one else who enters into the covenant by faith in Him and His Christ. Therefore, let all the House of Israel now say, "Praise the Lord!"

[From "The Coming Kingdom." By T. Kirkman. A book of much value, in which the author shows that "It will be an actual kingdom on this earth, nationally Israelitish, righteous, peaceful, universal—and *is now nigh at hand*." The work deserves many readers. It is published by Mr. Stock. Paper cover, 1s. 6d.; cloth extra, 2s. 6d.].

THE CABINET.

THE LAW OF LOYALTY is declared by the Lord Jesus thus: "If a man love Me, he will keep My word." Here is the very heart of obedience. There is no power equal to love. It is the omnipotence of being, that which enables a man to do or suffer anything for Christ. It is to this which He appeals, not to doctrine, or precept, or law, or penalty. "If a man love ME," he will hearken, obey, serve, suffer, just as I wish. He will consecrate himself, and all he has, to ME, and feel it the greatest privilege and honour. How sadly this most precious of all facts

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is overlooked—that love to Christ Himself, Christ the living Person, is the very essence and joy of the Gospel! Christ preaches Himself—"Come unto ME. I will give you rest." Thus throughout the Gospel. It is believing in *Him*, receiving Him, following Him that is constantly set before us. To be one with the living Life-Giver is the glory of redemption. Alas! we have so clothed Him in creeds, and surrounded Him with ramparts of doctrine, that we cannot see Him! We have said, and printed and stereotyped it, as a thing not to be altered through the ages, "Whosoever will be saved, before all things it is necessary that he hold the catholic faith." Some of it is truly hard to believe, especially as explained (?) in the Athanasian Creed. And when we do believe it, or think we do, what are we the better? Can words give life? No. *Life alone can give life.* The warm heart of "the Prince of Life" must touch my heart if it is to throb with divine vitality. If the words of His lips are charmingly eloquent in my ear, and form the spring of prompt obedience, it is just because I *love* the Speaker. This is *His* gospel, and, like Himself, it is "altogether lovely!"

MIRACLE.—The explanation of miracles is the Miracle Worker. No one who believes that Jesus of Nazareth was what his biographers say, can consistently or logically deny the miracles which He performed; for He Himself is the supreme miracle. His nature, character, death, resurrection, and ascension, are all *unique.* He is in all these respects alone, without parallel, miraculous. That He would do what no other man did is simply a foregone conclusion, because He was as much superior to other men as perfection is to imperfection, or as divinity is to humanity. A supernatural Being will do things which to us are supernatural, whilst to Him they are natural. Christ wrought many wonderful works *in His own sphere.* His plane of vision and action was above ours. Only "the Son of Man" could say of Himself that He was in heaven whilst He was on earth (John iii. 13). Hence He could, apparently, with perfect ease, do things utterly beyond the power of ordinary men. Let two illustrative examples stand for all,—the arrest of the storm, and the re-quickening of Lazarus. In the first case "He rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." In the second case, "He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes." *Rebuked* the wind; said to the sea, *Peace*; and to a dead man, *Come forth*; and was in each case instantly obeyed! Proud philosophy affects scepticism here, because these things are so utterly beyond her power. She is jealous! But the true logic of the matter is:—These things were done by One who is *Himself* the Supreme Miracle of all time—"Emmanuel, God with us."

THE qualification for entering the kingdom of heaven is distinctly stated by Him whose word is final. Here it is: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, did we not prophesy in Thy name? and in Thy name cast out devils? and in Thy name do many wonderful

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works? And then will I confess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a prudent man, which built his house upon the rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for its foundation had been laid upon the rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: and great was the fall of it."

THE battle between Science and Faith must grow to fiercer heat. We know that between true science and revelation there is perfect harmony. This has been said so often that we apologise for saying it once more. But where *is this true science?* Let us hear of it, and we shall be glad. No one desires the reconciliation of the Word of God and the teachings of science more earnestly than we do; but we protest vehemently against the so-called science which dares to contradict the Divine testimony regarding creation. To make the cosmogony of Moses a fable, the story of Eden an allegory, and the ancestor of man a monkey, for the purpose of exalting modern science upon a pedestal of glory, is an insult to our intelligence, and an atheistical assault upon our faith. And we are profoundly sorry to add that the papers read on this subject at ecclesiastical gatherings, such as Congregational Unions and Church Congresses, are to us painfully unsatisfactory. The reason is plain: too much is ceded to the unproved assumptions of so-called science, and too little is made of inspired testimony, by those whose profession should make them jealous of every word of God.

"BEER-LA-HAI-ROI." Poor Hagar, in the wilderness, gratefully said, in her distress, "Thou God seest me." "The well of the living One that beholds me" are words suited to the lips of many a weary child of God, whom He has in His fatherly tenderness met and comforted. What member of the family under training for glory and immortality escapes such wilderness experiences? The parched desert, without a shred of living green to relieve the aching eye and throbbing temples, and then, when entering the border land of despair, the sudden apparition of an oasis with a cool well of delicious water in its centre! The dark hour with the surging waves of trouble dashing upon the poor trembling heart one after another, as if in mischievous sport, and then, —when thoroughly convinced of your own helplessness—the joyful voice thrills through your very being, "It is I; be not afraid!" O, most blessed words! How often have they transformed shrinking feebleness into mighty strength! timid doubters into great believers! "God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it." Gracious statement, whose truth has been tested times without number, until it has become one of the realized landmarks of the Christian life!

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

DECEMBER, 1883.

AFTER TWENTY YEARS.

"DAY unto day uttereth speech, and night unto night showeth knowledge," respecting the wonderful works of God in creation. "The heavens declare His glory, and the firmament showeth His handiwork." Magnificence, splendour, sublimity, are everywhere visible. The sun by day and the moon and stars by night, proclaim the infinite wisdom, power, and goodness, of God. He who can gaze upon the visible works of the invisible Worker, and not feel a sense of holy awe, prompting adoration, is a person whom we do not understand, and whom most certainly we do not wish to understand. The open volume of creation appeals with Divine eloquence to the understanding and heart of every man on the folly and absurdity of atheism. Standing upon the world which God created, and looking upon the heavens which He hath stretched over it, and clothed with light as with a garment, the emblem and reflection of Himself, the devout man feels that he is in a marvellous temple, in which adoration is the appropriate incense to send up from his heart to the living God.

But if the student of the Divine works adds to his store of knowledge as the days and nights pass over him, surely the student of the Divine word must grow better acquainted with the things revealed to faith as the years glide past. One of the most valuable characteristics of the Scripture is its fulness of meaning. It is impossible to exhaust it. You never get all its meaning. You cannot put it into a set creed: its marvellous peculiarity of unfolding and uncovering its treasures to the diligent searcher, from time to time, precludes that. The gatherer of God's gems is certain to find some more on every fresh application to the mine. This is not mere rhetoric for the purpose of suggesting that the Divine Book is full of the most precious truths. It is an absolute fact, tested by the actual experience of devout and thoughtful men. Grace and peace can be "multiplied." Fresh light can be had, and growth in knowledge can be attained. The following passage

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obviously implies all this, and it is given merely as a specimen of a multitude: "And beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

The man who is "alive unto God in Jesus Christ," must feed upon the truth that quickened him. When the law of the Spirit of life in Christ Jesus sets one free from the law of sin and death, the work of acquiring holy wealth is not done, it is but begun. The power is then granted which makes that work possible; and to pursue it is found to be both profitable and pleasant. The precept, "Give diligence to make your calling and election sure," is not given to unbelievers, but to "brethren," to men who "had obtained like precious faith" with the apostle, "in the righteousness of God and our Saviour Jesus Christ." The quickening comes as an act of pure grace, and then the opened eye sees "wondrous things" in the person and work of the Life-Giver, and the pursuit of holiness is just the new nature seeking its proper sustenance. The new-born babe tastes the milk of the Word, finds it very pleasant, and grows upon it; but solid food is necessary for the support of the vigorous life of Christian manhood. We have to grapple with subtle adversaries, and need the strength which Christ gives. We have to "bear witness" for Him, and must therefore acquaint ourselves with His truth, that we may bear true witness.

This is the chosen task and privilege we have had in hand for the last twenty years. We mean, of course, in connection with this journal, which has now reached that age. To what extent we have been instrumental in helping our brethren to clearer light on many subjects, it is impossible for us to say. The day will declare that, and we are not responsible for success, but for faithfulness. But judging from the letters of correspondents from many places, and over a series of years, the Bible is more highly prized, because better understood, than before; God is loved with deeper earnestness, because His character is set free from association with dogmas which he never sanctioned; the true nature of man is seen in the light of Scripture as wholly mortal, and redemption is apprehended as, in its highest aspect, the bestowal of eternal life in Christ as the gift of God, and eternal holiness and happiness as its necessary and glorious results.

There are many other matters of deep interest to man, and involving the honour of the Lord, that have occupied serious thought in the successive issues of this journal, as its readers know. The Editor may be permitted to say here, that what he teaches he received from the Word of God, and not from any

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human source whatever. Since his thoughts took doctrinal form on the kingdom of God and the Divine gift of life, he has read much that has been published on both sides of this great controversy—the most important that has engaged the attention of men for many centuries—and after an honest investigation, he is deeply convinced that his views are scriptural, and therefore should be welcomed as purer and better theology by all friends of truth, than that which is defended in systems of divinity, and generally preached in the pulpits of Christendom. The effect of a doctrine upon the mind and life, is a fair test of its value; and we have abundant and delightful proof that the RAINBOW has been a rich blessing to very many persons in many lands; its too limited circulation—too limited, considering the greatness of its mission—being the only reason why it should not be a similar blessing to multitudes more.

Before I suggest certain modes by which the friends of apostolic truth, who desire the continuance of the magazine and the extension of its usefulness, may realise their desire, and cheer me in a service which is at once honourable and laborious, valued and understood by many, opposed and misrepresented by more, and in which the love of the few comforts me under the obloquy I must patiently endure from the many, it will be well to quote a few extracts from recent letters, as illustrations and proofs of the effect of the teaching. But first, I desire to express deep obligation and fervent thanks to honoured and beloved brethren who have, from time to time, enriched these pages with able articles, the fruit of their devout study of the Divine Word, and of their desire to help in the work of *Doctrinal Reformation*, which a great number of the best thinkers of the age now feel to be a NECESSITY. The Word of God has been shamefully entreated and paganised long enough! Let those who love the Lord haste to the rescue!

A. "May the blessed Master sustain you in holding forth those truths that have gladdened many a heart! Light has been shed upon many a passage of Scripture that was dark before to us. We always look anxiously for the RAINBOW when the month comes round."

B. "I sincerely trust the RAINBOW will be continued, and that you may be spared for much further usefulness."

C. "The light shed upon the Bible by the RAINBOW has been most precious, and never to be forgotten. We have seemed to live in a new world. Can it be that the pioneer, the champion, the defender of our Father's character, will be allowed to slip out of sight and be forgotten? Did those of our brethren who have the means, know what joy and sunshine the RAINBOW has shed on the path of many of God's people whose lot is cast in a barren land, hungering and thirsting for truth, they would say, *No, it shall not be!*"

D. "The arch of the RAINBOW must hang in the air and span

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the earth, until He of whom it testifies shall come. Will the men of the girdle and the lamp unlace their loins and let their light die out before the Lord, for whom they look, appears? Forbid!"

E. "Let us all help according to our means to prevent so good a magazine from disappearing from our midst, as *no other can* take its place."

F. "Words would fail me to describe the relief and joy which through the RAINBOW came to me. Great darkness, and almost atheism, held my mind until I read it. It is now my greatest help, and I lose no opportunity of putting it before others."

G. "The RAINBOW must not go down. I will take five copies per month, or ten, if necessary. Many others could do likewise, and a large circulation would be certain."

H. "The work is certainly arduous, and while the discouragements are many, the encouragements, I fear, are few indeed. I always take more than one copy monthly, the extra ones for distribution among friends who are not fully acquainted with the truths it advocates. The great bulk of Christians are still a long way behind their right position in the march of faith, and require constant rallying after the advance guards."

I. "We have much pleasure in sending you our annual subscription to the RAINBOW, with every good wish for its success. It is so valuable a journal, that I trust it may go on and prosper. May you long be spared to continue a magazine which is of such benefit to many enlightened Christians."

K. "*O, sir, continue your work!* Tell your readers that I was a sceptic, almost sunk in atheism, and that your writings, by God's blessing, saved me. I know several who could tell you the same thing. Intelligent mechanics cannot endure the dreadful things spoken in pulpits, and so they forsake church and chapel, and turn sceptics. If they only read, or heard, what you teach, they would be saved from that snare of the enemy. How I wish they all knew what I know now, the peace and joy of being a Christian! The RAINBOW ought to circulate many thousands monthly *as a missionary* that has a REAL GOSPEL, worthy of God and of Christ, to preach to men. I wish I had money to circulate many copies."

Will our readers aid this great doctrinal reformation for the sake of the MASTER they love?

1. By renewed subscriptions for the coming year; or,

2. In the case of those who can, by ordering several copies monthly for distribution; or,

3. By sending a list of names, enclosing subscriptions, and the copies will be forwarded regularly, by post; or,

4. In any other way that will serve the good cause. It is a sacred privilege to diffuse Divine truth, by which men are enlightened and saved, and by which the Lord is glorified.

It is very desirable that the publisher should know, as soon as

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possible before the close of the year, how many copies will be required for next year. Please tell your local bookseller that he may order accordingly, or send direct to the publisher.

Esteemed readers, friends, brethren! THANKS *for your help hitherto!* I believe you will continue, and increase it. And that you all may have a peaceful and happy Christmas and New Year, is the sincere desire of your very humble servant,

THE EDITOR.

A RETROSPECT.*

TWENTY years the sand has run,
Twenty years! thy work not done;
Twenty years of precious life,
Twenty years of toil and strife;
Twenty years of truthful gain,
Twenty years of care and pain;
Twenty years of grateful thanks,
Twenty years *outside the ranks!*
Twenty years of witness borne,
Twenty years of doubt and scorn.
Twenty years "Thy kingdom come,"
Twenty years "Thy will be done."
Twenty years to cheer thee on,
Twenty years, and friends are gone.
Twenty years, alas! to some
Twenty years no more will come.
Twenty years, by voice and pen,
Thou hast given light to men;
Twenty years of service past,
RICH REWARD WILL MEET AT LAST. L. L. W.

"WHOSE I AM, AND WHOM I SERVE."

WHAT dignity there is in these words! When a man recognises himself as absolutely belonging to God, with all his mental and moral powers and faculties, all that he is and has, and all that he ever will be or have, there is an exhilarating grandeur in the thought that braces him for any contingency, and makes him brave in any storm.

* Addressed to the Editor on the completion of the twentieth volume of the RAINBOW.

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One of the most graphic descriptions of a tempest at sea ever penned is found in the twenty-seventh chapter of the book of "Acts." There were two hundred and seventy-six persons on board a ship of Alexandria, bound for Italy, some of them state prisoners; and it was one of these who, in the crisis of the hurricane, said: "And now I exhort you to be of good cheer; for there shall be no loss of any life among you, but only of the ship. For there stood by me this night an angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it hath been told me."

One can hardly grasp the full effect of these heroic words, amidst such circumstances of imminent peril, on the minds of pagan soldiers and sailors. No doubt it nerved them for the difficulty and toil still before them, whilst they looked upon their Jewish prisoner with superstitious awe, as one to whom an angel had spoken. Whilst the furious storm still raged, they had no opportunity of speaking to each other about this mysterious person, who said that he belonged to God, for they had to attend to the orders of their commanding officer; but there is no doubt that afterwards, and often afterwards, the calmness, the fearlessness, and the words of Paul were talked about, and, perhaps, led some of them to inquire concerning the new religion of which their prisoner was the undaunted advocate. But, whatever the impression made on the minds of Paul's heathen hearers, his sublime words, "Whose I am, and Whom I serve," have a voice for us which is sure to be profitable, if we will but hear it.

1. *A man may know with absolute certainty that he is a child of God.* One of the saddest things in the Churches is the habitual uncertainty which prevails on this vital matter, and sadder still, if possible, is the fact that the great majority of nominal Christians love to have it so. "It is presumption to make sure of sonship; we must live by faith, and in hope; we are so imperfect and changeable; and no one can be quite certain that he is a true Christian until he die." Such is a fair summary of the miserable talk on this subject that we have often heard with pain and sorrow.

The preaching that produces this result is not Gospel *teaching*, whatever it may be called; and the public prayers that lead men to cry for mercy from year to year, while they steadily refuse to accept the free and full salvation which Christ is constantly offering them, are, perhaps, still more to blame. Some men pray as if they felt it a positive luxury to tell God how very wicked, vile, and sinful they are; and thus they continue through life, while the perfect remedy for sin is daily within their reach. The zest with which they describe their dark moral colours at the throne of grace is perfectly appalling, that is to say, as coming from the lips of

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recognised believers, communicants, church members, deacons, pastors! If such deplorable confessions are *true*, they have not received "Christ Jesus, as made of God unto them wisdom, and righteousness, and sanctification, and redemption." If they are *not* true, but the expressions of "a voluntary humility," which is anything but favourable to the growth of a noble Christian life where is the gratitude of these persons for redeeming love and divine adoption? When God has "forgiven a man all trespasses," it is surely lamentable—shall we say impious?—for that man to come day after day, from the beginning to the end of the year, and tell God that He has done nothing of the kind!

Contrast the privileges and utterances of the early Christians with this dirge of death, and it is like passing from a barren desert into a beautiful garden, richly adorned with fruit and flowers, and filled with the sweet melody of song! "If the Son shall make you free, ye shall be free indeed. If children then heirs, heirs of God and joint-heirs with Christ. Alive unto God in Jesus Christ our Lord. Being justified by faith, we have peace with God, through our Lord Jesus Christ; by Whom also we have access by faith into this grace whereon we stand and rejoice in hope of the glory of God. The love of God is shed abroad in our hearts. God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. If God be for us, who can be against us? We know that we have passed from death unto life, because we love the brethren. He that believeth hath the witness in himself. The disciples were filled with joy, and with the Holy Ghost. These things I have said unto you, that my joy might remain in you, and that your joy might be full."

These few specimen texts, quoted from memory, have many hundreds like them in the same precious book. Now why do not modern Christians speak like this? Has the Lord changed? Has the faith changed? Has the relation between God and His family changed? Of course, there is but one answer to these questions. Why, then, do we not speak as our elder brethren spoke, and pray in their style—which was, in fact, very much more of praise than of prayer—and rejoice in the Lord as they did, and say of God, as the shipwrecked "prisoner of Jesus Christ" did, in the howling tempest on the Mediterranean, "Whose I am, and Whom I serve?"

There is something wrong, some serious deficiency somewhere, when any of the professing followers of Christ live so far away from the light, love, and liberty which are theirs in Him. Paul writes to his brethren in Corinth, as established, anointed, sealed. He says:—"The Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in Him was yea. For all the promises of God in Him are yea, and in Him, Amen, unto the glory of God by us. Now he which establisheth us with you in Christ, and hath

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anointed us is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." It cannot surely be said that those early Christians had any monopoly of the "things that accompany salvation," or that they were the special favourites of the Father, receiving largesses of His holy gifts, of which we, His youngest children, have no experience and no expectation. This would argue in Him a partiality which He disclaims, for "God is no respecter of persons;" or a changeableness which is foreign to His nature, for "every good gift and every perfect gift is from above, and cometh down from the Father of the lights of heaven, with whom is no variableness, neither shadow of turning."

No. The sad but real truth is this—*the want of faith.* Christian unbelief—a contradiction in terms, but a fact nevertheless—lies at the root of this morbid piety, and too fully accounts for groaning bondage where there should be joyful liberty. If men would but *believe* that Christ has put away sin, and brought in everlasting righteousness; that the God of peace has brought up from the dead, through the blood of the everlasting covenant, our Lord Jesus, the great Shepherd of the sheep, and set Him at His own right hand in approval, before the Universe, of what He did to redeem men, and to illustrate the ETERNAL VERITY that "God is love"—I say, if men would *believe* this, the peace of God, which passeth all understanding, would keep their hearts and minds through Christ Jesus, and, instead of half-despairing prayer from lips that nevertheless call Jesus Lord, there would be fervent thanksgiving for the blessed fact that we are "accepted in the beloved One," and the simple, child-like petition that our loving Father would deal with us *just according to His own perfect will.* Each of us would then say gladly, triumphantly, "WHOSE I AM."

I shall not do justice to this subject, however, if I fail to notice the traditional element in the gloom which, among other evils, drives our youth from public worship, giving them the idea that Christianity is a hard, soul-crushing slavery, instead of "the perfect law of liberty," in which the heart expands, and the intellect basks, as in the very sunshine of the Father's face. We owe much of this deplorable misapprehension of God and His Gospel to the old source of our religious mistakes—the old sorceress, whose drugged wine has stupefied the nations, and blinded them to the truth. By God's goodness, we have shaken off much of the moral lethargy and mental torpor produced by her poisoned cup, and have seen that her impudent and arrogant pretensions must be denied by every one who stands in the light of God. We have rejected her Mariolatry and angel-worship, her dismal superstitions and lying legends, her purgatory and eternal torments, her priestly claims and blasphemous infallibility, her abominable celibacy and transubstantiation, and supererogation, and indulgences, with a host of minor impostures intended to supplement the vast catalogue of delusions; but are we quite sure

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that Rome has nothing to do to-day with our sermons, and hymns, and prayers, and general thinkings on religious matters? Is there no rim of unhealthy fog about our Protestantism that had its rise in the Pontine marshes? The penance dogma, as such, we have long since shaken off, but have we not retained something of the harsh views of God upon which it was founded, as a Being to be propitiated by suffering or gift on our part? From sire to son this practical misconception of the nature of redemption and the character of God has been handed down, and it lingers among us to this day, fed and encouraged by inadequate views of the Gospel, and a far too liberal quantity of Papalism in our hymns, and prayers, which no *enlightened* child of God can present to his Father.

II. *Service is the logical sequel of privilege.* "Whom I serve," naturally and properly follows "Whose I am." And service itself is privilege when rendered to God by one who loves Him. Paternal blessing is recognised by filial obedience. God gives, and He gets; He gives the new heart, and He gets the glad service to which gratitude prompts for this inestimable gift.

I. *It is living service.* This is essential; for the Being served is "the living God," and the servant is "alive unto Him in Jesus Christ." Dead ceremony, routine, outward forms, without the holy life, is not living service—is not service at all. Paul touches the very heart of the matter when he says, "God is my witness, Whom I serve with my spirit—that is, Whom I serve with the worship of my spirit—in the Gospel of His Son;" and, accordingly, he thus earnestly writes: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." What can be more completely in harmony with the dictates of reason than to worship God with the mental powers that He first gave us, and then quickened by the law of the Spirit of life in Christ Jesus, by which He hath set us free from the law of sin and death? The rule of worship is given by the Lord: "God is a Spirit, and they that worship Him must worship in spirit and in truth." But the living spring of service must set in motion all other acts of the Christian life, as well as that of worship. Filial adoration of God in Christ, by the man in whom the spirit of adoption breathes, is a happy and holy kind of service. But there are many other departments of service in which our living loyalty must prove itself. It is a matter of profound thankfulness that the lowest service, as we may think it, can be rendered sacred by the highest motive. The man who serves thus has found the philosopher's stone. Everything he touches is turned to gold, but it is the pure gold of the sanctuary; and the cup of water or the piece of money, given for Christ's sake, actually becomes holy, and is transformed into an immediate blessing to the donor. Nay, so entirely should the living principle of service actuate the believer, that this injunction is given: "Whether, therefore, ye eat, or

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drink, or whatsoever ye do, do all to the glory of God." Even domestic service is embraced in this beautiful principle of heart consecration. "Servants, be obedient to your masters, according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men pleasers, but as the servants of Christ; doing the will of God from the heart; with good will doing service, as to the Lord, and not to men." Living service to the living God is the grand thought of redemption. "Whom I serve" is a glorious phrase!

2. *It is service in light.* This is its glory. The Christian upon whose heart and mind the light of divine truth has fallen, knows himself, his privileges, his duty, and his destiny, for he knows his Lord. In his happy experience, the Saviour's words to the Father are realized: "And this is eternal life, to know Thee the only true God, and Jesus Christ, whom Thou hast sent." "The darkness is past, and the true light now shineth," is true of the servant who knows his Lord's will. The service book of the Church is in his hands, and he has learnt to distinguish between truth and tradition, divine revelation and scholastic glosses, the Word of God and the interpretations of men—"interpretations," some of which are so revoltingly cruel as to demand indignant rejection on the part of every loving son of God who respects his Father's reputation, and some of them so absurd as to insult common sense. But, alas! our ideal servant does not represent every man who professes to be a Christian, for there are many such of whom it must be said, without the slightest breach of charity, "The light that is in them is darkness." But, still, here is the Church book, which the Head of the Church has given us for our guide in faith and conduct, and would that all who claim the honour of being His disciples would read it earnestly for themselves, and not through the eyes of commentators, who, however good and wise, had not themselves got quite out of the dark ages. "A dim religious light" is a dangerous thing. It gives false views both of God and man, of sin and holiness, of time and eternity. The idea that it aids devotion is grotesquely absurd. It aids superstition, ignorance, religious pride, self-righteousness, fanaticism, bigotry, and all uncharitableness. It aids Rome, and all who are weak enough to copy Rome's ways. And it aids, alas!—with what potent efficiency—the dismal kingdom of the prince of darkness! These are the things which it aids, and he who would serve God with happiness and joy, and a blessed sense of freedom from the bondage of fear and the trammels of superstition, will none of it! God is light, and in Him is no darkness at all, and if, as "sons of light," we would render intelligent and noble service, each in the sphere in which the wisdom of Providence has placed him, we must walk in the light, as He is in the light, and then we shall have the unspeakable honour of "showing forth the praises of Him Who hath called us out of darkness into His marvellous light."

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3. *It is service with lasting results.* "I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain." The Master is reported to have said that, and we can well believe it. We could beforehand predict—if we believed Him to be the Messiah—that he would resolve that the work of His chosen servants should be of a permanent character. There were doctrines to be taught, interests to be served, and principles to be laid down for all time, and for the ages beyond. It was no temporary work that the Lord of glory came to initiate, and the Apostles, as builders upon the divinely-laid foundation, will not put up frail tents, or houses built with "untempered mortar;" for the temple of living stones is to last through the ages as a fit dwelling-place for the living God. Moreover, these Apostles, if they blunder, or do their work carelessly, are not to have official successors to correct their mistakes, or supplement their work. There have been claimants to authority as the legitimate successors of the Apostles; but they were all illegitimate, as they had no credentials; and there have been additions to apostolic doctrines, and "articles of faith," many of them foolish, not a few blasphemous, and all spurious, when they pretended to have divine authority, for they had it not. Nevertheless, apostolic fruit remains to this day, and men taught of God can distinguish the genuine from the counterfeit, notwithstanding the stolen label attached to the latter.

In the case of Paul, whose words in the tempest form the basis of this paper, the service of that illustrious man has had wonderful results. By command of that atrocious criminal Nero, he was beheaded, probably on the Ostian Way, outside the walls of Rome, in the year A.D. 68. But what matter? He speaks yet, in many lands and many languages, and no human being can remotely imagine, far less describe, the effect of his marvellous writings, through all the Christian centuries. What wonderful honour the Lord Jesus has put upon this man! Beyond controversy, *his* "fruit remains," and, O, it is inestimably precious to the eye, the understanding, and the heart. But this fruit is "the Word of the Lord, which endureth for ever." Hence, Paul's service will have durable and glorious results in the new heavens and the new earth, which are to form the splendid home of all faithful servants of the one Lord, when the following magnificent doxology shall be sung:—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the Kingdom of our Lord, and of His Christ; and He shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be

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judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." EDITOR.

CHRISTMAS CAROL.

ANGELS sweep the golden string—
"Lo! an infant stranger!
Would ye now behold your King?
Starlight shows the manger."

"Prithee thee, who and whence is He,
Lying there so lowly?
Beauty in His face I see—
Wonderful and holy!"

"He is God's beloved Son!
Full of grace and glory:
All things were in Him begun—
All creation's story."

"Ah, then, wherefore came He thus—
Human life beginning?"
"He 'The Way' revealed to us,
Free from death, and sinning."*

"He, among the beasts would lie—
Touching hearts degraded—
Man, in Christ, ascends the sky,
Changed, yet not upbraided."

"He, from passions' dark disgrace,
Came to ope the portal;
Children of a fallen race,
Rise to Life Immortal!"

BY MRS. JOSEPH FEARN.

Author of "Plain Rhymes on the Pentateuch," &c.

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* To be carnally-minded is death; to be spiritually-minded is life and peace.—Rom. viii. 6.

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THE LAST GREAT PRAYER MEETING.

BY W. M. BLACKBURN, D.D., CINCINNATI.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and rocks of the mountains; and said unto the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand."—Rev. vi. 15-16.

IT is generally thought that none but the penitent really pray. We do not hear of impenitent people holding prayer-meetings, and conducting the services. Some of them have a sacred respect for the meeting, occasionally attend, and wonder why all good Christians are not present as often as possible. They are told that social, united prayer is a means of grace, a bond of unity and fellowship, and a power that once brought a Pentecostal revival, and they wonder whether we really believe in its efficiency. If absence be an advertisement of a Church's moral weakness, they must think that we are not wise if we encouarge the habit of non-attendance. They regard this meeting as the tide-mark of the Church's life and prosperity. When the tide ebbs and falls back into the great sea of worldiness, there are shipwrecks of members who lie stranded, and convey no benefits of faith to human hearts. Then the Church is not a harbour into which storm-driven souls are coming for refuge, and for new supplies of truth and grace. But when the tide of spirituality rises, when the prayer-room is filled, and waves of bliss roll into the hearts of devout people, what life and fervency! Then these sunken hulks may be lifted and brought into useful activity. How full is the harbour of seekers for anchorage and safety from the tempests of sin! Thus some non-professors regard the meeting for prayer, and they are right in their view. They expect us to value our privileges. But some others treat it with aversion, speak of it lightly, and resort to places where God is not recognised, and appeals are not made to His throne of grace. And yet the day is coming when even such people will throng together and hold a prayer-meeting—the first ever held by them, the last ever to be held on earth; and, perhaps, the most intensely earnest one ever upon record.

Those crowded meetings held a few years since in our cities, when, at the hour of noon, men left their stores, their shops, their offices, their counting-rooms, and filled the largest halls and churches, had scarcely more unity of purpose; for at this last meeting, the great assembly will be of one heart, one soul, and have one voice—one ardent petition. Words will be few, but the desire fervent. The circumstances, character, and spirit, of this final meeting are so striking, as to demand our attention.

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Notice the time. It is future. It will be after the day of grace has passed, after the privilege for Christian prayer has ceased, after all our devotional meetings have been dissolved, and after human probation has been completed. It will be after the redeemed have lifted their last prayer to God, and are ready for the white robes and the eternal rest. Yes, when the righteous have ceased to pray, and are changing prayers on earth to praises in heaven, the impenitent will begin to pray as if they thought of it for the first time in their lives. It will be when Divine judgments are falling upon the earth. It seems to be a day associated with our Lord's second coming, when He is to have His complete victory over the earth. The Apostle John has a vision of it. He sees the heaving ground, the trembling forests, the quivering hills, the stars falling, the sun blackening, and the sky parting as if to be rolled up and carried away. Many people will then be in terror, saying, "The harvest is past, the summer is ended, and we are not saved." And yet, despite the awfulness of the day, they will rush together, as men never before rushed along in one living mass, and hold a prayer-meeting.

Where? In their homes? No, those prayerless houses will be shaking into ruins by an earthquake. In the churches? The day for churches will be gone. Why did they not hasten to them in the time of mercy? They were then easy of access, and welcome was at the doors. Why did they not heed the voice, "Come, let us go into the house of the Lord?" That kindly invitation will have ceased. And these people will hurry to places very difficult to reach, on account of the distance, the storm, the darkness, and the roughness of the ways. They will meet in the dens and caves, and among the rocks of the mountains.

Who will be there? In ages when God's children were hunted down by foes, chiefly the lowly, the poor, the quiet of the land, met in such difficult retreats; but to this last prayer-meeting, kings will run, noblemen will hasten, courtiers and statesmen will speed, rich men and great captains will rush, and all who thought they could trust in the permanence of earthly things. Many noble, many mighty will be there, for they will lose the supposed dignity which once kept them from the lowly chapel. And the free will not be ashamed to hurry on with the slave to the meeting. The infidel of the time, dropping his volume of errors; the scoffer, ceasing from his flings at the saints; the gay, wishing they had never been godless; the dishonest trader, thinking of the debt he owes to himself; outcasts with their vile company, and profligates with their victims, will all strive to be there. Such a crowd, with such variety of characters, was never at any prayer-meeting of Christians. If that day should come now, the assembly would be as great, and would any of us be in it?

No real Christians will be there. Mere professors and pretenders, deceived in heart, or deceiving the very elect, and prayerless in

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their lives, may be expected; and when there, they will contribute their part for the first time to the interest of a meeting, for they will pray voluntarily, and with an earnestness they never knew before. But among them will not be found such leaders of Christian prayer as now often breathe out for us our confessions and thanks, lay our wants before the Father of mercies, and cast our burdens on the Lord, bring fire from heaven into our hearts, and lift us into the mount, where we say, "Lord, it is good to be here." They will not be at that last and only prayer-meeting of the impenitent. Therefore the attendants, who never prayed before, never learned in private the language of entreaty so as to know how to express themselves, will find that they must make their first prayer in all the publicity of that vast assembly. And they will be able to do it, driven as they must be by their awful convictions, and the demands of their guilty souls. In all our prayers, there ought to be the boldness of necessity. Would that we all were now as earnest as they will be in those chilling, cheerless caves and storm-beaten cliffs of the rocks.

What are to be the exercises, the services? No reading of the Word of God, which ought to be very prominent in all Christian meetings for worship, for Divine truth is the fuel of devotion. None in that assembly will wish to hear it read or explained. They disowned it once, they dislike it still, for it must expose their sins and neglects, and reveal the justice of the Almighty. The time is too late for them to lay hold of the promises which God has made to the faithful. No preaching, no exhortation, because the day for that has passed. Even if a preacher who had been a hypocrite in the pulpit should be there, he would not dare to counsel others, for he would be in despair concerning himself. Nor would they listen, for they once thought that the preaching of Christ was foolishness, and they are now unwilling to hear of a despised Cross. No psalms nor spiritual songs. None will look back over a blessed experience, and sing with emotions of gratitude and courage—

"Jesus, I my cross have taken,
All to leave and follow Thee."

The only service will be prayer—intense pleading. Nothing else will be allowed. And the prayer such a one as was never heard before. No printed liturgy, no collect from the Christian fathers and reformers, no memorised form of words repeated unconsciously. Nor will it be long and wearisome, embracing in its scope the needs of the whole world; but short, pointed, earnest, and meant to be timely; for it will utter just the one desire of troubled and perishing souls. It will be a prayer entirely for themselves, and for a great change to be instantly wrought, not in their hearts and characters, but in their condition and doom. For they will realise, as never before, that they must soon appear before the throne of Christ, and that "it is a fearful thing to fall into the hands of the living God."

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To what will they pray? Not to God. At sea, when the tempest is raging, and all human control of the ship is lost, when the masts are torn away, and the next wave that sweeps the deck may bury the company in the deep, the passengers and crew lift their entreaties, not to the storm, not to the waves, but to God, their only resort and refuge. But the prayer at this last meeting is not to God, nor is it to men. One will not say to another, as the affrighted mariners said to Jonah in the storm, "Arise, call upon thy God, if so be that God will think upon us, that we perish not." An anxious soul is often helped to the Divine refuge by asking the prayers of God's people. But the attendants at this last prayer-meeting will not do even that. None will say, "Pray to God for us." In their fears they call upon the mountains. Unwilling to call upon God in the day of prosperity, and disliking to have friends pray for them, their aversion clings to them as a fixed habit, and they are still determined not to cry unto the Lord. Nothing could once persuade them to do it, and now nothing can force them, for the human will is not converted by force. Rather than submit to God's way, they call upon everything else; idolising the deaf rocks and the dead mountains. These are their gods. Can anything else so portray impenitence and stubbornness of will? I have stood at the bed of a dying man who had despised religion, treated Christ with blasphemy, and denounced all Christians as imbeciles or hypocrites; and yet, how he prayed; but not to the Father of mercies. "O, friends, save me; do not let me die." He clung to our feeble hands, saying, "Don't let me die." He would not lay hold on the arm of Jehovah. We told him that God was the hearer of prayer, and Christ was mighty to save,; but when we knelt at his side and began to pray for him, he turned his face to the wall and tried not to hear. If such a man be at the last prayer-meeting of unbelievers, his despair will not let him entreat men to save his life, but his voice will be among the loudest that call upon the mountains.

What will be the prayer? One for mercy, pardon, salvation, preparation to meet God? No, but for justice on themselves, for death—sudden, calamitous, terrible death and burial. "Fall on us, ye mountains; crush us, ye rocks; hide us from the face of Him who sitteth on the throne. Put an end to our existence." They plead as if they had become so accustomed to the swearer's prayer, that they use it still; so, in the habit of cursing themselves and asking damnation on their very souls, that they can think of nothing else.

And why such a prayer for destruction? There are three reasons here given.

I. *One is their dread of seeing the face of God.* Once that face was radiant with mercy. Every look was that of the Divine Father urging upon them His holy laws, and inviting them to return to His favour, His home, and the rich inheritance which He offered

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them. His true children had prayed, "Lift Thou upon us the light of Thy countenance;" and, looking onward to the time when they should be for ever blessed in His presence, they each could say, "As for me, I shall behold Thy face in righteousness. I shall be satisfied when I awake in Thy likeness." They wanted His face to be hidden from their sins (Psa. li. 9), but not from themselves. The pure in heart shall be blessed, for they shall see God, and they are not afraid to have Him see them; but the finally impenitent are not so, and when they have the conviction that He sees their sins in the light of justice, they seek to be covered by the mountains rather than have His eye upon their guilty souls. They might have been forgiven, but they would not seek His pardon. Oh, the lost opportunities, the slighted calls, the rejected mercies! All gone for ever. They cannot bear the sight of Him whose offers of grace they so willingly refused, and they ask the rocks to confer on them a merciless burial.

II. *Another reason for this prayer is a fear of the justice of Christ.* Once He was the Lamb of sacrifice, the atoning Redeemer, the entreating Saviour, ready to save all that would call upon Him for salvation. But they would not call. They lived on as if He had nothing worth offering them, or as if they had no need of the gift which He had bought for them with His death on the cross. But now they begin to know whom they have rejected and what they have refused—the saving Lord and eternal life. Their condition is just what it would have been if He had never come into the world to save sinners. Nay, worse; for they are guilty of resisting His claims and the power of the Holy Spirit. Their day of redemption is past, and Christ is coming as their Judge. They see punishment awaiting them and perdition before them as the just desert of their treatment of Christ. They must be rejected, and thus treated as they have treated Him. Rather than be so humiliated and cast down from the height of their obstinacy, they implore the mountains to cover them with annihilation.

III. A reason for this prayer is the knowledge that they are without excuse. There is for them no apology, no availing plea, no justification, no righteousness, nor hope of future grace. They say in their despair, "The great day of His wrath is come, and who shall be able to stand?" Yes, who? Surely, those who were believers in Christ, justified, forgiven, renewed, sanctified and ready to be presented by Him to the Father as the trophies of His victory. And these despairing souls might be among them and stand justified before the throne, if they had only believed Christ and trusted in Him for righteousness. But they would not have Christ for a Saviour. They did not accept Him, and now they know that He will not accept them. They did not stand up for Him when He was enlisting followers, and they know that they cannot stand in His righteousness before His throne. They must

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be cast down and fall. Rather than appear at His throne to be judged, they ask the mountains to overwhelm them with destruction. They are angry at themselves, and hence God seems to be angry with them. This is the wrath which they would bring upon their own existence. How they admit God's justice to punish them! If not, they would venture before His throne. But they seek to forestall His judgment, and become their own infuriated judges, as if filled with revenge on themselves. How sin and unbelief cause the wreck of human souls! It makes men their own destroyers. What is the result of this earnest cry? Vain is the call to the mountains. They do not fall. The supplicants are not hidden. They cannot evade the eye and voice of God. They must appear in His presence. They will go from that last meeting to the bar of divine judgment, and thence whither? Shall we follow them? I have no wish to trace their steps, nor witness their doom. If you dare not look there, then dare not go in the broad road that leads to destruction. There is no other venture so perilous, no other road so easy, no other progress so delusive, no other end so ruinous. If those who persistently continue in it will one day come to a point where they would rather be annihilated than go farther, let us be forewarned. Why unwilling to go farther? Because they are not prepared to meet God. Not prepared? Will any of us say that? This life prolonged to us, new mercies daily given, Christian homes, churches, the Bible, places of prayer and examples of the faithful ever before us, and yet not prepared? For what else did Christ die, and rise and reign? For what else is the Holy Spirit sent? All these privileges, and yet not ready to appear before our Lord? If not, surely something is deluding us and cheating our weary souls of eternal life. It is such delusion that will one day fill dismal caverns and dingy clefts with despairing people, who will pray in vain to the mountains. Let no such deception keep any of us from accepting the gift of eternal life.

My fellow-Christians, there is one very practical thought which, I suppose, has already come to your minds. It is this: We ought to persuade as many people as possible from going to such a prayer meeting as that of the finally impenitent, and prevent any neighbour of ours from ever offering such a prayer as will be heard there. One way to do that is to make the Christian prayer meeting a real power in the Church and in society.

THE DAWNING.

COME, lover of humanity! and scan
The opening prospects of the race of man.
Come to the Mount of Vision, and explore

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Scenes undiscovered in its path before.
Those dawning glories, that proclaim the day
Of earth's deliverance from satanic sway,
Gild with glad hope the long o'er-clouded road,
That promised bliss to man and praise to God!
Now in the rays of that auspicious morn,
By faith foreseen, of smiling mercy born,
We stand and gaze, exulting at the sight
That spreads before us by advancing light.
Long-chained humanity has heard the blast
That trumpets freedom to the world at last.
Erect she stands, with eye intent on heaven,
Whose hand of power her midnight shroud hath riven.
Freedom, long prayed for by the bursting heart
Of nations crushed by dire oppression's art,
Unrolls before them that majestic plan,
Which proves the Charter of the rights of man.
Child of philanthropy and truth, she comes,
With heaven's own halo round her glorious head,
To rescue mortals from their dungeon homes,
And grant them light, and peace, and joy, instead!
Humanity! erect thee, hail the boon!
Thy night of sadness must give place to noon;
Be dried thy tears, be hushed thy wasting sighs;
Forget thy groanings, stop thy doleful cries;
Wrap up thy sackcloth, as a thing unneeded,
Thy woes are cared for, and thy prayers are heeded!
Gird thee with gladness now, prepare a song,
And call for praise from every human tongue!

Up to the Mount of Vision, patriot, rise;
Look through the azure of benignant skies;
Behold the heralds of the joyous age,
Which Prophets sketched on the immortal page!
An arm is felt, unfelt by ages dead;
A voice is heard in many a princely hall,
That fills its tenant with foreboding dread;
A finger writes on many a chamber wall
The doom that Justice treasured for the hour
That hurls the despot from his throne of power!
Behold how Truth exerts her latent might,
Removes the gloom of intellectual night,
Asserts her claim to reverence from mankind,
And leaves the age of ignorance behind!
Anticipate the glories near at hand,
And read their beams on many a waiting land.
The desert roamer finds a place of rest;
The Arab's children are with knowledge blest.

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The shores of Africa, which used to feel
The victim's sorrows and the tyrant's heel—
Shores, where her sons have oft been sold and bought—
Are studded o'er with schools for living thought.
The dark-browed student feels himself the lord
Of treasures richer than a prince could hoard.
Amidst the classic mines of Greece and Rome
The swarthy scholar finds himself at home.
The literature of Europe he assays,
And metes, correctly, blame or hearty praise.
The impious charge of kindred to the brutes,
  Flung on his countrymen by daring pride,
His varied learning silently refutes,
  And sets the accuser's libel lie aside.
The African has reason—he has more;
Look yet again upon his native shore;
Religion there has poured her healing light,
Where awful tragedies alarmed the night.
Where stood the slave mart, welling woe and death,
  Now stands a temple to the Lord of life;
There ransomed minds inspire celestial breath,
  Where slave and tyrant met in mortal strife
Where stood the impious trafficker in souls,
  The rude appraiser of an injured race,
The messenger of mercy now enrols
  The wondrous record of redeeming grace.
The desert blooms, the wilderness rejoices;
The long down-trodden shout with freemen's voices;
The groves repeat the echo of salvation,
And joy o'erspreads the long degraded nation;
    The hour has come that sets them free,
    And gladness reigns from sea to sea!
Away to India vast, whose fertile fields
To patient industry abundance yields.
Her glorious sun pours down his living beams
O'er all her valleys, forests, rivers, streams;
Like polished silver *these* reflect his light,
Whilst *those* are rich as Eden to the sight.
The eye delighted roams from field to field,
And wonders at the treasures earth can yield.
But there, too, Truth a nobler harvest grows;
The light of Scripture there with brilliance glows;
The sympathies of manhood there appear,
And Penury from Wealth has ceased to fear;
The haughty Brahmin feels it no disgrace
To own his kindred to the human race.
    And genial love its power has shown,
    The walls of Caste are overthrown,

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And tyrant customs, paled, have fled—
The living burn not with the dead!
The suttee pile has ceased to fright,
With lurid flame, the balmy night;
And Ganges rolls not on his bed,
Amongst the dying and the dead,
But proudly bears on his majestic breast,
The ships of Europe and the distant West,
In generous concert with her sister Peace,
Whose heavenly lessons bade the war-fiend cease.
The million gods by which old Brahma swayed
His mystic sceptre long, have all decayed;
And demonology has lost the art
Of forcing homage from the human heart.
The pagoda, deserted, hears not now
The frantic yell, or still more frantic vow;
The devotee forgets to crawl around
The idol fane, or consecrated mound;
The sacred Vetham—dreams of ancient night—
Retires, abashed, before evangel light.
Mental Delusion, wail! thy reign is ended!
Deception, shrink! prepare thee for a tomb!
Religion's light with Reason's beams hath blended,
And in their Master's name demand your room.
Backed by a power surpassing kingly might,
They pierce the shades of thousand years of night.
O'er all her coasts the angel Truth has flown,
And from his wings eternal seeds has thrown;
And India's millions have obeyed the voice
Which bids a nation in its God rejoice.
Hail, land of Sinim! mystically grand;
Proud, not ambitious; haughty, yet sublime;
Whose giant bound'ries some all-grasping hand
Traced in the childhood of primeval time.
"Celestial Empire!" not improper name,
Great from obscurity, from mystery bright,
What wise historian shall record thy fame?
What antiquarian shall explore thy night?
Thy strange chronology of ancient kings,
Thy fabled gods—tradition's wealthy store—
Whose line, dynastic and supernal, flings
A darker shadow on thy mystic lore?
What art thou, China? whence thy hoary age?
Thy founder, who? and where the truthful page
That tells the secret of thy dreamy life,
Whilst other kingdoms have been plunged in strife?
Empires and thrones have flourished, faded, died,
Red War has scorched them with his blasting fire,

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Or Time has swept them with his rushing tide
To awful silence; thou art still entire!
Like huge leviathan amidst the storm,
China reposes, changeless in its form;
A world in stereotype the empire stands,
A vast anomaly amongst the lands.
By fire and sword *their* stormy tale is traced,
By revolutions, trampling in their rage,
The worthless wrecks of mighty thrones disgraced,
But *thou* remainest, like an Alpine sage,
Whose snowy locks serenely rest on high,
Unsoiled by tempests mingling earth and sky.
Entire and changeless? No! 'Twas but a dream,
Of drowsier type than western nations felt;
The angel, Change, in tossing them might seem
To have no wing to cross the orient belt;
But 'midst the trance, the book of time has shown,
That o'er that world his mighty wing was thrown.
Around the strongholds of the state there swept
Prophetic spirits, whilst the empire slept.
Entire and changeless? No! The granite rock
Yields to the rain-drop's oft repeated stroke.
Bright coral islands in the ocean grow;
The forest falls before the woodman's blow;
The arid desert, clothed in living green,
Shows where the skill and power of man have been;
Huge mountains vanish, valleys heave their bed,
And triumph waits on art's majestic tread.
And truth has conquests worthy of her name;
China has heard of her immortal fame;
Has heard, and mused, and wondered, and believed,
Sprung from the trance of ages and received
New thoughts, suggestive of diviner light
Than e'er tradition poured upon her sight.
Their claims ancestral legends have resigned;
Authentic records brace the listening mind;
Confucius cedes his old prophetic chair;
A greater TEACHER utters wisdom there;
And China's millions, twice made free, combine
To own the source of both the boons Divine!

Pass with the sun, and view the verdant west!
Ride on his beams, and see how man is blest!
Land of the Pilgrims, hail! whose generous hand
Opened to aid the persecuted band.
England in vain imposed the galling yoke;
Deep thought, aroused, in words of grandeur spoke:—
"Away! we'll cross the broad Atlantic's breast,

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And seek in other climes a place of rest!
He whose great truth thus prompts our swelling souls,
The wind directs, the heaving sea controls:
The world is His, the mighty ocean's noise
Speaks but the whisper of His mightier voice;
His hand will guide us to the peaceful spot,
Where His high wisdom has decreed our lot."
Thus nerved, the fathers of an infant world
The flag of freedom to the breeze unfurled.
A smile, a tear, a prayer, a long adieu
Comprised their legacy for Time to view:
A smile of greatness at a tyrant's rage,
A tear of pity for a blinded age,
A prayer for blessing on the cause of truth,
A long adieu to all the scenes of youth!
Like heaven's own light, the grace that ransomed man
Poured from their lips, and on New England's plains
A glorious era instantly began;
Long fettered mind leaped from its ancient chains,
New joy inspired the desert solitude,
And men began to breathe an air too bland
For aught but thoughts of one great brotherhood
Peopling the plains of that majestic land.
To give them room primeval forests fell;
Earth, thirty-fold increased her wonted wealth:
Fair cities rose, as if by magic spell;
And sun and cloud shed happiness and health.
Pass on, ye years! o'erleap, o'erlook the crime
That dimmed the glory of the brilliant West;
Speak not the curse of that repented time,
The great Republic has her guilt confest!
Pass on, pass on! and now with joy survey
The teeming Continent in fair array.
The war-rent States are now a glorious land;
The day of Liberty has fully dawned.
Its fundamental maxim long had striven—

"All men are equal in the sight of Heaven"—
To rise transparent, an embodied power:
'Tis now successful; see its conquering hour!
From East to West, from South to farthest North,
Its blest behest, resistless, issued forth,
Redeemed the slave, and broke the tyrant's rod,
For "all are equal in the sight of God!"
Well done! thou land of freemen, hail thee now;
A noble crown enwreathes thy kingless brow!
Each of thy sons a prince by right divine,
Thou hast no need with regal courts to shine!

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Washed from her crime, the Christian Church appears
Earnest to be as in her early years;
Whilst the clear sky that domes the gorgeous West,
Hears the loud anthem of a nation blest.
Hail, old Judea! land of song and seer,
What vision this? what glorious sights appear?
Land of a thousand miracles! once more
Blest with the radiance of divinest truth,
Thy woes forgotten, all thy sorrows o'er,
Great as in days of thy prophetic youth;
Shining a star of glory in the east,
Whose rays attract the wise of distant spheres.
Hail, cradle of MESSIAH! be thy rest
Long as the period of thy weeping years!
But whence is this? What miracle arraigned
The old routine of ordinary deed?
By what almighty mandate is explained—
Judea peopled by the "chosen seed?"
Earth, sea, and air have gladly lent their power
To realize the grand prophetic hour.
Old England's navy, now disused from war,
Has wafted Israel's myriads from afar.
States have made haste the great design to aid,
For which the scattered tribes for ages prayed.
Up from the dust Judea's cities spring,
Rebuilt with splendour, whilst with joy they ring.
The songs of Zion rise from many a band,
And CHRIST is owned throughout the holy land.
Their long-despised MESSIAH reigns,
In every heart His throne maintains.
His scene of woe, in ancient days,
Has now become His scene of praise.
Where fell His blood, by rebels shed,
Where grew the thorns that crowned His head;
Fresh glories mark His reign of peace,
Fresh praises for Him still increase;
The echoing hills "Hosanna!" cry,
And shouts of gladness fill the sky;
Angels descend to man's abode,
His anthems hear and waft to God,
And incense-clouds, from hearts serene,
Rise daily to the GREAT UNSEEN.
The WORLD is still! The NATIONS are at rest!
Freedom and truth the sons of men have blest;
And ENGLAND sits upon her crystal sea,
Wreathed with a laurel deathless as her fame;—
Home of the sage, the eloquent, and free,
And sacred temple to the INCARNATE NAME!

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PESHITO READINGS IN POST-PAULINE EPISTLES.

THESE are the Hebrews, James, 1 Peter, and 1 John. The 2 Peter, Jude, the two short letters of John, and his Revelation, do not belong to our inquiry. The Peshito was needed by the Syrian-speaking churches, *before* these last five portions of the New Testament were written. But this is not the place for showing the evidence for this opinion. As to our placing the Epistle to the Hebrews in another section than those of Paul, we are under strong moral compulsion to do so.

1. Because its author frankly admits that his knowledge of Christianity came to *him*, through the testimony of those who *heard* the Saviour preach and teach; but Paul strongly denies any such indebtedness to "those who were apostles before him." See Gal. i. chapter throughout, but especially verses 11 and 12: "But I certify you, brethren, that the Gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by revelation of Jesus Christ." Neither by preaching nor writing of others did Paul learn to know and preach the Gospel. But the author of the Hebrews was one of those who were the first fruits of Pentecostal preaching and wonder-working.

2. This writer knew the members of the Hebrew Churches from their earliest entry into the Christian community. Hence he speaks of the "beginning of their confidence," or the confidence which distinguished them in the early days of the Church. He had shared it with them, and so he can say, "*our* confidence;" but, if Paul had been the writer, he should have said, "*your* confidence."

Then he reproves them for their backwardness in Christian intelligence; just like one who had been long intimate with them (chapter v. 11, 12). He calls them dull of hearing; tells them that, for the time they had been in the Church, they ought to be teachers, but needed one to teach them the very alphabet of Christian truth. Now Paul could not have so addressed them, with the slightest hope of being useful.

3. This author not only commends their early ministry to the saints, as one who was in the Church when its members "had all things common;" but as one who had experienced its comforting influence when he was "in bonds," in the first persecution (chapter vi. 10, and x. 32-34). Now, Saul of Tarsus was *then* the most active agent in persecuting the Church. For these and other reasons we cannot ascribe this epistle to Paul.

All these points meet in his friend Silas, and there are many other things in the epistle which suit this eminent prophet of the early Church. But we have said enough to account for our treating the cases of *Soteria* in this document as non-Pauline.

Heb. i. 14 has, in Greek, *Soteria*, in union with the word heirs. Angels are said to be "sent forth to minister for them who shall be heirs of salvation." In the Peshito we read, "Those who are preparing to inherit life."

Is not this more expressive and apostolic than the Greek reading? The writer has in view what Peter calls "an inheritance incorruptible, undefiled, and unfading." But this is manifestly that future and end-

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less life which God sent His Son into the world to bestow upon every one who believes His testimony.

Heb. ii. 3 is the second case of *Soteria* in Greek, and salvation in our Authorized Version. In the Syriac, we find life in place of *Soteria*. Now the former case of *Soteria*, in chapter i. 14, would lead us to look for the same rendering in chapter ii. 3, from their close connection. If the first instance means to set forth eternal life, so must the second. We give the Syriac reading, "Because of this, we are debtors to give more earnest heed to what we have heard, that it do not fall (*i.e.*, out of mind). For, if the word which was spoken, by the hand of angels, was made ruling law, and every one who heard it and transgressed against it received a righteous breaking," that is, was put to death by stoning —the Hebrew mode of capital punishment. In France, it would have been, was beheaded; in England, was hanged.

None but a Hebrew writer would have written, "received breaking in rectitude," as it reads in the Peshito, and no translator, from any Greek in existence, could have shaped so expressive a picture of the result of stoning. Broken, indeed, were the bones of a man who was stoned to death. "How can we escape if we trample upon those things which are our *life*," those things which began to be spoken by our Lord, and by those who heard them from Him, were authoritatively communicated to us. Literally, made regulation lessons for us. "When God witnessed unto them, in signs, wonders, and in various mighty deeds, and in distributions of the Holy Spirit, which were bestowed as He willed."

"Things by which we live," just matches the opening of 1 Cor. xv., "Moreover, brethren, I remind you of the Gospel which I preached to you, and which you accepted, and are standing in it; and in it ye are *living* by the power of the Word preached unto you, if you are keeping it in mind, if your believing was not a mockery," or, literally, a hissing. What we call a mere empty pretence. Silas, in Hebrews, and Paul, in 1 Corinthians, come so closely together on this matter of the word of truth being the very sustenance of regenerate life, that we are led to the conception that both Hebrews and 1 Corinthians were produced while they were working together, and comparing their works with each other.

Not from Italy, but from the temporary home of those Christians whom the decree of the emperor banished from Rome, did this epistle set out, when it left its author, to go and bless the Churches of the circumcision.

Heb. ii. 10 is the third case of *Soteria*. "For it was befitting to Him, of Whom all things are, by His hand, and on His account, and Who was leading many sons up to glory, that to the head of their life He should give perfectness through suffering." This idea of Christ being the head of life to believers runs through the New Testament, and so the reading is better than the "captain of salvation." Heb. v. 9: "And so He was made perfect, and He became to all those who obediently hear Him, the ladder of the life which is everlasting." Christ divinely appointed to His priesthood, and fitted to enter into the case of sinners, through personal experience of suffering, have just gone before the text; and now, the suffering over, we hear why it was borne, and for whom.

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"The ladder of life eternal," what does this suggest to the Hebrew mind? Is not this the true meaning of Jacob's vision, when he slept at Bethel, a fugitive, under sentence of death from his brother Esau—a sentence which the elder brother could, on their father's death, carry out? If Esau had become the head of the house in *fact*, no hand would have been raised to save the life of Jacob. The vision of that ladder showed him that help could be had from heaven, when earth offered none. But a Christian Hebrew, who had heard what Jesus said to Nathaniel, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man," would see more in it. Place these words beside those in Heb. i. 14: "Are they not all ministering spirits sent forth to minister to them who are being made ready to inherit life," and then, surely, it will surprise no one to find this idea: "He became to all them that obey Him, '*The ladder to life everlasting.*'" It is but a picture of His own words to Thomas, "I am the way." His perfect example of obedience, even unto suffering beyond description, ending in a most shameful death; what is this but the means of our scaling the skies, and entering into the open heaven, and "sitting with Him in the heavenlies?" What is the beneficent action of the Father sending angelic help to believers, but their ascending and descending upon the Son of Man? Heb. vi. 9: "But we are fully persuaded about you, brethren, of better things, and such as are drawing near to life, though we are speaking thus."

The usual mode of presenting the great Gospel blessing—life everlasting—is to put it before the Christian racer as a prize to be had when he reaches the goal; but every step of his course, if he runs well, is bringing him nearer that goal. So, Paul taught: "Now is your life nearer than when ye believed." When we accept Christ, we get life, in reality, but not in *all its riches*.

But we are going on to a time when he will "give life more abundantly." This will be at the resurrection. Now, both the words of Jesus, "I am come that my sheep may have life, and that they may have it more abundantly," ought to be heard. To make everything of pre-resurrection life, to the overlooking "of the redemption of the body," is wrong, but is it not equally so to make nothing of the life given, in regeneration; lest we should not sufficiently glorify resurrection? There is glory to God, as our Maker and Preserver; and holy singers are very eloquent in setting it forth, and yet there is higher glory to God in redemption. But the song of Moses will, by-and-bye, form a fitting introduction to the song of the Lamb. And in this higher song, there will be other notes than those of resurrection power. We shall sing, "Unto Him that loved us, and redeemed us from our sins, by His blood," before we come to notes of praise for our exaltation to be "a kingdom and priest unto our God." We *live*, if we have received Christ; and yet we are still *drawing nearer to life* in its richest fulness.

Heb. ix. 28: "So, also, the Messiah was one time offered even in a sacrifice acceptable for the sins of many, Who, a second time, but not about sins, shall be caused to appear for their life, who are earnestly looking for Him." So, Paul, in Colossians iii., "For ye died and

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your life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory." If our life, in its richest fulness, is in God, and Christ enjoys the prerogative of drawing it forth from that infinite fountain; He comes for the life, i.e., the bestowment of it in all its fulness. Now, all who receive this gift, will be glorified thereby. Just what Paul teaches, when he says, "We are looking for the Lord Jesus Christ, our Life-Giver, from heaven, Who will change our humble body, that it may be like the body of His glory," i.e., in our idiom, "His glorified body." Then will the spirit, soul, and body be full of life, which life will glorify the whole redeemed manhood. Heb. xi. 7 contains *Soteria*, in reference to Noah: "Moved with fear, he made him an ark for the life of the children of his house." Here, though the high life is not in question, yet life was in danger, and was preserved in the Ark. Out of seven occurrences of *Soteria*, in this epistle, all but one point to that "gift of God" which His rich mercy has set over against death, "which is the wages of sin." All lower readings of the idea, even though containing a measure of truth, fall short of the grandeur of apostolic doctrine.

Before leaving the Epistle to the Hebrews, we would remind the reader that the word most commonly used in the Greek Testament to set forth the great Gospel blessing—life—is never once employed in that sense in this epistle. The word is *Zoe*, which occurs in Matthew seven times; in Mark, four times; in Luke, six times; in John's Gospel, thirty-six times; in 1 Epistle of John, thirteen times; in Romans, fourteen times; in 1 Corinthians, twice—but only once in the higher meaning—in 2 Corinthians, five times; in Galatians, once, "Life everlasting." In Ephesians once, where it is called "The life of God" (iv. 18); in Philippians, three times; in Colossians, twice; in 1 Timothy, four times; in 2 Timothy, twice. These are all the instances in the Peshito portion of the New Testament, except one, in Heb. vii. 3, where the subject of the author is the contrast between the priesthood of Melchizedec and that of Aaron. And then, again, in verse 16, the writer teaches that our Lord is God's anointed priest, "after the power of an endless life." Clearly, these two cases of *Zoe* are not such as directly speak of our hope of life everlasting. In this letter to the Hebrews, that grand Gospel boon is, in Greek, set forth by *Soteria*; but, in Syriac, by *Hhya*, which means life.

When we have noticed three cases of *Soteria*, in the first Peter, we shall have gone through all that pertain to our inquiry. 1 Peter i. 5, blesses God for our regeneration. From the very outset, in begetting, it is unto a "hope of life." Fatherhood is realized in life, and not in abortion. After birth, we are preserved by the power of God, and by faith, for what is to come. The Peshito says, *for life*, ready to be revealed in after time. The Greek says, for salvation. What is salvation? Is it not being, first, born again; then, guarded by divine power; then, walking by faith until it is changed into sight? Are we taught by our apostle that we are saved by salvation? Does it not sound more wise and instructive as the Peshito reads, regeneration, divine help, and a life of faith, are making us ready for full and glorious life? 1 Peter i. 9, in Greek, "Receiving the end of your faith, even the salvation of yours souls;" but, in Syriac, "Receiving the reward of

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your faith, the life of your souls;"—here, souls should be read in the Old Testament sense of persons, as when the King of Sodom said to Abram, returning from the conquest of the kings, give me the persons, Heb. souls (Gen. xiv. 21), or as Stephen, Acts vii. 14, "And Joseph sent and called his father Jacob to him, and all his kindred, three score and fifteen souls." Here we perceive that the reward of faith is the resurrection life—a very prominent theme in apostolic teaching, and not less so in the teaching of Christ Himself: "I will raise him up at the last day." "He that believeth in Me, though he die, yet shall he live; and he that liveth and believeth in Me, shall never die" (John vi. 37-40; xi. 25, 26).

1 Peter i. 10 is our last text week. And it is a repetition of *Soteria*; Greek, *Hhya*, life, of the preceding verse. Will it be asked, did the Old Testaments prophets utter words having in them the idea of life everlasting? What of the writer of Ps. xxi., who sings of prayer answered, in reference to a very deep desire of his heart, which he turned into prayer, and obtained an answer which filled his mouth with praise? "He desired life of Thee, and Thou gavest him length of days for ever and ever" (verse 4). No earthly *life* can cover the breadth of this mighty utterance. What of Ps. xxxvii. 18: "The Lord knoweth the days of the upright, and their inheritance shall be for ever?" Then, who that duly considers the wonderful foreshadowings given to Isaiah, from chap. lii. on to chap. lv., especially the life message of verse 3, "Hear, and your soul shall *live*, and I will make an everlasting covenant with you, even the sure mercies of David," which clause Paul interpreted to mean the Messiah, and argued thence the resurrection of Jesus, the Crucified, and the resulting blessings, but must feel that Peter truly describes their state of mind? From Isaiah to Zechariah, who spoke of national humiliation over Him Whom they pierced, and of the sword commanded by Jehovah, to smite the shepherd that the sheep of Israel might be scattered, and in many other pregnant words, the prophetic writings speak of the sufferings of Christ; and then they are resplendent with views of His following glories, so that their own works must have been to themselves matter of deep study. And yet the one word, LIFE, to guilty, death-doomed sinners, on a higher law than man can rise to, without grace, was to them, and is to us, the key to the whole wondrous stories of the Cross, and the glories to follow.

JAMES HOLDING.

MIRACLES OF THE BIBLE.

"Marvellous things did He in the sight of their fathers, in the land of Egypt, in the field of Zoan."—Psa. lxxviii. 12.

"If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works; that ye may know and believe, that the Father is in Me, and I in Him"—John x. 37, 38.

ADAPTATION to man is the law of the Bible. Man loves the beautiful, admires the sublime, wonders at the marvellous. These faculties of his mind are repeatedly called into exercise by the phe-

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nomena of creation ; but the relation of creation to the inspired volume is similar to that of a pictorial alphabet to a book of profound mental philosophy ; so that the student of the Bible has his power of loving, admiring, and wondering, gratified to a correspondingly greater extent. He sees things *more* beautiful, *more* sublime, *more* marvellous, than those which lie open to the student of the material universe. The degree of superiority in this case is just that which obtains between the light of revelation and the light of nature. We do not depreciate the attractive and surprising phenomena of creation for the purpose of exalting those of revelation ; on the contrary, the higher the former rise in human estimation the better, for the latter will still keep their exalted degree of supremacy. There must for ever be an immeasurable distance between a miracle and the ordinary result of material law.

One would think that the terrible catechism in the 38th and 39th chapters of Job, would for ever silence the gainsayer respecting miracles, and send him back to con the first lessons in the literature of creation ; or that, at all events, before the possibility of miraculous interposition for moral purposes were denied, there would be the exhibition of that modesty which always characterises men of extensive information. But Hume and his disciples, notwithstanding the able replies given to their favourite hypothesis, allege the non-accordance of miracles with human experience as a sufficient ground for rejecting the historical truth of their occurrence ; that is to say, one of the *essential* conditions of a miracle must be removed to make its occurrence plausible ! for if it were an every-day phenomenon, it would, for that very reason, cease to belong to the category of miracles. It is obvious that the thing which regularly takes place, under given conditions, however inexplicable its origin or source, cannot in strict speech be called miraculous. By the action of certain well-understood laws of nature, so far as the *facts* are concerned, cold and heat, dew and rain, snow and frost, lightning and thunder, are produced ; but not one of these things can be termed a miracle ; for they will most certainly take place under the conditions required by the known law ; so that the simple fact of their accordance with human experience excludes them from the list of the miraculous. Yet the *source* of these laws, the reasons why *they* were established rather than others, and the Being of the great Legislator, are all hidden from human vision ; a fact eminently fitted to make the rejecter of well-authenticated miracles pause. For He whose wisdom and goodness led Him to enact these laws for purposes of *general* and *temporary* utility, has thereby shown that He has both the ability and the disposition, should He at any time deem it proper, either briefly to suspend, or modify, any or all of them, to subserve purposes of *special* or *eternal* good. The fact of the lower arrangement declares the possibility of the higher.

Suppose, by way of example, that He who ordained the sun for a light by day should cause his light to be withdrawn for three hours during the time of the Redeemer's crucifixion, and thereby so impress the multitude with the innocence of the glorious sufferer, and with the consequent guilt of His murderers, that they should "smite their breasts" in anguish, would not this account for this astonishing event ? Certainly a matter of THE VERY UTMOST MOMENT to men to know whether there

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be A SAVIOUR, and if so, to be able to distinguish Him from every other possible claimant of the office and honours of Messiahship; and therefore the performance of a miracle, or a series of miracles, for the purpose of fixing attention on the only Mediator between God and men, is every way worthy of Him whose love to men led Him to "find a ransom."

The example I have selected was doubtless an indication of the Divine anger against the enormous crime committed by those who rejected, betrayed, and crucified the Lord, but the effect of this and its concurrent miracles, was to fix the thoughts of all on *Him;* hence, "when the centurion, and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, Truly this was the Son of God." The point, however, under consideration at present is simply this: the undoubted possibility, and the high probability, that the Author of the established laws of nature, by whose operation so much good is conferred upon man, would introduce a dispensation of supernatural truth, intended to influence the spiritual and eternal condition of man, by "mighty signs and wonders." If by a miracle be meant the occurrence of some event, entirely above and beyond the established constitution of things, it must not be forgotten that the Bible itself is of miraculous origin. As a book it is common; for of no other book have so many copies been produced and sent over the length and breadth of the earth; and its truths are familiar to us all; but it is a fact, that but for the possibility of the supernatural, those Divine truths which constitute its glory could never have been given. From no law of nature were its revelations evolved. To no growth of intellect can its sublime truths be traced. No development of human genius demands our gratitude for its wonderful predictions. *The Holy Spirit of God communicating eternal and infallible truth to the world, through the agency of men, is an illustrious miracle.*

What more likely, therefore, than the record of marvellous transactions in a book claiming such a wonderful origin? That it does, in fact, lay claim to this origin is unquestionable. Two or three of its utterances may be quoted by way of example, before I proceed with the argument: "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace unto you: searching what, or what manner of time, the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into." "The prophecy came not in old time by the will of man; but holy men of God spoke, moved by the Holy Ghost." "All Scripture is given by inspiration of God." "The Spirit of the Lord spake by me, and His word was in my tongue."

Now these declarations affirm a miracle of a higher kind—if we can consistently introduce comparison among matters altogether Divine—than the temporary suspension or over-ruling of physical laws. Clearly,

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therefore, the supernatural *source* of revelation warrants the idea that the book which contains it would record the occurrence of supernatural *events*, in evidence of the Divine mission of teachers sent from God, the Author of the Book. That this was, in fact, the object of the miracles wrought by Moses and Christ, cannot be denied. That member of the Jewish Sanhedrim, who said to Jesus, "Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him," took the correct and rational view of the matter. He who can interfere with the estalished laws of nature, must either be Divine, or hold a Divine commission for that purpose. And God Himself would not thus disturb the harmony of His works, even for a moment; far less suffer any of His creatures to make the impious and fruitless attempt, which it would be, if made in the absence of His authority, without a reason of great moral importance to the human race. He would not thus "ring the great bell of the universe," were it not to summon the ear of humanity to something of eternal consequence. It is in the very nature of miracles to rivet human attention, and to make men hold their breath in expectation of some momentous announcement. They are the heralds of Deity, commanding the world to "keep silence," whilst He "utters His voice from His holy habitation;" and their cessation, now that He hath said all that He intended, until the time arrive for the return of the Great King, is strictly in harmony both with the nature of the case, and the doctrine of the Bible; for the things that "*abide*" as the hallowed and beautiful fruit of a miraculously-introduced religion, are "*faith*, *hope*, and *charity*."

The remainder of this lecture will be occupied with the characteristics of the miracles of the Bible; characteristics, not one of which belongs to the "lying wonders" of post-apostolic times.

1. The first position to be established is, that the miracles recorded in Scripture were of two distinct classes. Egypt and Palestine, repeatedly connected by strange and interesting ties, were the theatres of those terrible and glorious disclosures of Divine power. Moses, "the faithful servant," and Christ, "the Son over His own house," were the actors. The miracles of the former were *judicial*, and in the fullest sense *awful*: those of the latter were *merciful* and *sublime*. A feeling of awe creeps over the mind, an involuntary shudder and a disposition to shrink back is felt, as we read the history of the Egyptian plagues, though conscious that three thousand years have rolled past since they scattered desolation and death over that ancient kingdom. All this is reversed by a perusal of the record of the mighty works of Jesus. We are in imagination attracted to the scene, and gaze with delight on the miracles of compassion which He accomplishes by a touch, a word, or a look. Illustrious though Moses was, a greater than the Jewish legislator is here. We tremble to look on the crimson Nile, whose waters are turned to blood; but we gladly approach the lakes of the Jordan to see the hurricane chained at the bidding of the lowly Nazarene. Terrible diseases visit the Egyptians at the word of Moses; lepers are cleansed at the word of Christ. The fatal rod of the former is stretched toward heaven, and an avalanche of hail and fire rushes upon the devoted country, smiting every herb and breaking every tree of the field; the latter, having commanded a vast multitude of men, women, and

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children, to sit down on the grass, looks towards heaven, and from five loaves and two fishes, all are abundantly fed. Again, the finger of Moses points to the heavens, and an appalling darkness of three days' duration falls upon the kingdom of Pharaoh; Jesus touches the eyes of the blind, and they gaze with joy on the scenery of the Holy Land. At last came that night of indescribable horror, when every house in Egypt contained the corpse of its first-born—the signal that Moses was about to depart with an emancipated nation under his care; Jesus, during His sojourn on the earth, gave life to the dead, and "many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many"—the proof that He had conquered death, and was the giver of life.

These miracles were appropriate to the dispensation which they respectively introduced, "The law was given by Moses—grace and truth came by Jesus Christ." Not that there was anything in either essentially opposed to the other; but circumstantially, and locally, the dispensations differed. The one was encumbered with ritual and ceremony; the other consisteth not of meats and drinks, but of righteousness, and peace, and joy in the Holy Spirit. The one was a shadow of good things to come; the other is substance, reality, power. The one was characterised by the shedding of typical blood, which could never take away sin; the other is distinguished by the doctrine that the blood of Jesus cleanseth from all sin. The blessings of the one were local and temporary; the Gospel of the other is preached to the race, and is permanently beneficial in its effects on all who receive it in faith.

2. The miracles of the Bible were announced beforehand as about to take place. In other words, they were predicted; and their occurrence, therefore, was the fulfilment of prophecy. Thus a *double proof* of the truth of the Scriptures is furnished. The performance of a true miracle requires Divine power; the announcement that it is about to take place requires Divine prescience. When, therefore, it does take place, at the time and under the circumstances foretold, the demonstration is *complete*, that the whole process is supernatural from beginning to end. Omniscience and omnipotence are disclosed working in harmony; and the denial, consequently, that "the finger of God" is in the result, is to refuse the combined evidence of fulfilled prophecy and visible miracle. The warnings given to the obdurate ruler of Egypt concerning the visitations to which, in the event of rebellion against God, he and his land should be subjected, are thus recorded: On his first appearance in the presence of Pharaoh, Moses was instructed to say, "Thus saith the Lord, Israel is my son, my first-born: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, I will slay thy son, thy first-born." Should the monarch demand a miracle in proof of his Divine legation, Moses was demanded to cast his rod before him, and it should become a serpent. The miracle of blood was preceded by the declaration, "Behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river." This came to pass. Seven days elapse. Again the prophet-lawgiver announced, "Thus saith the Lord,

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Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thine kneading-troughs: and the frogs shall come up both on thee, and upon thy people, and upon all thy servants." This also came to pass. Appearing to relent under this infliction, Pharaoh asked Moses to entreat the Lord for its removal. And it is worthy of notice that the time at which he desired the deliverance was exactly complied with. Seeing respite, his pride returned; but still he is warned; still the intended miracle is announced; and still the event corresponds with the declared purpose.

The miracles of Christ were the subject of clear prophecy many centuries before his incarnation. Isaiah sings—

> "Then shall the eyes of the blind be opened;
> And the ears of the deaf be unstopped.
> Then shall the lame man leap as an hart,
> And the tongue of the dumb shall sing."

Again—

> "And in that day shall the deaf hear the words of the book,
> And the eyes of the blind shall see."

Again—

> "I, the Lord, have called thee in righteousness,
> And I will hold thee by thy hand, and will preserve thee,
> And give thee for a covenant to the people,
> A light to the Gentiles;
> To open the eyes of the blind:
> To lead out the prisoner from the prison,
> And those that sit in darkness from the prison-house."

It is surely not necessary to quote largely from the evangelical history, to show that these predictions were accomplished by the miracles of the Lord Jesus. Let two or three passages suffice. "Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered, and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he whosoever shall not be offended in Me." "And, behold, a woman who was diseased with an issue of blood twelve years came behind Him, and touched the hem of His garment; for she said within herself, If I may but touch His garment, I shall be whole. But Jesus turned him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." "And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame thereof went abroad into all that land." "And when Jesus

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departed thence, two blind men followed Him, crying, and saying, Son of David, have mercy on us! And when He was come into the house, the blind men came to Him: and Jesus said unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus strictly charged them, saying, See that no man know it. But they, when they were departed, spread abroad His fame in all that country." "As they went out, behold, they brought to Him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitude marvelled, saying, It was never so seen in Israel."

Our Lord distinctly predicted His own resurrection, the time during which He should lie in the grave, and other concomitant events—predictions of miracles of the most marvellous kind; but all came to pass in strict accordance with His word. Hence the Apostles uniformly insisted upon the fact of His resurrection, as a demonstration of His Messiahship, and of His consequent claim to universal homage.

3. The miracles recorded in the Bible were performed publicly, in the presence of competent witnesses. The importance of this fact, to which there is scarcely an exception (the few exceptions which occur were of such a nature as *immediately* to prove to all that the miracles *had* taken place), can hardly be overrated. It is a matter of the utmost consequence. Pretended miracles cannot bear this test. Publicity is the ruin of imposture; but it is the life of truth. The more searching the investigation, the stronger its claims to popular confidence. Deeds of darkness are abhorrent both to the facts and morality of the Bible. The Book is full of light. To "make manifest" is its design, and its own character is a commentary on that design. Reports of miracles said to have been performed in secret are characteristics of anti-Christian systems; but on no such reports does the Bible put forth its claims on the faith of man. Its mighty works were not "done in a corner." The miracles of Egypt were on a tremendous scale. A great and populous nation was the scene of their performance. Far and wide did the alarming intelligence respecting them spread. "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name *might be declared throughout all the earth*." In the song of Moses fear and terror are anticipated as the effect of this intelligence upon the inhabitants of the countries through which the Hebrew pilgrims had to pass to the land of promise. It is well known that this anticipation was realised; for though they had to fight their way to the land which He who "divides the nations" intended for their inheritance, yet the statement of Rahab to the messengers of Joshua, and the stratagem and subsequent confession of the alarmed Gibeonites, prove that the fame of Jehovah's outstretched arm against the oppressor, and in favour of the oppressed, had travelled before them.

Unlike an impostor, and in accordance with His own precept respecting unostentatious benevolence—"Let not thy left hand know what thy right hand doeth"—our Lord repeatedly charged those who were the subjects of His miracles of mercy to be silent concerning the matter, and not to make Him known. As, for example: "Behold,

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there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, show thyself unto the priest, and offer the gift that Moses commanded, for a testimony unto them." A similar injunction was given in the case, previously quoted, of the two blind men on whom He bestowed the inestimable blessing of sight. But "He could not be hid." It is, however, deeply instructive to find the reason of these injunctions to silence, given by the inspired historian as the fulfilment of an inspired prediction, in the following tenderly-beautiful passages: "Great multitudes followed Him, and He healed them all; and charged them that they should not make Him known: that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put My Spirit upon Him, and He shall show judgment to the Gentiles. *He shall not strive nor cry; neither shall any man hear his voice in the streets.* A bruised reed shall He not break, and smoking flax shall he not quench, till He send judgment unto victory. And in His name shall the Gentiles trust." He sought not honour of men. But it was impossible to conceal His wonderful works. The leper restored to health; the blind to sight; the deaf to hearing; the dumb to speech; the dead to life; had each and all to sound the high praises of Him who did all this. To have remained silent under such circumstances—to have uttered no voice of adoring gratitude—to have enjoyed the boon without speaking of Him by whose beneficence it was bestowed—to have rejoiced in health, sight, hearing, speech, and life, whilst the glorious Donor was forgotten—and to have disregarded these evidences that a great Prophet had appeared among the people, would have been ingratitude of the deepest dye.

4. Those miracles were of an educational and suggestive character. "Jannes and Jambres," probably the presidents or chiefs of the magicians, "withstood Moses," trying to harden the heart of Pharaoh against the Divinity of his message, as Elymas, the sorcerer, long afterwards withstood Barnabas and Saul "seeking to turn away the deputy"—or proconsul of Paphos; celebrated for a temple of Venus, and infamous for licentiousness—"from the faith;" but their efforts, like his, though successful for the time through the mimicry of Divine wonders which their diabolical arts enabled them to execute; speedily terminated in acknowledged failure, when even they were compelled to say, respecting some of the miracles of the great deliverer of the Hebrews, "This is the finger of God." "Against all the gods of Egypt," said the God of Israel, "I will execute judgment: I am the Lord." The exposure of the impotence of the idols was one of the first and most important lessons taught by those desolating miracles. "Now I know," said an intelligent observer at a distance, after the exodus, "that the Lord is greater than all gods: for in the thing wherein they dealt proudly He was above them." In the book of Numbers it is written: "On the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. For the Egyptians buried all their first-born, which the Lord had smitten among them:

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upon their gods also the Lord executed judgments." What an impressive fact is here recorded! On the morning of the exodus, whilst the myriads of Israel are departing in joyful procession from the house of bitter bondage, every family in Egypt is engaged in burying its first-born! How near to each other the shout of joy and the cry of grief! How praise and lamentation mingle in the air of Egypt! How ardent the thanksgiving to the Mighty One of Israel on the part of the Hebrews! How deep the indignation against the powerless gods, and the infatuated monarch, in the breasts of the bereaved Egyptians!

That the last thought is correct, is inferable from the melancholy circumstances of the case, as well as from the fact that "a mixed multitude" of *Egyptians*, "went up with" the Israelites from the land of Pharaoh. But the nature of the miracles had been such as to convince the people that the gods whom they reverenced were utterly powerless. They gloried in the Nile, and probably held it in reverence as one of their deities; but, behold, it is turned into blood! The judgments which rapidly followed each other were such as to teach lessons respecting the utter impotence of the national deities to avert *any kind* of calamity, from the least to the greatest. Disgusting inflictions, horrible diseases, pestilence, destruction, death, came in dread procession, each in its turn proclaiming in an awful voice the supremacy and omnipotence of the Lord God of Israel! And how suggestive the thought—a thought which must have presented itself repeatedly to the minds of the alarmed myriads of Egypt—that the waters of the river, the dust of the field, insects and reptiles, hail, thunder and lightning, the atmosphere, darkness and light, life and death, were all absolutely and entirely in His hand, His obedient servants waiting to execute His pleasure, and to obey His command when, where, and how He would! Moreover, could they avoid the impression that He was the Ruler among the nations, the avenger of the oppressed, the God of justice, integrity, and truth? Their river had been stained with the blood of innocents; they had heard the wailing of many an Israelitish mother over her murdered babe; they had listened to the groans of the enslaved and crushed Hebrews; they had noticed the lash of the cruel taskmaster as it fell upon his agonised victim; and they had, doubtless, many a time mocked the sufferers because *they* had no God to show compassion as the iron yoke of the despot entered their soul; but now, what a change! What a tremendous vindication of long-delayed justice! and what an irresistible proof that the Lord God omnipotent reigneth! "It is a fearful thing to fall into the hands of the living God."

On turning to the miracles of our blessed Lord, we find them full of instruction of the most cheerful and gratifying kind. Not a few were educated by them. Hence, some of the Jews who had gone to Bethany to visit the bereaved sisters, and who beheld when "Jesus wept," said, "Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?" The inference was appropriate and correct; and it would be an exceedingly profitable and pleasing task, to read the miracles of our Redeemer under the light of the principles suggested by this question. I may remark, that if in the days of His humiliation, the winds and the waves, bread and water,

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disease in all its forms, demons with all their audacity, and death with all its terrors, were entirely under His control, I say, *His;* for, unlike Moses and the apostles, He performed His miracles in His own name, and subservient to His almighty word, they are so still. In a word, *I look upon the miracles which Jesus performed when He was on earth as specimens, on a small scale, of the glorious deeds which He will perform on a magnificent scale, "when He shall come to be glorified in His saints, and be admired in all them that believe."*

5. The miracles of the Bible were recorded as unquestioned facts. No doubt existed as to the reality of their occurrence. They were acknowledged as miracles by the people among whom they were performed. They were spoken of at the time, and committed to writing, as such, immediately afterwards by eye-witnesses of the events described. The invaluable introduction to Luke's Gospel reads thus: "Forasmuch as *many have taken in hand* to set forth in order a declaration of those things *which are most surely believed among us*, even as they delivered them unto us, who *from the beginning were eye-witnesses*, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee, in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed."

Referring to his Gospel, Luke begins the book called, "The Acts of the Apostles," thus: "The former treatise have I made, O Theophilus, of all that Jesus began both *to do* and *to teach*, until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen: to whom also He showed Himself *alive after His passion*"—the miracle of the *resurrection* demonstrated, there can be no difficulty about admitting the truth of all the rest—"by *many* INFALLIBLE PROOFS, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

The Apostle John informs us that Jesus did "many other signs" in the presence of His disciples, which are not recorded in the Gospel that bears his name; but he adds, in reference to the truth of the narrative—modestly speaking of himself in the third person—"This is the disciple which testifieth of these things, and wrote these things; and we know that *his testimony is true.*" He also begins his First Epistle in this manner: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life—that which we have seen and heard declare we unto you;" and in his Third Epistle, he says with undoubted confidence, "*Ye know* that our record is true."

The obvious conclusion is, that the miracles recorded in Scripture *were admitted as indisputable and well-ascertained facts* by the generation living at *the time* when they were performed. The declaration of the Apostle Peter respecting the transfiguration of the Saviour is equally true, if supposed to include the other wonderful events in His history: "We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were *eye-witnesses* of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well

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pleased. And this voice which came from heaven *we heard*, when we were with Him in the holy mount." In a word, it was reserved for modern times to originate doubts respecting the miracles of Scripture. Had those "wonderful works" never been heard of until long after the periods at which they were said to have taken place, there might have been room for suspicion concerning the truth of the history; but the dates of the Pentateuch and the Gospels are too well ascertained to render anything more necessary, so far as this point of the great question is concerned.

6. The next position to be defended is, That the moral character of those who recorded the miracles of the Bible is above suspicion. Waiving for a moment the fact that they were unerringly directed in the statements they committed to writing, it is important to remember that their acknowledged character is a strong moral evidence in favour of the truth of their relations. We have already seen that they could not have succeeded in deceiving whole nations, even had they been so destitute of principle as to make the attempt possible. But they were all men of the very highest integrity, of the purest moral principles, of undoubted truth—men in whose eyes falsehood was abhorrent, and equivocation criminal; and who were ready to suffer, and did suffer, rather than avow opinions which they knew to be erroneous, or conceal doctrines which they felt to be of the highest value to men. Nothing but an intense love of truth could have led them to publish doctrines which they knew would expose them to the anger of men in power, and to declare their allegiance to the great Master, which they knew would bring down upon them the fury of the persecutor. So far as this present world, with its wealth, honours, and enjoyments, was concerned, they had everything to lose and nothing to gain by the course they pursued. The charge of self-seeking, therefore, is as impossible as the charge of falsehood. Had Moses consulted personal ease and aggrandisement, he would have allowed his brethren to continue in suffering, and remained at the court of Pharaoh, the adopted son of the Royal Princess; and the apostles of Jesus would never have devoted their lives to the promulgation of a religion which exposed them to uninterrupted sufferings, had their object been personal enjoyment or worldly emolument. All this is so clear, on the ordinary principles of human nature, that it requires only to be stated to secure universal consent.

7. The truths in whose favour the miracles recorded in the Bible were performed, are of the highest and most enduring importance; every way worthy of God, and essential to the prosperity of man. I put the proposition in this compound form, because what is worthy of God as the Author of Revelation, is undoubtedly essential to man as the dependent being for whose advantage that Revelation was given. The introduction to our sinful world of a system of mercy, so arranged as to secure the highest degree of happiness to the creature, without injury to the government of the Creator, required and deserved to be heralded by supernatural phenomena. That Christianity, incipient in Judaism, and developed in the New Testament, is worthy of the infinitely compassionate God, and exactly suited to the necessities of man; that it meets the latter at every point of his defection; that it is calculated to raise him to the highest degree of felicity of which his finite nature is

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capable; that it has achieved wonders in the amelioration of suffering, the removal of error, and the diffusion of sound principles, true liberty, pure morality, and right ideas of time, God, and eternity; and that it is at this hour the *only* instrumental power that can keep individuals from despair, and nations from barbarism, are demonstrable facts. And that such a system should have been introduced by marvels, corresponding in some measure to its sublime character, is so far from being an occasion of unbelief, that the harmony of the miracle with the doctrine that followed is a Divine evidence in favour of both.

Finally, the miracles of Scripture are referred to by subsequent inspired writers as demonstrations of Divine interference. Thus David and the prophets refer to the miracles of Egypt, and the apostles to those performed by the Saviour. They speak of them not only as unquestionable facts in themselves, but as plain and obvious proofs of the interposition of the Most High. They are used as evidences of the Messiahship of Jesus, and as unanswerable arguments against those who hesitated to acknowledge His claims. They are referred to for the purpose of reminding the Jews of the mercy of God to their fathers, and of reproving them for their inconsistencies and sins. And they are quoted in support of many a powerful argument against idolatry, ingratitude, and unbelief; as standing memorials of the omnipotence of Jehovah; and as proofs of the power reserved in His hand for the final glory of His friends, and the utter destruction of His impenitent foes.

EDITOR.

THE DEATH OF CHRIST AND SUBSTITUTION.

THE two articles in last month's number of THE RAINBOW on these subjects are interesting, as showing that human theologic dogmas die hard. They evidently have special reference to some remarks which have previously appeared in this Magazine, pointing out a better and higher view of the Atonement than that which sees in the crucified Christ simply a substitute.

Some of the anomalies of the substitutionary theory come out in both articles. One writer quotes the words, "The wages of sin is death," and then says: "CHRIST died for our sins, so that though we have sinned, *we may escape the penalty, and live.*"

Further on, he shows what he means by escaping the penalty, by speaking of the death of Christ as "the sacrifice of an innocent life, *instead* of the guilty;" and, again, when he says: "That unless HE had died for us, we must have died."

In the other article also, the same idea is urged throughout, and Christ, in His death, is spoken of as "One who took the sinner's place, and suffered in the sinner's stead."

The strange anomaly in all this is, that, as a matter of fact, we do *not* escape the penalty—death; that, although the innocent life of Christ was sacrificed, our guilty lives have to be sacrificed also; that, although Christ died for us (which is blessedly true), yet He did not die *instead* of us; for we have to die, saint and sinner alike. Christ died

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for us on the Cross, died by the shedding of His blood; died, therefore, a physical death for us. If, then, it be argued that He died in our place and stead; suffered, in His death, the penalty due to us, it must be admitted that physical death is the penalty, whilst the very admission belies the argument, for physical death is suffered by all men, as well as by Christ. It is incomprehensible how any men can have been induced to suppose that Christ *died* as a SUBSTITUTE, with the universal fact ever before them that, notwithstanding His death, all other men die also. The Scriptures speak not thus illogically. They say: "The wages of sin is death:" and "death passed upon all men, for that all have sinned;" accordingly, as we know, all men die. "The soul that sinneth, IT shall die;" and because every soul has sinned (except Christ), every soul dies."

Verily, God is just, and perpetrates no such injustice as to punish the innocent that the guilty may escape punishment.

Peculiar stress is often laid upon the use of the word "*for*," in the various passages which state that Christ died *for* us; and, by people who read "without reflection," it is too readily supposed that this word "for" is equivalent to "instead of," and, therefore, implies substitution. But, as reasonably might we so treat the passages which say that Christ died *for* our *sins*, and read: "Christ died *instead* of our sins." "He was wounded *instead* of our transgressions; He was bruised *instead* of our iniquities."

It will not do to force a substitutionary meaning into words which do not necessarily hold it. It is true, thank God, that Christ died for us, but it was on our behalf, not in our stead. And He died for—i.e., in respect of—our sins; not instead of our sins, but to put sin to death—put it away by such sacrifice of Himself. He died *with* us sinners, not instead of us: "He was numbered *with* the transgressors." He became associated with us, as sinners; and, counting Himself as a fellow-sinner with every sinner in the world, He suffered with us all, that He might save us: first, from our sins; afterwards, from the penalty, by resurrection. Every reference in Scripture to the death of Christ, shows that His death had relation, not to penalty, but to SIN. Because of sin, "it is appointed unto man once to die," and God vindicates His justice by requiring that every man shall die. But His love and wisdom provided a scheme whereby man might be saved from his sin, and raised from death; and the death of Christ has its special relation to the removal of the sin, rather than the removal of the penalty. Deliverance from the penalty, by resurrection, is also the work of Christ, but this is reserved for that great day, still in the future, "when all that are in the graves shall hear the voice of the Son of Man, and come forth." Then He will deal with the penalty, not as a suffering Substitute, but as an overcoming Saviour, triumphant over sin and death and Satan. But, in His death on the Cross, He dealt with the removal of sin, for He bore our SINS, in His own body, on the tree;" and He bare the sins thus that so He might *put away* SIN by that sacrifice of Himself. Not only did He bear our sins, but the LORD so laid upon Him the iniquities of us all that HE "made Him, who knew no sin, *to be sin*, for us." Thus He was treated as being, Himself, the sin of the world, and, as such, He was put to death, and put away—

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buried. In the crucified body of Christ, God represents to the world sin deprived of power and life—dead and buried—covered over, and put out of His sight. God thus represents His own forgiveness. In Christ He so loves and forgives the world, that He regards mankind as if their sin were dead and buried. This is forgiveness worthy of a God; it is the manifestation of free, undeserved, unconditioned grace.

The death of Christ also represents the response God requires from us. He wants us to "lay our sins on Jesus;" to acknowledge that they deserve to be destroyed, and consent to their destruction. Sin—or, rather, sinfulness—is a vital force within us; every sin, i.e., every immoral and unholy quality, is a vital power, capable of increase, capable of decrease and destruction. God wants us to hate sin, and to join Him in handing it over—in handing *every* sin over—to Christ, to be treated as His body was—put to death and buried. God wants us to have the vital power of sin destroyed; its living power over living men—and as "the life of the flesh is in the blood," so He uses the sanguinary figure of blood-shedding to express, with all its intensity and vividness, His idea and purpose as to the disposal of sin by Christ. "God, sending His own Son in the likeness of sinful flesh, AND FOR [or, as] SIN, condemned sin in the flesh:" and He not only condemned sin, but put it to death, so far as He was concerned, by His forgiveness. O, that men would seek to apprehend the Divine idea, seek to grasp the Divine purpose, thus tragically expressed!

"Your iniquities have separated between you and God," said the prophet; but the Apostle (in Col. ii. 14, 15) represents Christ as taking the charge of sin that was against us, and "nailing it to the Cross;" and in Eph. ii. 16, as reconciling us unto God, through the Cross, "having slain the enmity thereby." It was Christ Himself that was *nailed* to the Cross, and *slain* there; thus it was in His person, and by Him, that the separating evil was removed, and we are reconciled to God by the slaying of the evil in and by Him "Without shedding of blood there is no remission;" but it is the life-blood of sin in us that must be shed. In other words, sin must be got rid of; and, for this purpose, it must be treated, morally and spiritually, as we would treat it physically, if it had a separate physical existence. The physical idea of death by blood-shedding is carried into the spiritual world. God represents to the world, in the death of Christ, His hatred of sin, His idea of its desert, and His love of sinners, by treating Christ as their sin, and regarding them as if their sin had received its deserts, had had its blood shed, and its body buried. He asks man to take the same view of sin; to believe in God's forgiveness; and to agree to let his sin be actually treated by Christ, spiritually, in such a way that it shall be actually destroyed, spiritually slain, and blotted out of existence. Christ came to destroy the works of the devil, and destroy them He will, and sin is the chief of these. "The wages of sin is death;" death not only to the sinners, but to the sin itself. Christ will render to every man, every power, every influence, according to their works; and sin, being above all things destructive, must itself be destroyed. He asks us, however, now to hand it over to Him for destruction; lest, if it and we be found united at the judgment, He may ultimately have to destroy us both together. Therefore, although He was crucified for

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us, we also are called upon to "crucify the flesh with the affections and lusts;" although He was put to death for us, we also are required to "make dead our members which are upon the earth." Christ Himself, several times, when speaking of His death and resurrection, said: "If any man will come after Me, let him take up His cross daily, and follow me." The cross was an instrument of crucifixion, and of crucifixion only. Christ had something greater and deeper in His mind than the namby-pamby "cross-bearing" of modern Christianity, which regards only the patient bearing and suffering of daily troubles and burdens, and calls them "crosses," because, forsooth, they cross our path, and spoil our pleasures. Christ was looking forward to His own crucifixion, to the bearing, the carrying, of the Cross on which He was to be put to death. He saw himself thus as the sin-bearer, voluntarily going to Calvary, the place of death, there to exhibit to the world the crucifixion, the death of sin. And He asks every believer to do likewise; to daily take every sin that each day may show itself in him, and in prayer and faith, lay that sin upon Christ for crucifixion. It may be, it will be, a painful process. Our sin is part of ourselves. Our flesh is "the flesh of sin," and so the crucifixion of sin is the crucifixion of self. My pride, my selfishness, my lustfulness, my anger, my hate, my covetousness, my love of pleasure, are all parts of myself; yet each of these, and every other evil part of me, I must take and nail to the cross on which it must die. They are "members" of me, and I am to mortify, i.e., make dead, my members which are upon the earth (Col. iii. 5); and Christ would have this to be part of my daily work. All the beauty, truth, and force of Paul's splendid argument in the sixth, seventh, and eighth chapters of Romans, are derived from his recognition of this great principle, taught by Christ, that we are, and are to be, *crucified with Christ*. Instead of Substitution, the great fundamental idea in the Atonement is ASSOCIATION.

"The Word was made flesh, and dwelt among us." "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." "Wherefore in all things it behoved Him to be made like unto His brethren" (Heb. ii.). So He became like us, one with us, in our humanity; like us, and with us, He became a man of sorrows, and acquainted with grief; like us, and with us, He had sin charged upon Him (although He knew no sin); like us, and with us, He died and was buried. Why? That we, like Him, should become Divine—be made partakers of the Divine nature; like Him, become sons of God, and joint-heirs of God's kingdom; like Him, and with Him, become dead to sin and alive unto righteousness; like Him, become dead to the world and alive unto God; like Him, and with Him, be raised from death and the grave, and live eternally. The whole teaching of the Atonement is that of condescending association and union of Christ with us as men, mortals, and sinners, that we may be exalted to union and association with Him as holy, Divine, and eternal.

Christ was made to be sin, and as sin, died; and we, sinners, must ourselves die also, by the voluntary putting to death of the sin that is in us. If thus we are dead with Him, we shall also live with Him. His

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death, as sin, was voluntary; our death, the death of our sinful selves, should be voluntary also. Dead we shall be some day, and our sin with us; but God asks us to anticipate that death by a willing surrender of our sin and sinful self, now, to Christ, as the bearer and destroyer of sin.

The death of Christ was the Divine act of forgiveness. The Lord God laid upon Him the iniquity—the sin—of the world; making Christ and sin identical for the time being; and then the Father withdrew Himself, leaving the Christ to die, and exhibit sin as slain, its blood shed by the forgiving love of God. We are too often told that God forgives us *for Christ's sake*, and *because* Christ died; whereas the truth is, according to the Scriptures, that CHRIST DIED BECAUSE GOD FORGIVES; to *prove* God's forgiveness as a fact, and to show us how He forgives. Believing this, we see that God treats us as if our sin were already destroyed; anticipating what will, and must, be the actual fact in all those who believe in Christ.

Believing this, I see my sin slain, its blood shed, and all its life-power gone, and God looking upon me as without my sin, as cleansed from it all, as justified. So the blood of Jesus Christ cleanses me from all sin; so He was the Lamb of God which beareth away the sin of the world, including my sin. This blood, that speaks of better things than the blood of Abel, speaks of sin dead and washed away from the sight of God; speaks of forgiveness so unique, so Divine, that we, though sinners, are regarded in God's heart as if already cleansed, already righteous, already holy; and, therefore, as if already fit for eternal life. The blood of Christ speaks also of the power of Christ to do to sin, in each believer, what was done to Him, as sin, on the Cross. He *can* save us from our sins, He *can* make dead our sinful members, He *can* crucify our sinful flesh; in a word, He *can* make us to be actually, as God by His forgiveness treats us anticipatively, viz., FREE FROM SIN. Christ thus presents to us in His death the two sides of a perfect salvation: Divine forgiveness of sins, full and free, and Divine deliverance from sin, actual and complete. Praise His Name!

Liverpool. T. KIRKMAN.

"LOOSE AND LIMITED VIEWS."

C. H. SPURGEON.

HOWARD HINTON and FARRAR. If these two names may be linked as Gemini, they certainly ought not to be credited with the effulgence of Castor and Pollux; for if words have any meaning, it seems difficult to exonerate them from practically denying John xvii. 2, with many other passages in the same Gospel which declare, that to the Son had been committed the prerogative of imparting life. As Canon Farrar is conspicuous in the eyes of the modern public, no extended quotations need be made from his writings; but some of our readers may possibly be slow to believe that Howard Hinton could go so far as to say with the Canon (as reported in the "Christian World Pulpit"):

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"Our knowledge of immortality is older than the Gospel; our possession of immortality is independent of the work of Christ." Yet, what else are we to make of the following statement in Howard Hinton's pamphlet, entitled, "*Who will live for ever?*" It occurs immediately after a paragraph in which he had said, that the words in Luke xx. 36, "Neither can they die any more," "constitute a direct and positive declaration of the immortality of the human race." And the inference which he thereupon proceeds to draw from this premiss, is as follows: "Now, if all men be by nature immortal, the immortality of the righteous cannot in any peculiar sense be said to be the gift of Christ to them. It is a possession which they inherit from the bounty of their Creator in common with the rest of the species; and whatever the life in Christ, or by Christ, announced in the Gospel may be, of which, while fully admitting its excellence and glory, it is not for me here to say anything; it must of necessity be looked for in some other quarter."

"A possession inherited by the species from the bounty of their Creator!" What does this language mean? It might carry some force with it, had Mr. Hinton at the same time proclaimed himself a believer in the final restoration of all men; but as we have no reason to think that this was a hope which he permitted himself to indulge, he might, with thorough consistency, have adopted a quotation from the poet Dryden, where we are assured that, "deathless being e'en the damned enjoy" (*Britannia Rediviva, line* 352). Judging from his context, it is doubtful whether Dryden in this stanza meant the word "enjoy" to signify more than to possess, but Mr. Howard Hinton might safely take it in its strongest sense. It sounds indeed very like mockery, but it is a kind of mockery which the platonist preachers have so long made familiar to our ears, that no one stops to analyse its logic. It is nevertheless quite time that such "yea and nay" gospels should receive their quietus from an indignant public.

It is a curious problem why the clergy, as a body, should always be up in arms the moment the doctrine of Life in Christ is made prominent. Nay, they wait not for its outspoken promulgation; they smell the battle from afar; and, like field-mice when a kestrel is hovering over them, run into any covert that promises the requisite obscurity. At the meeting in the Vestry Hall of Chelsea, in 1874, Mr. Arthur Mursell, when proposing a vote of thanks to Mr. Minton, said, "The truth we hold is so rational and scriptural, that I cannot see any reason why it is not the popular view." There are many other thinkers who express the same wonderment; and in the endeavour to account for the fact, the question would receive very varied treatment. Since the date of Mr. Mursell's remark, though the doctrine may not have become popular in the vulgar sense, yet much has occurred to illustrate its operation, and explain its providential mission; and for this we may well be thankful. Supposing it should turn out that the exhibition of biblical truth in this matter has driven a ploughshare right through many traditional beliefs, and even in some cases have left the moral field in a state of absolute fallow—what then? Supposing it be true that its masculine simplicity and penetrating energy should have scared a vast army of stagnant theologians, and driven them to seek shelter in the fortress of Universalism—Is this a result to be deplored? It might be deplored if it were the

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final result, but as it is only the raising of the dust preparatory to the volcanic explosion which ecclesiasticism is secretly dreading, the phenomenon may be accepted with perfect equanimity.

That something akin to revolution has already occurred is freely admitted by the Editor of the *Sword and Trowel*, who, in his recent review of Mr. Edward White's *Merchant Lectures* on Genesis iii. (October, 1883), "records his conviction that the constant and confident assertion of the theory of conditional immortality has introduced a disturbing element into Christian belief, not upon this only, but upon the whole system of revealed truth, and is accountable, in a great measure, for the loose and limited views, both of law and Gospel, that are prevalent, both in the Church and in the world, at the present day."

Unhappy Mr. White! The heroic efforts of a long life to look the Bible in the face, and to accept its utterances in good faith, have mainly issued in giving birth to the prevailing "loose and limited views" of law and Gospel! There, gentlemen; take that; and digest it how you may!

Loose and limited views are the result of people professing to believe the incredible. Adherents of this kind may give hush-money to their teachers, and administer opiates to themselves, but revolt, sooner or later, open or concealed, is inevitable. If Mr. White's essay on *Certainty in Religion* rested on a basis of loose and limited views, it were just worthless; on the contrary, every reader feels that its only possible basis is that of simple manliness; and, though the name of Sir Walter Scott is not often enlisted in this controversy, it is pleasant to hear him say, as he did to his children, "Without courage, there cannot be truth; and, without truth, there can be no other virtue" (*Lockhart's Life*, I. 230). J. WAYLEN.

LITERATURE.

The Judgment of Service: or, Why must Believers appear before the Judgment Seat of Christ? By Rev. JOHN AVERILL, Teignmouth. London: S. W. Partridge & Co.

THIS paper, on a most sacred and solemn matter, appeared first in THE RAINBOW. Its esteemed writer complied with requests to issue it separately. The first edition was soon disposed of. He has now issued a second, at one penny per copy, or ninepence per dozen. Mr. Averill has long been a close student of things connected with the Coming and Kingdom of the Lord Jesus, and this little book enters searchingly into the very heart of the question of service—a question in which all believers are deeply interested.

The Theocratic Kingdom of our Lord Jesus, the Christ, as covenanted in the Old Testament, and Presented in the New Testament. By Rev. GEO. N. H. PETERS, A.M.

WE have received an elaborate prospectus of this work, which is to be published by Messrs. Funk and

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Magnells, New York, "as soon as a sufficient number of subscribers are secured to justify the heavy outlay." It will be published in three large octavo volumes. Price 3 dollars per vol., cloth; carriage free. Judging from what is said of it by gentlemen who have seen the manuscript, it will be an exceedingly valuable book of reference, and "of standard authority for years, on the author's side of this momentous question." Both publishers and author naturally look to England for subscribers, and we hope many will send their names to the Rev. Geo. N. H. Peters, A.M., Springfield, Ohio, U.S. It is the author's life-work, and it will be very sad if many years' labour on a theme of such world-wide importance should be lost. There must be, in a work of such size, an immense amount of valuable information, and quotations from many writers, past and present. Twelve shillings a volume is, of course, a goodly price, but *a library* on the Coming Kingdom for 36s. is wonderfully cheap.

THE CABINET.

"THE lost sheep of the House of Israel"—*where are they?* For many ages this question has been asked by thoughtful men, interested in history or ethnology, and the answers have, of course, varied according to the line of investigation adopted, or the predilections entertained. Some have found them, or typical portions of them, in different parts of the world, as in Africa, Arabia, India, and North America; but the mind instinctively revolts against the conception of any of the sons of Israel as savages or semi-barbarians. Others have denied that they are to be found in any part of the known world, and that possibly they exist in some region of the earth yet unseen by the eye of the traveller, notwithstanding the fact that, in modern times at least, he is a ubiquitous personage. The objection to this notion is that it is purely imaginary, and that it assumes the deportation of the Ten Tribes to this mysterious *terra incognita* by some unrecorded and inconceivable miracle. Others, again, have affirmed, with dogmatic positiveness, that to look for them anywhere is useless, as they are "lost," dead, buried, and that they can never be heard of again, unless they be raised from their graves! This theory has the undeniable recommendation of neatness and simplicity. It settles the question finally, and saves us the trouble of looking for the people who—according to a certain Book that some of us rather like—were to become a multitude of nations, and fill the face of the world with fruit, and show forth the glory of God.

Some of our homely adages are very suggestive. Here is one: "The darkest place in the room is just under the candlestick." So we have been going all over the world looking for—*ourselves!* Had we taken the trouble to look at home, it would have evinced practical wisdom, and issued in the most satisfactory assurance that the lost sheep of the House of Israel have been found by the Good Shepherd, and that we have been enjoying the blessings promised to the adopted heir of the

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dying patriarch, and doing the splendid work assigned to him. We have simply to read two books—namely, the prophecies concerning the youngest son of the illustrious Joseph, and the history of England, to see, by the irresistible force of facts, patent to all the world, that we are doing the work of Ephraim.

If we are not Israelites, then when Israel is found—as found he must be before the close of this dispensation—we are met by this astounding difficulty, that he will find the work assigned to him by the word of prophecy done to his hand by another people, of whom the prophetic Word has not so much as a whisper! He will, in that case, find it impossible to prove his pedigree, or identify his race. He was to be a wonderful coloniser, a founder of vast communities, and the possessor of unparalleled wealth and power. Of what existing people on the face of the broad earth is this true? Of only one; but if there is one unquestionably possessed of all the prophetic characteristics assigned to Ephraim, then the claim of any other nation in the future to the place of the chief of the Tribes of Israel will be simply imposture. Let us deny that we are Israelites, and the prophecies respecting Israel's greatness in wealth, power, and numbers, have no fulfilment.

But national greatness in material wealth, and enormous geographical extension, would go for very little if there be not found in connection therewith the recognition and service of the God of Israel. Time was when "Israel was without the true God, and without a teaching priest, and without law" (2 Chron. xv. 3). Nevertheless, it is written: "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, *and fill the face of the world with fruit.* This people have I formed for Myself; *they shall show forth My praise.*"

At once every one who thinks over this matter sees that our great missionary and Bible societies fulfil the prediction. The Anglo-Saxons furnish the world's teachers concerning "the kingdom of God and the name of Jesus Christ." It is clear, therefore, that this great race is, through the voluntary agency of its Christian element, doing what Israel was *formed* to do. No argument drawn from the prophetic pictures of millenial times can set aside this conclusion, for Israel must be found before poor, dark Judah is restored to the land of promise, and Israel can only be found by the marks of fulfilled prophecy. If, therefore, we, of all the nations of the earth, have those marks, the proof of our Israelitish origin is clear. The glorious work before us in the millennium is just a wonderful development, under our Messiah, the Prince, of the work we are honestly, although feebly, and amidst many imperfections, trying to do now, whilst our Lord our Life is waiting for His kingdom at the right hand of the Father. O, to be faithful to our marvellous responsibility and privileges!

Was David, in spirit, thinking of the resurrection when he wrote the last sentence of the seventeenth psalm? Compare it with the statement of John (1st Ep. iii. 2), and profitable meditation will follow. The similarity of expression is very remarkable; and this is but one instance out of a great number in which you find the principle of unity pervading the two Testaments, although the several writers were separated by centuries. It was surely the same Spirit speaking through them all.

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